THE LIFE AND LETTERS

—OF—

W. A. PASSAVANT

G. H. GERBERDING

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REV. W. A. PASSAVANT, D D.

LIFE AND LETTERS

OF

W. A. Passavant, D. D.

BY

G. H. GERBERDING, D. D.,

Professor of Practical Theology in the Theological Seminary of the Evangelical Lutheran Church, Chicago, Ill.

AUTHOR OF

The Way of Salvation in the Lutheran Church—New Testament Conversions—The Lutheran Pastor, Etc.

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DEDICATION.

To the cause of Inner Missions, which is one of the crowning glories of our Church in other lands, and one of her coming glories in this land where she only awaits the proper leader, this book is hopefully dedicated by

The Author.

"To Live, to Love, to Labor."

INTRODUCTION.

The Life of Dr. Passavant should have been given to the Church at least a decade ago. All good biography is history in the concrete. In the lives of God's eminent children we have most useful and delightful information for the mind, inspiration for the spirit, braces for our faith, stimuli for our hope and most effective incentives for our love. Such lives are lived for others. They are not over when those who lived them are gone, but being dead they yet speak. The stories of these saints are written for our inspiration, for our warning and for our comfort. If posterity is to have the benefit of such lives, their story must be written. It ought to be written while the memory of the heroes is still fresh and the heart still warm towards them. Few lives have been so eminently beautiful and attractive, so useful to others, so many-sided, so helpful to the Church and so signally owned of God as the life of Dr. Passavant.

The Rev. William A. Passavant, junior, the gifted and grateful son, had fully intended to write the story of that wonderful life. He had made considerable preparation. He was selecting and arranging the thousands of letters in hand when death came and stopped it all before he had written a page.

About five years ago the Author of this book was officially requested by the Passavant family and by the Institution of Protestant Deaconesses to undertake the work. On account of pressure of work in and for the Chicago Seminary he hesitated and at last after much urging reluctantly undertook the task. The Passavants put the accumulated letters of a lifetime and files of papers edited by the Doctor together with fragmentary journals and other documents at his disposal. As Dr. Passavant had preserved all his letters, there was a very formidable mass of them. Detmar L. Passavant was specially helpful in gathering and chronologizing this vast correspondence.

The author's difficulty was not in any lack of material, but in the selecting of what was most needed for his purpose.

Dr. Passavant was an editor for fifty years. He wrote on almost every conceivable subject. What wealth of wisdom was here! What a tempting mass of material! Volumes of interesting, instructive and inspiring reading matter might be culled from what was before us. At every point the writer had to restrain himself. Again and again he cut out what had already gone into the manuscript. He tried to select and retain only what seemed necessary to the understanding of the man and his work. What was needed to throw light on his character, his spirit, his inner life, his motives, his aims and achievements was retained. The man and the life were found a most absorbing study. Four summer vacations were spent on the manuscript, before it went to the publisher.

We present to our readers not merely our story of that Life. We offer the "Life and Letters," including under letters anything that he wrote. We have tried to make it an Autobiography rather than a Biography. As far as possible, we have made the Doctor tell his own story.

Dr. Passavant's Life covers a most important period of American Lutheran Church History. It was a formative period. He threw his whole great soul into the life and development of that part of his church which God, in His Providence, had planted first on our shores. That formative period was of necessity a period of searching, sounding and sifting. The old Church found herself in a new environment. In how far could she adapt herself to the new surroundings, without giving up her distinctive character and life? How could she become a proper child of her new motherland and do her part in the making and conserving of her new home? How could she become thoroughly American and yet remain thoroughly Lutheran? Should she throw aside all her traditions, all her hallowed associations, repudiate her distinctive faith and life and be content to be recognized as one of the many American denominations, affiliate with them on grounds of equality and gradually lose her

identity? These were the questions that had to be settled. Able and aggressive men took opposing sides. Controversy was inevitable. Dr. Passavant took his full share in the controversy. His life could not be written without going over some of these old controversies. The writer, being a friend and advocate of Lutheran Union on a proper basis, and not a partisan of any particular branch or organization in the church, being by nature a friend of peace rather than of polemics, regrets the necessity of the controversial statements and references. Facts, necessary to the understanding of our church, ought however to offend no one.

The pages of the book will show to how many kind friends the Author is indebted for helpful material, assistance and advice. He is under special obligation to Mr. D. L. Passavant for his counsel in selection of matter, to the Rev. Wm. J. Finck for assistance in reading the proof, and to the Rev. J. R. E. Hunt for preparing the Index.

We send forth this book with the prayer that it may move young men to consecrate themselves upon the Altar of Christ, even as our sainted hero did, and then go forth and serve God and humanity even as he served.

Cottage Rest,
Grand Junction, Mich.
August, 1905.

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BASSENHEIM, NEAR ZELIENOPLE, PA.

The Life of W. A. Passavant.

CHAPTER I.

THE PASSAVANT FAMILY.

When we study the life and achievements of one of God's eminent men, we always are interested in his antecedents and lineage. This is especially true of one of whom it has been well said: "Of such men, God gives us only one in a century."

In the ancient dukedom of Burgundy of France lies the old city of Luxeuil or Luxon. The original Burgundians were Germans, who from the banks of the Oder and the Vistula had extended themselves to the Rhine and Neckar and in the year 406 had penetrated into Roman Gaul. In after ages, the domains of Burgundy were incorporated with France.

About fifteen or twenty miles from Luxeuil lies the lonely little town, "La Cote Passavant," overlooked by the ancient castle, "Burg Passavant." [1]

Only the ruins of the ancient fastness remain. Conspicuous among them stands the old round tower about sixty feet high built of massive hewn stone. This Burg was the seat of the *Seigneurs de Passavant,* a line out of the ancient generation of the *De la Haya* which appears as early as the tenth century. The oldest account of this family which we have is found in Anselm's General History and Chronology of France (Paris 1712). The De la Haya family divided into six lines of which La Haya Passavant is the fourth. This is the oldest and best known of the Passavant families in French history.

Johann David Passavant von Passenburg, the eminent French art critic and connoisseur, has gathered a chronological register of this line reaching from 1200 A. D. to 1679. The

[1] There are at least three other Passavant castles in France, viz. a little town and fortress in Angou nine miles from Montreuil Bellay; a second in the province of Champagne, six miles south of Clermont, and a third in the canton De Beaune, eighteen miles northwest of Mont Beliard. It has not been definitely ascertained whether the Passavants of these different castles all came from the same family. The line of the Passavants with whom we are concerned can, however, be traced to the ancestral seat in Luxeuil in Burgundy.

register was improved and enlarged by inspector Johann David Passavant. [2]

In this remarkable register, we meet the names of men and women who were eminent in church and state, in literature and science, in bravery and benevolence. Among others, one Jean de Passavant is mentioned by Kurt Sprengel in "Versuch einer pragmatischen Geschichte der Heilkunde," as Dean of the Medical Faculty of Halle about 1295.

Jacopo Passavant who lived in Florence became a very learned man, an organizer and Prior of a number of Cloisters and Bishop of Monte Cassino. A relief figure may still be seen in the Monastery of St. Mary's in Florence where he is buried. Among other learned works, he wrote a devotional book, "Lo Speechio della vera Penitenzia," "The Mirror of true Repentance," which ranks with Thomas a Kempis', "Imitation of Christ." A zealous champion of Romanism, Louis de Passavant, in 1528, wrote a book against Johann Agricola which Luther noticed and called "a cunning, wicked and poisonous book."

It seems that most of the other Passavants felt themselves drawn towards the new teaching emanating from Wittenberg. At any rate, we find that in the persecutions of the French Protestants preceding and following the revocation of the Edict of Nantes in 1598, a number of the refugees left Burgundy and became exiles for their faith. In an old chronicle of the refugees, we read: "Among these refugees from Eastern France, the Passavant family was prominent. In 1595, Nicholas Passavant came to Basel with his wife and one child, from Luxeuil in the Vosges..... He soon identified himself with the silk industry and lace-making." This Nicholas Passavant seems to have been a grandson of the preceding Louis Passavant, the ardent Catholic. Of the Passavants who came to Basel from Luxeuil, it is written that they were scrupulously careful to have their children marry only into families of noble ancestry and high standing. How jealous they were of the Protestant faith is shown by the following incident: The Passavants that remained in France and in the Catholic faith saw that their name was in danger of becoming extinct. To prevent this, they wrote to Frankfurt and begged to have two Passavant youths sent

[2] See pages nine to eleven "Johann David Passavant," Ein Lebensbild von Dr. Adolph Cornill, Frankfurt am Main, Verein fuer Geschichte und Alterthumskunde, 1864.

over to be trained in the ancient traditions and faith and to propagate the Passavant name. This request was never answered, but was burned lest it might become a temptation to some young man.

From Basel, the family spread into many distant regions. Descendants of Nicholas found their way to London, to Morocco in Africa, and to Tranquebar in India. Johann Ulrich visited the four continents; another became a missionary in Surinam. Fanny Passavant gave herself, her means and her life, to the care of the sick and poor.

Rudolph Emanuel, grandson of Nicholas Passavant of Basel settled in Frankfurt, became a rich merchant and a pillar in the Reformed Church. He was the progenitor of the Frankfurt line and died in 1718. His son Rudolph followed in his steps. A valuable coin worth sixteen ducats was made by the City of Frankfurt in honor of his golden wedding in 1759. His son, Johannes, in the same year had the order of nobility conferred on him by the Emperor Francis I. Through his son, Peter Frederick, his grandson Christian and the latter's son, Philip Theodore, the line was kept up.

A step-brother of Rudolph, the son of Rudolph Emanuel, named Jacob, was the head of another line. He was very successful as a merchant, became wealthy, and was the father of twelve children by his wife Margaret, nee Ziegler, with whom and his descendants he celebrated his golden wedding in 1758. For this occasion the City also had made a suitable gold coin. Johann Ludwig, the son of Jacob, married the beautiful and high-born Maria Koch.

Of their five sons, we are especially interested in Jacob who carried forward his father's large business and in 1744 married Susanna Fredericke Philippine Schuebler of Mannheim. His brother Ludwig, then a student of theology, was an intimate friend of the poet Goethe and had him write a poem in honor of Jacob's marriage, entitled "Dem Passavant und Schueblerischen Brautpaare die Geschwister des Bræutigams." [3]

Philip Ludwig, the eldest son of Jacob was born in 1777, was brought up in his father's business and also became a suc-

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[3] See the poem in "Johann David Passavant," Ein Lebensbild, from Dr. Adolph Cornill, pp. 26 and 27. The poem was not finished in time for the wedding, but was presented after marriage and read at the golden wedding in 1824, together with the congratulations of Goethe.

cessful merchant. He was attracted by the beautiful, accomplished and amiable Zelia Basse, born Nov. 20, 1786. [4]

Her father, Detmar Basse, an only son, was a man of wealth and good taste. He had held several positions of trust in his own country. During the Napoleonic wars, he had been sent as an ambassador from Frankfurt to Paris where he remained for ten years and where his wife died in 1800. In the year 1802, possibly drawn by a desire for adventure, he came to America. Exploring the land west of Pittsburg he was attracted by the beautiful and fertile Connoquenessing Valley. Here he purchased 10,000 acres from the government, in Butler and Beaver Counties; and on the pleasantly-located south side of the stream, on an elevated plateau of wide extent, this cultured and scholarly German determined to found a town and a *Bassenheim.* To the prospective town he gave the name of Zelienople in honor of his daughter Zelia. The place is indeed beautiful for situation. To the northward the wide Connoquenessing extends its course around wooded hills whose gracefully arching summits are a pleasant contrast to the level valleys.

In 1806 Mr. Basse returned to Germany. On his arrival there Philip Passavant asked him for the hand of his daughter Zelia. The father was at first averse to the union but afterwards consented, on condition that the young couple go back with him to America and permanently reside on the Bassenheim estate at Zelienople. To this they consented and in 1807 they accompanied the father to their new wilderness home. They sailed from Amsterdam on the *Frederick Augustus* and landed in Philadelphia, September fifteenth, one thousand eight hundred and seven.

Here father Basse had built a large three story frame house and christened it the "Bassenheim." It was built in imitation of a German castle, the main portion being three stories high. There were two porches in front, one above the other, with two bow windows. The front door was reached by a long flight of steps. The house had two wings, each two stories high. The roof of the main part was flat and surrounded by a railing. There were many out-buildings of var-

[4] Her baptismal name was Frederice Wilhelmina. It was changed to Zelia on account of a little story which she wrote when a child, in which the principal character was named Zelia. Her parents were so much pleased that they began to call her Zelia and continued it.

ious and curious shapes. The whole villa lying half hid by the large trees made a strange and romantic impression. Mr. Basse had laid out a road from Bassenheim through the woods to the village. This antique and interesting house, a landmark for the regions round about, was destroyed by fire in 1842.

As Mr. Basse had a knowledge of the use of simple drugs, he often prescribed for the ailments of his neighbors and was familiarly called Dr. Basse. As he built and operated the first grist and saw mill, he was also called Dr. Miller. He brought the first merino sheep to Western Pennsylvania. People came from the eastern states to purchase them at enormous prices. Mr. Basse also built and operated the first furnace in these parts, called the Bassenheim furnace, in which pigiron was manufactured and pots, kettles and flatirons were cast.

Mr. Basse was noted for his fine appearance and attractive manners. He finally returned to Germany in 1818 and died June 19th, 1836, in Mannheim where he was also buried. Could the story of his life in America be written, it doubtless would be romantic and interesting.

We return now to Philip Louis (Ludwig) Passavant. Mr. Basse had consented to let him have his daughter Zelia on condition that the young couple would return with him to America and occupy and manage the Bassenheim estate.

After a hard and tempestuous voyage of nearly four months, they arrived in Burlington, New Jersey, where they were hospitably entertained in the family of a Mr. Wallace. Here a warm friendship sprang up between the young Mrs. Passavant and Miss Eliza Wallace. In a letter to Miss Wallace of Jan. 8, 1808, Mrs. Passavant describes the hardships of the five weeks overland journey by wagon from Burlington to Zelienople; also her impressions of the lonely settlement, the unfinished buildings of Bassenheim, the primitive mode of living—so devoid of the comforts and luxuries to which she had been accustomed all her life. On the first morning after their arrival, they found their bed covered with snow. She had been accustomed to have all the servants she needed. Here she had to bake her own bread and make her own clothes. In her loneliness, and isolation from kindred spirits, she shed many bitter tears in secret. Before her brave husband she kept up a cheerful appearance and encouraged him in his pioneer work of finishing the house and mill and other buildings. To Miss Wallace, Mrs. Passavant also writes feelingly of her loneliness on account

of the lack of the kind of society in which she had always moved. Her confidential and loving correspondence with Eliza Wallace was kept up for ten years. It gives a deep insight into the heart, character and life of this noble and gifted woman. It shows her devotion and helpfulness to her manly, energetic, thrifty and pious husband. It brings out her loving care and scrupulous training of her children and her wholesome influence over all with whom she came in contact. In the midst of her cares and privations, she kept herself well informed and took a deep interest in the stirring events in her Fatherland.

For a time she kept a weekly journal concerning the conduct and behavior of her children. This it seems she would read to the children on Sundays. It is full of the most motherly solicitude for the developing character and tendencies of each child. Most earnestly and affectionately does she warn, counsel, admonish, entreat and encourage her dear children. She speaks of their forgetfulness, thoughtlessness, unkindness toward each other and occasional disobedience to herself. She reminds them of their advantages, of her pains and privations in their behalf and of her heart's desire that they might learn early to curb the evil propensities, to cultivate the good and to grow up into such men and women as she would have them. She speaks of her reading to them from the New Testament and of teaching them the hymns which she loved, and regretted their lack of interest in these things. She was a true mother in Israel, a follower of Hannah and Elizabeth and Mary and Eunice. No wonder that her praise was in the gates and that all her children rose up afterwards and called her blessed.

Philip Louis Passavant was for years the most influential citizen of Zelienople. He was the first merchant in the place. Bringing some goods with him in 1807, he built a store and continued it until 1848 when he sold it to his son C. S. Passavant whose son until a few years since continued the Passavant store. Philip Passavant gave the land for the German Evangelical Lutheran Church, called the Stone Church, which was the first church built in Zelienople and which is still used by the congregation. It was built in 1826. Before this the congregation which was organized in 1821, had met in the town hall or school house. Mr. Passavant gave the stone and furnished much of the labor. He was one of the first trustees and continued all his life one of the most active workers and the most

liberal supporter. The Rev. Mr. Schweitzerbarth was the first pastor and remained for thirty years. Mr. Passavant acted as agent for the disposal of the land of the Basse estate. He bought for himself the tract on which the town now stands. He died in Zelienople in 1853 and was buried in the churchyard which he had presented to the Lutheran Church . He and his good wife are held in grateful remembrance for their simple and unaffected piety, their kindness and charity to the poor, and their constant efforts for the culture and improvement of the community. The Rev. Dr. Passavant, the subject of this biography, always maintained that the divine favors vouchsafed to him were largely due to the blessing of God for the piety and goodness of his parents which God remembers and covenants to children and to children's children.

CHAPTER II.

THE CHILDHOOD OF WILLIAM A. PASSAVANT.—HIS MOTHER'S INFLUENCE.

Oct. 9, 1821, William Alfred Passavant was born, in the Bassenheim home. He was the third son born in the house. The oldest, Detmar Philip, was born in 1813, and the second, Sidney, in 1816.

Of William's boyhood we know little. That he was lively, from the beginning is evident from the scrap of a letter written by his mother to her oldest son Detmar, in June, 1824:

"Little William of whom you beg me to tell you is making such a noise about me that it is hard to write a sensible word. He has brought the tin watering-pot upstairs on which he is striking with a stick to imitate the sound of his favorite instrument, the drum. He has been gratified with two promotions since you left. The first is a seat at table in the dining-room: the second, to wear pantaloons on a Sunday. When he is dressed in them, and walks about with his broad-brimmed straw hat, lined with green, he looks too sweet, and, I believe thinks himself a complete gentleman. At table, he behaves likewise much better than I expected and his dear little prattle amply compensates for the unavoidable trouble he gives. Indeed, when nobody teases him, he is one of the best as he is at all times one of the most engaging of children. How cruel, how sinful, would it be to spoil his temper by constant and unnecessary irritation, and yet do I know persons who pretend to love him and cannot be deterred from following this injudicious line of conduct whenever they have an opportunity."

A month later she wrote: "Dear little Will is still the best of boys when he is alone with me. His prattle is so affectionate and engaging that it is impossible not to be delighted with him, but where he believes himself less constrained, he shows a very passionate and imperious disposition and one of the most daring boldness. The little creature is afraid of nothing. Yesterday evening he made his escape unperceived through the store into the street and walking up to Mr. Beltzhoover's large horse he seized it by the tail! It is a wonder to me, and an evident

ZELIE BASSE PASSAVANT

PHILLIPPE LOUIS PASSAVANT

truth that children have their guardian angel watching over them, that he was not dashed to pieces. Every day he is exposing himself to danger in some shape or other by his extreme fearlessness.''

Again four months after this, she writes: ''Willie, whom I asked just now what I should write to his 'Detta,' wishes to tell you 'that he is a good boy'—which, however you ought not to believe too implicitly. When he is good, he is indeed most engagingly so, but there is many a storm and shower produced by the quickness of his passions, which will require constant attention and firmness to curb and control.''

These are all the notices of the boy that we have from her pen. As we shall find as we proceed with our story, Mrs. Passavant was an unusually gifted and interesting letter writer . If we could have access to the letters she wrote during William's childhood, we should doubtless have a vivid and satisfactory account of that promising child.

In the letters that William wrote to his mother from college and in the journal that he kept during his Seminary years, he calls to mind the maternal monitions and his own private derelictions. Like David he cried, ''Remember not the sins of my youth nor my many transgressions.'' Under her watchful eye, William grew up in that quiet, cultured and Christian home. The town was a small country village. His father kept the only store. The country round about was largely an unbroken forest. Its shades were full of game and its stream abounded in fish. Settlers were few and lived in the most primitive style.

In this region, unspoiled of its natural beauty, his susceptible spirit drank in that love of nature which remained with him throughout life. He always loved the country. The strength of its hills, the uplift of its trees, the life of its winds, the music and sparkle of its streams, its bloom and beauty and birdsong were always a delight. How often did we not see the tired man, in after years, unbend and unburden himself, as he stood or sat on a hilltop, porch or log and drank in the inspiration of the forest, field and flowing stream! How he would look upon the beauty of the sunset and speak of the greater glories and the even more perfect peace on the other side! How eloquently he would speak of the goodness of God and how the peace of nature would inspire lessons of trust and hope! We recall an incident: When he was nearing his three score years, we assisted him in a week's Passion and Easter services on the banks of the beau-

tiful Ohio. In visiting the primitive and spiritually neglected settlers, he read, prayed with them and admonished them; and then preached to them in schoolhouses and private homes in the evenings. One evening after a day's climbing of the hills and fences and after evening services, we heard him ask a young lady of the house where we were stopping, whether she would get up early, call him and go with him to the hills to gather trailing arbutus. Before sunrise, he was out on the hills with her, hunting this earliest and most fragrant of spring flowers.

As a boy, he always had his pets in the barnyard as well as in and near the house. Even in after years, when writing home, he would inquire concerning the little ducks and chickens and kittens. When we would call upon him in his study in Pittsburgh, a large cat would generally be sleeping on the rug before the fire and a big "Bismarck" dog would frisk with him in the garden.

There was as yet no public school in Zelienople, as the Common School Law of Pennsylvania was not passed until 1835. There was a subscription school in the town to which boys and girls of the neighborhood from far and near came for their rudimentary education. Mrs. Passavant diligently instructed her children at home. But the bright-eyed, black-haired, neatly-dressed lad also attended the village school with the other boys.

Anthony Beyer, at this writing eighty years old and still living in Zelienople, went to school with little William. From him a few of the reminiscences here recorded have been obtained. Another friend and schoolmate was G. A. Wenzel who afterwards attended Jefferson College and Gettysburg Seminary with him, and became an honored Lutheran minister and a lifelong friend and helper. George Wenzel's first recollection of William was when he met him on the street one morning carrying a large duck under his arm. "Where are you going?" asked George. "Out to Fiedler's to trade ducks," said Willie. These two boys afterward attended the Bassenheim Academy together. This was a private school on a part of the Bassenheim estate, about three fourths of a mile west of the village. It was carried on under the auspices of the Pittsburg Presbytery and combined manual training with classic education. Superintendent Saunders gave the boys a chance to earn their board and tuition by working on the farm, in the carpenter shop and in the blacksmith shop. The average attendance at the Academy was about sixty. Young Wenzel who used to plow the

fields with a yoke of oxen, often amused the school boys and villagers with his stentorian calls "Gee Buck," "Haw Berry." In those early days, Willie Passavant was a leader among the village boys. No game seemed to be complete without him. "Where is Billy Passavant?" they would cry, as they met on the village green. He was not always there. His watchful mother did not allow him on the streets after dark. She always knew where her boy was. A leader he would always be. His mother was once asked in a company of ministers gathered at her house, about his boyhood. She said, "When the boys play soldier, Willie always wants to be captain." Was this a premonition of his future leadership of men? Undoubtedly. The boy that gets into the lead, if otherwise without vicious, impure or treacherous tendencies, is the one to pick out for a minister, who must be a leader of men.

After Mr. Passavant's death there was found among his papers a little book in his mother's own hand, containing passages of Scripture, favorite hymns, prayers of her own composition, for the use of her children when away from home, whether on a visit or at school.

Several years before his death, Mr. Passavant stood by the grave of his mother, with the Rev. J. A. Kribbs. His thoughts went back to those early days spent under her watchful and loving care. He spoke of her kindness to the poor, recalled how again and again she had sent him as a lad to some sick or poor family in the town or country with baskets of preserves, fruits, food, clothes, bedding and other comforts. There, at his mother's grave, Mr. Passavant acknowledged that those early errands of mercy had their influence in making him think of and take pleasure in relieving human suffering in after life.

It was when he stood, deeply impressed, before a Jewish Orphanage in London erected as a memorial to a departed wife, that the thought came to him, "Could not I erect an Orphan's Home as a memorial to my good mother?" And this thought was with him in the founding of those blessed asylums and schools for bereft little ones. He also ascribed to his mother's influence his first conscious spiritual impressions. In the last number of the Workman before his death, he spoke tenderly of his mother and of her influence and blessing at the time of his confirmation.

CHAPTER III.

AT COLLEGE.

At the age of fifteen, William Passavant was ready for college. As there was no good Lutheran college west of the Allegheny Mountains, he was sent to Jefferson College, Canonsburg, Pa. This Presbyterian institution was at that time one of the best colleges in the land. "The students were from all parts of the United States. They came from all ranks, vocations and stations of life, so great was the popularity and celebrity of old Jefferson at the time. They were of all ages, from fifteen to fifty years, and were manly, jovial, practical and studious."

The college had had for presidents such able scholars and educators as Drs. Andrew Wylie, Wm. McMillan and Matthew Brown. The last was president during the course of young Passavant and had no little influence in molding and developing his intellectual, moral and spiritual character.

Other men who became prominent in the Lutheran Church received their college training here. Among them we mention Drs. F. A. Muhlenberg, G. A. Wenzel, Rev. S. K. Brobst and Rev. J. K. Melhorn.

Of the spirit, influence and personnel of the college during the years of Passavant's residence there, the Rev. Dr. Wm. Speer wrote in the Memorial Workman, Nov. 22, 1894, as follows:

"The college life of Dr. Passavant gave to him an extraordiary fervor of religious character. He entered it while there remained in the more advanced classes many who had been converted by a powerful outpouring of the Holy Spirit. Some of the members of these classes became eminent preachers of the Gospel, instructors in literary and theological institutions, and others became foreign missionaries. At the same boarding house with him in the summer of his sophomore year, 1837-8, were the saintly and able Walter M. Lowrie, the eminent pioneer of Presbyterian missions in China; Prof. Robert Patterson, his lifelong and intimate friend, and the writer, whose life has been spent in foreign missionary labors in China and California and in home missionary and educational employments. John

THE PASSAVANT HOMESTEAD, ZELIENOPLE, PA.

Lloyd and Hugh A. Brown, also missionaries to China, and Wm. L. Richards, son of the missionary who was born in the Hawaiian Islands and died after some years' service in China, were all in college with him. Cyrus Dickson, the fervent Secretary of the Home Missions in the Presbyterian Church; John M. Stevenson, the able and devoted Secretary of the American Tract Society; Frederick A. Muhlenberg, the learned and earnest Lutheran preacher and professor in the University of Pennsylvania, at Philadelphia, and other institutions, and several other ministers of wide and just reputation, were then or had recently been there. The savor of the powerful influence of the Holy Spirit abode in many hearts and lives.

"It was the fervor, the consecration, the prayerfulness, the willingness to go forth and labor, and suffer, if needs be, wherever the dear Master might call him, which came with that 'shower of blessing,' and which was shared in such associations, that was one of the most important means of forming the subsequent character, and giving its extraordinary energy and fruitfulness to the life of this faithful and dear servant of Christ.

"While in college, Mr. Passavant taught in different mission Sunday schools, especially in one on the farm of the Hon. John H. Ewing, four miles distant, on the road to Washington. His memory is still cherished in the hearts of some who remember his loving fidelity and earnest instruction. He was hearty, too, in amusements which were innocent and healthful. Thus he maintained the vigor and elasticity of the body which has served him so well in his laborious and long life. Our little company, before mentioned, at Jefferson College, were mirthful and affectionate, and never quarreled with one another. We took a lifelong interest in each other's course and success in our Master's service."

In his first letter from college to his mother, May 7, 1836, he speaks of the journey from Zelienople to Canonsburg, of the first impression of the place, of his boarding in the family of a Seceder minister's widow, and of joining the Franklin Society, "because it was the largest, the best and the most respectable." He tells his mother that he "meditates with pleasure on those parents who are surpassed by none in the world for excellence of piety and of that sister whose face he longs to see and of the happy home which he has left." "Dear mother," he says, "As we cannot see each other, we will raise our voices to the Almighty for the safety of each other and that God will protect

the parents as well as the children." In this letter he speaks of exploring the woods and finding some petrified stumps from which he loads himself with relics. In another letter he tells of a farmer bringing him a few Indian curiosities and of asking a friend at home to collect all the relics he can find and to go to "Billy Watson's for a stone hatchet which he has." In a subsequent letter he says: "It was very hard at first to keep up with my class but now I can get along as well as any of the others."

In a letter of May 19, he speaks of the wickedness and extravagance of some of the students. "Dear mother," he says, "You have no idea of the wicked conduct of some of the students whose confectionery bill is sometimes fifty dollars a session. I have been in one of these shops once and have been invited more than twenty times to drink lemonade and eat ice cream, but once is enough for me. The commands of God and my parents are before me to guide me through. I have these resolutions: 1. Not to go to any shop if I am invited or not; 2. not to play cards; 3. not to read novels and to do only those things which my parents would commend; and I hope that I may succeed." In a subsequent letter he tells his mother with considerable indignation how some of the students spend more money for sleigh-hire than would pay the tuition for a term. He says: "I have not yet been out sleighing and do not expect to be, since it is more delightful to spend my pocket money in mitigating the wants of two old widows who live in a cabin near our fort, than to engage in those vain pleasures which gratify but a moment and leave a bitter taste behind." On the death of a student's mother he writes: "Oh, cannot we say with truth, 'Thy mercies unto us are great, O God, and Thy ways past finding out.' 'Surely mercy and goodness have followed us all the days of our life?' " His letters show scrupulous economy in expenditures; he frequently walked between Pittsburg and Canonsburg to save coach fare. All through his college course he sent to his parents itemized reports of his expenditures. From subsequent letters, it is clear that he confided everything to his parents and had no secrets. His life was as open as a book. He wrote home every week. All his letters breathe affectionate devotion and submission.

In a letter to his mother, Nov. 30, he tells how he spends his day: "I rise at five, study and fix my room till seven, take breakfast and have prayers at eight, commence and study till one o'clock dinner, at two go to recitation and then do work in

a carpenter shop one hour, take supper at six, have prayers after supper, read until ten and then go to bed. Have been working daily with a carpenter and have learned considerable in the art. He offers me eighteen and one quarter cents a piece for the making of fifty coal boxes which I could do this winter by working one hour daily. I could finish one in two hours and it would be a source of much amusement as well as good exercise for me. As yet, I have not made up my mind nor shall I until I have heard your opinion on the subject."

Before Christmas he wrote a letter of confession to his parents. He says: "My dear father and mother; My beloved parents, I hasten again to beg my Christmas gift as I have done ever since I can remember. A gift not as I have formerly asked but for one which will comfort my soul. For, reviewing my past life since the time when I could distinguish right from wrong, good from evil for the first time, I weep and fear the vengeance of the just God as I remember the innumerable acts of unkindness and unthankfulness, of ingratitude, of headstrongness, of open defiance to your commands; or when my mind reverts to later days I find the same long list of sins committed against my parents, against those who have labored during their lives for my support and those who have passed many a sleepless night on my account: those who have watched and prayed for my safety during fifteen long years of my life and have undergone so many bodily privations for me during my infancy. I have longed to fall on my knees and ask your forgiveness for every pang that I have caused your hearts. Every unkind look I have given you, every unkind word I have uttered against you has given me the sincerest sorrow. Every remembrance of ingratitude has awakened repentance and remorse in me, and now, O best of parents, I ask a forgiveness for all my ingratitude to you, hoping that when I have received your pardon my mind will be at ease and my conscience will be at rest. I also thank you for the example you have given me and the instruction in religious things. Remember me in your prayers. Farewell, dear parents, forget not your son,

W. A. Passavant."

His mother answered: "As for the 'forgiveness' you ask, do you not know, my beloved child, the hearts of parents are such that offences are forgotten as soon as repented of and my memory recalls nothing at the end of this year but proofs of affection and obedience from my own dear Willy." She also sends him a sermon from the Rev. Mr. Henkel.

It appears that during the season of special spiritual interest in the college, William with many of the students was deeply moved. All those who had been thus awakened were invited to commune in the Presbyterian Church and Passavant also took part in the Sacrament of the Altar. March 25, 1837, Dr. Brown, president of the college, wrote to William's father as follows; "The students at college who give evidence of piety are admitted to commune and partake of the Lord's Supper together, with the distinct understanding that this is not to interfere with the church communion with the particular denomination to which they belong or may afterwards choose to be connected." About the same time his mother had written him as follows: "Dearly beloved, your letter which has just arrived relieved our minds from great uneasiness as we could explain your silence only by your being either sick or too distressed by religious feelings to write. I am happy to see that you are willing to pursue the only way by which the Scripture and reason warrant us to hope for an assurance of pardon 'by the use of the appointed means'—and that you are willing to show yourself openly on the Lord's side by joining His church on earth. The most suitable opportunity is offered you for doing so—in March when Rev. Schweitzerbarth will hold as you know a confirmation here for which the children are now being instructed . Anxious that these lines should be sent off to-morrow I have no time now to speak with him, but am certain that he will most willingly admit you with the rest, provided you are able to answer the questions in your Lutheran Catechism, at least as far as the Commandments, the Creed and the Lord's Prayer which you have quite sufficient time to learn yet. By this means you will belong to the same church to which your parents, brothers and sisters belong. If you should become a minister you would have a wide field of usefulness before you in our neglected Zion and this will be much better than to take your Sacrament in the Presbyterian Church and then, when you must look on yourself as an admitted member there, have again to undergo confirmation as a form of admittance. . . . . If you leave Canonsburg on the seventeenth, spend the nineteenth, which is Sunday, with your brother Sidney in town, you can come out together in the stage and we will all be able on Easter Sunday to take the Sacrament together. What think you, dearest, of this delightful plan? Answer me immediately that I may acquaint your brother with it and speak with Mr. Schweitzerbarth. Meanwhile apply to your catechism with all diligence, and con-

tinue to pray to your heavenly Father that you may be steadfast and that He would grant you the Spirit of all grace."

He came home as his mother desired but after due consultation, he preferred to postpone his confirmation until Pentecost in order that he might be better prepared. This marks an important epoch in his spiritual life.

Among his old papers we find this intensely interesting account of his religious experience at college about this time. The paper is so old and faded that it is scarcely legible. It reads like a confession of Augustine, of Luther, or of John Bunyan. It shows that the young student did not rightly understand the precious doctrine of justification by faith. Had he had a Lutheran spiritual adviser, such as he himself afterwards became, his heart-rending struggles and anguish would have been spared him. The old paper throws such light on the deep sincerity and earnestness of his inner spirit and life at this early age that we cannot forbear giving it all just as he wrote it.

"On Saturday afternoon while sitting in my room at the college an intimate friend and classmate, Hugh A. Brown, paid me a visit. This faithful servant of Jesus, like his Master, 'went about doing good' and had spoken to me on the subject of religion on several occasions before. The previous Saturday he had given me a tract entitled, 'Are You Ready,' and he inquired about it immediately after he entered my room. I went to my desk and having found it returned it to him thanking him kindly for the loan of it, while to speak the truth I had never looked at it before and had forgotten that he had requested me to read it. He took a seat beside me and with a solemnity which quite overcame me, asked: 'And are you indeed ready for death?' I answered: 'I fear not.' He then spoke on this subject for a few moments with the tenderest affection and requested permission to pray with me before he left. We knelt down together and while he prayed such a sense of my sin came upon me that I burst out in tears after he had departed. I read the tract with tears and strong cries and so great was the sense of my danger that I almost feared the earth would open and swallow me up. All my carelessness and indifference were now over and I could think of nothing else but how I might secure the salvation of my soul. Though particularly careful to conceal my anxiety from others, it was soon discovered that something was the matter and some formal and lukewarm professors of religion often questioned me 'If I were sick.'

"Of the nature of my feelings at this time I can speak correctly when I say that it was only a general anxiety about my salvation and the sense of such a heavy load pressing me to the earth. Of sorrow for individual sin I knew nothing, and of the way to escape from wrath to come still less. In looking back I find that I was in the greatest ignorance and spiritual blindness of heart and when I pass along my Christian course I am led to adore the tender compassion of God who led me step by step until the way became plain and bright to me. If I recollect aright, I remained in a state of doubt and anxiety and darkness for over two months. During this time my unbelief was at times so great and so sorely was I buffeted of satan that I even doubted my own existence and so violent were the assaults of the devil that I would cast myself in despair on the floor and cry out, 'O my God, let me not be tempted above what I can bear.' Prayer was the only way to find relief and often I would kneel down in anguish inexpressible. I would rise up with all my doubts gone. I greatly needed the counsel of some experienced Christian friend during this long season of midnight to my soul. Though a number of Christian friends spoke with me, not one ever pointed out the way to Jesus, even by faith in Christ. However much I prayed, I did not seem to come near the Savior or to gain any knowledge of the way in which I was to come to Him. My anxiety all this time was very great in behalf of my impenitent friends. God alone knows how often I retired to the fields to pray for my impenitent companions. I could have embraced the whole world in the arms of my love and warned them to flee from the wrath to come. One evening I went to the room of a former companion in sin in search of one for whom my soul was in travail. Here the brandy bottle was produced and offered to me. I left the room in horror and on my road home poured out my soul in behalf of my sinful and careless companions. As I walked along and looked about over the face of nature I thought of the goodness of God and felt a drawing of my heart to the Savior which made a calm within. My load of sin was quietly removed and I felt it no more. I could not doubt the change and ran home to tell a Christian brother what the Lord had done for my soul. We knelt down together and returned thanks to the Lord. The Bible now appeared a new book and in a few weeks I learned more of its precious truths than I had during the fifteen years of my life."

Fifty years later his classmate the Rev. Dr. H. A. Brown by request wrote this reminiscence: "Mr. Passavant was a Frank and I a Philo and our boarding places were never close together, so that our intimacy was not close till after he became deeply interested in religion. In one or more of his letters he spoke of me as his 'Spiritual Father,' alluding to the influence I had in bringing him to a saving knowledge of Christ. That happened in this way. I was taking a walk for exercise one winter's day and called by the way at his room at Tusculum. I was a young Christian then myself, but was moved to speak to him on the subject of personal religion and I think left a tract with him. This appears to have been the beginning of his religious life; although he once wrote me, (there must be several of his letters now mislaid,) that he traced the commencement of his spiritual life to his mother's influence."

On Christmas 1837, Gottlieb Bassler, then a student in Pennsylvania College at Gettysburg and afterwards an intimate friend and co-worker, wrote him this letter: "Having had some intimation (for I will speak plainly and truly) that your mind has been somewhat directed to the subject of Christian ministry and looking abroad upon the great harvest field of the world and seeing that even at this day we are constrained to repeat the words of Christ, 'The harvest truly is great but the laborers are few,' I have been induced to write a few lines to you on this all-important subject.

"In addressing you on this topic I take it for granted that you are fully impressed with the importance of the Christian religion. This being the case, I would ask you to view with me the great want of suitable men to proclaim this religion to perishing men. Even in our own country, which is called a Christian country, thousands do not hear the Gospel preached. This is particularly the case of our southwestern states. But our country is merely a speck on this globe, the greater part of which is sunk in heathenish darkness and idolatry." In another letter Bassler writes: "You are acquainted that in Gettysburg I have lived in a club for the last few years for the sake of economy. During this time our club, which consisted always of from four to eight persons and two to four rooms, always set apart an hour on Tuesday evening to meet together for the purpose of praying for the conversion of our fellow students.....May none of us use the Christian's weapon with a weak or palsied arm, neither let us fight 'as one that beateth the air', but let us contend in

the strength of Him whose weakness is stronger than our strength and may the Spirit of the Lord breathe upon these dry bones in this valley of death. . . . . I hope and pray that whatever I may do I may never neglect the reading of God's Holy Word and prayer every morning and evening of my life, for I am convinced that whatever other knowledge a minister may possess his usefulness in the cause of God will depend very much upon the knowledge of the Bible and experimental piety. Pray for me, my dear brother in Christ, that God may make 'a man after his own heart' of me and make me abundantly useful in his cause. And my hope and prayer to God is that we may both labor in the vineyard of the Lord and do something for his honor and glory." From this it appears that young Passavant had not yet fully decided on his life work. The following spring Bassler wrote him again to urge him to study for the ministry.

In 1838 he informs his mother that he is attending a special class in German taught by a student, G. A. Wenzel, whom we met as a boy companion at Zelienople, who afterwards became pastor of a large German church in Pittsburg and Chaplain of the Pittsburg Infirmary. Passavant complains of the difficulty of the language. He has trouble with the gender of the nouns and with the article. He hopes to put in his next vacation in the study of German and is very eager to become proficient in it. About the only place that he visited socially was at a family named Cummings. Miss Nancy Cummings seemed determined to show him special favor, 'and made him lug home a bunch of flowers for his flower pot,' and invited him to go mulberrying with her. Another young lady sent him a fine hand-made watchguard.

In several of his letters he speaks deprecatingly of the controversies in the Lutheran Observer. Aug. 14, 1838, he tells with considerable interest of receiving the first number of the Lutheran KIRCHENZEITUNG. He says: "Have lately received the first number of the new German paper styled LUTHERISCHE KIRCHENZEITUNG. It is printed in eastern Pennsylvania by Rev. F. Schmidt at the price of two dollars per annum and I rejoice to tell you that it is precisely of the same stamp as the Observer. Do you not think it would be an advisable thing to take an Evangelical paper in the place of the present German papers which now come to us? It would, if sent to me after being read at home, be of great assistance in advancing my progress in the German language. I will patiently wait to hear your

opinion in your next letter." In a later letter he speaks of receiving the paper regularly and finding great pleasure in reading it, of handing it to Prof. Smith and securing his subscription. He canvassed the town of Canonsburg and also walked to Washington soliciting subscriptions for the paper. On one occasion he walked all day and came back to college utterly fatigued after having obtained five subscriptions.

It was during these canvassing tours, as he went from house to house, from store to store, and from shop to shop, that he found two young German journeymen, the one a tinker and the other a tailor. Finding both of them intelligent above their companions, sincerely pious, and ardent members of the Lutheran Church, he interested himself in their welfare. Both were poor and hungry for knowledge. They regretted that they had not been able to get a better education. Young Passavant directed their attention to the spiritual destitution of the German Lutherans throughout the land. He awakened in them a desire to prepare for the ministry and arranged for and aided them in preparing for the holy service. One of these was S. K. Brobst and the other M. Schweigert. Both afterwards became eminently useful ministers of the Lutheran Church. Both did important pioneer mission work. Brobst labored among the Germans in Eastern Pennsylvania and Schweigert did the work of an evangelist in the neglected settlements of Western Pennsylvania.

He also expresses great indignation at a drinking bout among the students, is horrified at their carousing and profanity for which seven were expelled from college. He complains that four societies, of three of which he was made a member without being consulted, take much of his time and interfere with his study and reading. He was at this time reading poetry, biography and travels. He also complained of certain of the students who came into his room "to loaf."

In one of his letters to his mother he is greatly exercised because the Franklin Society is being eclipsed by the rival Philo. His mother admonishes that the Franklin members work the harder to make up in excellence of quality what they lack in numbers. She was in every way competent to give counsel to a college student. In one letter she speaks of some useful lessons to be learned from the Life of Walter Scott. In another she advises that he copy into his Iliad this verse:

De PATRIA HOMERI

"Seven different towns, fair cities of the earth,
Heirs for the fame of mighty Homer's birth;
But none the hard contested claim can prove—
The native place of Homer is above."

She also expresses the hope that William will succeed in his debate with young Muhlenberg, the son of the would-be Governor of Pennsylvania. The question that William was to affirm was "Resolved, That there is more profit in the study of modern than of ancient literature." In this exciting debate Passavant was declared the victor.

In another letter she says: "The great popularity you seem to enjoy, from whatever cause it may proceed, is a dangerous enjoyment both from a spiritual and an intellectual point of view. For while it might easily 'puff you up' and make you think of yourself 'more highly than you ought to think,' it might act on your mental faculties like the stimulus of a hot-house on plants, causing them to bud and expand before their natural time, to the detriment of the soundness of the stock. Read once again the extract from Newton I sent you to Baltimore on this subject. You will find the remarks and advice it contains very applicable to your present situation."

Mrs. Passavant frequently gives advice on historical and general reading. Here is her estimate of a book written in her later years when it was beginning to attract public attention:

"Mr. Bassler presented his wife at Christmas with a book called 'The Chronicles of the Schoenberg-Cotta Family.' And she—kind as she always is—absolutely insisted that I should read it first. It is a romantic narrative but embodies in a very skillful manner all the circumstances and details about Luther, his friends and his work with which history has acquainted us. I think it is much more calculated to make one love the great Reformer and the Lutheran Church than will ever be accomplished by the angry disputations in certain religious papers."

William received many letters from his two sisters. Emma, the older one, had married a Presbyterian minister named Jennings, a very amiable and worthy man; one of the old school, scrupulous, scholarly, dignified, faithful in all his work and of more than ordinary ability. Emma wrote her brother many good letters breathing affectionate interest and full of sisterly solicitude.

Virginia, the accomplished, attractive and universally admired younger sister, also wrote frequently. Her letters are vivacious and full of tender affection.

His oldest brother, Detmar, had spent over a year in Europe, traveling and purchasing goods for his father's store. His home-coming was an occasion for a glad family reunion, in the fall of 1837. The spirit of delightful harmony and cordial affection that prevailed in the Bassenheim home was indeed remarkable and unusually happy. Parents, brothers and sisters all seemed to have a special and affectionate interest in the college student and in all his affairs. The student on the other hand, amid all the attractions and distractions of college life, never failed to exibit the keenest interest and warmest love for the members of the dear old home. This beautiful family interest and devotion lasted through all his life.

William was an unusually bashful boy. On on occasion when he stopped to see his sister Virginia, who was attending Mrs. Barlow's Girls' Boarding School in Pittsburg, he was invited to stay for supper, but this was too much for him. He writes to his mother: "I stayed with Virginia a shorter time than I could have wished, as Mrs. Barlow went into the kitchen to hasten the supper, which so frightened me when I thought of all those girls at table, that I hastily bade Virginia adieu and made my exit, thinking this the safest way, as she also insisted that I stay all night."

In the Autumn of 1838 his mind was turned more and more toward the Theological Seminary at Gettysburg and he wrote to his friend Bassler for information.

On the occasion of a visit to his sister Emma in Pittsburg, he witnessed the burning of a grist mill. On learning that the owner had his life's savings in the mill and that he was now reduced to absolute poverty, his sympathies were deeply stirred. He writes to his mother: "When I passed the smoking ruins on my road to town, and saw the whole group of helpless children, and one poor deformed girl, gazing on the destruction of their all, I involuntarily found myself open my pocketbook in search of some money. But my old selfish propensity was fast gaining on me when I cried, 'Now or never', and forthwith turned my horse to the house and deposited a three dollar note in the hands of the grateful mother, telling her I had no more. I well knew that so small a sum would not mend their misfortune in any essential degree but I felt confident that the sympathy and

pity of a stranger might in some measure alleviate their grief. After leaving the house which I did immediately, I felt as one of the happiest beings in the world and have often thought that I would not have forgone that hour of pleasure for a week of labor".

In 1837 he planned and partly prepared a Lutheran Almanac. He submitted his plan and manuscript to a Philadelphia publisher who refused to accept it because there were already one German and one English Lutheran Almanac in the field. With the persistent courage which was one of his most marked characteristics and had so much to do with his future wonderful achievements, he prepared a new manuscript in 1839 and sent it on to the same publisher. He gave explicit directions as to the attractive style in which he wanted it published and that his name was not to appear in any way in connection with it. To both of these conditions the publishers objected; to the first, because it would make the publication too costly, to insure a large sale; to the latter, because the publisher belonged to the German Reformed Church and did not think it proper to appear as the author of a Lutheran Almanac. And so the second attempt at authorship failed; but as we shall see, Passavant never gave up a good cause. For this rejected Almanac he had written the following preface:

"We deem every apology unnecessary in presenting this Almanac to the Lutheran Public. The fact that the great majority of our members were unacquainted with the institutions of the church, was a sufficient motive to induce the compiler to the publication of the Lutheran Almanac; and although his means of obtaining correct information were but small and the accounts of the various operations of the church deficient, yet he would fondly hope that all who are interested in the welfare of our Zion will make their utmost endeavors to dispose of a number of copies. Let none think such labor beneath their notice, since even the Almanac exerts a great influence thus for weal or woe on the mass of the community. The principal part of the information contained in the Appendix has been obtained from the bound volumes of the Lutheran Intelligencer, the Minutes of the different Synods and from individuals; but principally from the files of the Lutheran Observer since its commencement in 1831. The astronomical observations are calculated to suit the latitude of the principal cities in the United States. As the compiler expects no pecuniary compensation for his labors (since

the profits are devoted to the Parent Education Society) he hopes that notwithstanding its many imperfections, every Lutheran minister will feel it a duty to procure a supply for those committed to his charge. Finally if his Almanac be the means of diffusing any information among our people and of exciting their interest in the Literary and Benevolent Institutions of our Church, his labors in preparing this Almanac will never be a source of regret but a cause of exultation, pleasure and joy. The Compiler, February 20th, 1839." The manuscript contains carefully prepared statistics of these thirteen Synods: Synod of Eastern Pennsylvania, Western Pennsylvania, New York, Maryland, South Carolina, North Carolina, Synod of the West, Eastern District Synod of Ohio, Hartwick Synod, Western District Synod of Ohio, English District Synod of Ohio, Franckean Synod, Synod of Virginia. The statistical summary of the whole Lutheran Church in the United States was:

Ministers	268
Congregations	711
Communicants	72,198
Baptisms for the year	1,222
Confirmations	6,167
Sunday Schools	226
Teachers	542
Scholars	4,137

Here is his account of some Sunday School work that he was doing in 1839: "On Sunday afternoon in the company of three other students I attended a Sabbath school three and a half miles out on the Washington Road. The School is held in a little brick schoolhouse on Mr. Ewing's farm. Miss Ewing, a very fine and pious young lady, is one of our teachers. It contains about twenty scholars and as the room is small, the classes of boys after the school has been opened go to a grove just near and sit on large logs. Singular enough, you will no doubt say; so then, dear Mamma, you may know that every Sunday at five o'clock in the afternoon I am hearing a Bible class of eight members on a big log."

With some of the students young Passavant had also started a prayer-meeting among the colored people in Canonsburg in which he took a deep interest until the close of his college course.

His interest in these lowly and despised children of Ham continued through life. On one occasion while on a journey

from Baltimore to Pittsburg on the Baltimore and Brownsville stage coach he expected to take the steamboat from the latter place to Pittsburg. He missed the boat and was left for several days in Brownsville. Naturally tired from the wearisome journey he might have rested, but instead he employed his time of waiting in visiting and praying with the colored people of the town and preaching to them every evening while he remained. On another occasion at a synodical meeting in Baltimore he was expected to preach in a prominent church on Sunday evening. Finding that no provision had been made for preaching to the negroes he protested, secured a substitute for the large white church, and went himself and preached to the colored people. As he told the writer years afterward: "We had a great shout in the camp that night." He was a lifelong opponent of human slavery and vigorously used his voice and pen for emancipation.

About this time he had his head examined by a visiting phrenologist. He reports to his mother: "As everybody had his pate felt I thought I might see how much truth there was in the system, from the numbers he gave me, so at it I went. He told me that all the social bumps were fully developed; that I had a great taste for poetry and everything connected with romance, that I was enthusiastic in my affection for friends, that I was an aristocrat by nature, proud of my family connections, that I would make a good preacher. Lastly he told me that I resembled my mother more than my father which is undoubtedly true."

In the autumn of 1839 his brother Detmar suddenly died in Pittsburg. From there William writes thus to comfort his mother: "Ours has been a course of much earthly enjoyment and now since the rod of affliction has been laid upon us very sorely it is without doubt to wean our affections from earth and place them on objects which are of an enduring nature. We know that whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. We have in a great measure been without chastening and now when it has been sent us, may God in mercy enable us to bless the rod and acknowledge the hand of our heavenly Father. Although everything wears such a gloomy appearance at present, yet did we but believe it, 'these afflictions which last but for a moment shall work out for us a far more exceeding and eternal weight of glory.' We are but pilgrims here and sojourners in this world and, if we

are to go through the furnace of affliction here, it must be for the purpose of cleansing us from the dross and corruption of sin so that we may come out refined and prepared for the treasury of Heaven. O, how comforting the thought that 'the Lord reigneth,' that however unfavorable things may seem, everything is working together for the good of his own people. Let us look to that kind hand which has supported us for a continuation of his unmerited mercies, and pray that as we can no longer all meet on earth, we may meet and dwell together, a beloved family circle in Heaven."

In the same letter he tells her that he has been to the court house to hear the Rev. McCron preach to the little flock that became the First English Lutheran Church in Pittsburg and of which he himself afterward became pastor. He also tells her that the German church of the **Rev. C. F. Heyer**, who afterwards became the veteran missionary to India, was under roof and would be quite a neat building.

On account of Detmar's death, William was kept out of college during the winter of 1839—40. The letters that came to him from "Old Jeff" show the esteem in which he was held and the void caused by his absence. These letters also give a clear insight into the inner life of the college.

Here is an extract from the Vice President of the Franklin Society. "Sorry, indeed, am I that we cannot now as in former sessions meet together at our daily recitations; but let this go—could you only join in with your fellow Franklins on Friday afternoon all would be well. Pass, I miss you more than anyone of the Senior Class; little did you think last session that you would not be one of us this winter and, my dear friend, since it is by the interposition of Divine Providence that you are not among us this winter, I will not complain; still I wish you would come on again in the spring and graduate with the present Senior Class, with the members of which you are most intimately connected. This is my only hope."

In the spring of 1840, Passavant made a trip to Greensburg to secure subscriptions for the "Kirchenzeitung" and the "Observer." On the occasion he visited **the grave of General St. Clair** in the Presbyterian graveyard. He expresses his feelings in these words: "I felt the most singular sensations when I stood at the grave of this great man, whose name had been extolled to the skies, and at another time had been men-

tioned with indignation. Poor man! after all his reverses he died a miserable drunkard and scarce a score know his grave."

Passavant returned to college at the beginning of the spring term in 1840. He had studied privately during the winter, while assisting his brother Sidney in the store at Pittsburg, and was able to re-enter and go on with his class.

During his Senior year, he gathered and organized a Lutheran Sunday school at Pigeon Creek, fourteen miles from Canonsburg. Starting at five o'clock on Sunday morning, on horse back when he could secure a horse, on foot when no horse was available, he was at his place every Sunday at ten thirty in the old Bethlehem Lutheran Church. He wrote to S. M. G. Schmucker, a son of Dr. S. S. Schmucker, then a student at Washington College, requesting his assistance. Mr. Schmucker replied: "I rejoice, dear brother, that in this neglected portion of God's moral vineyard so long under the control and influence of the errors of Presbyterianism and Campbellism and sundry other errors, the word of God will be disseminated in its purity." Mr. Schmucker regretted that he could not come regularly, as he had but recently taken up a class in the colored Sunday school of his town. He promised, however, to come and help whenever possible. To his mother, William gives this account of his work: "My Sunday school in the country is flourishing as well as could be expected. On the second day we met, our number was one more than twice as great as on the first Sabbath. I went out on Saturday afternoon for the two last times and scoured the country from house to house to beat up recruits and was utterly surprised to find such wild and uncouth families in this country which has been settled for upwards of eighty years. At one house the woman seemed about half savage and spoke so loud that it was not far from yelling order. One of the little boys had hair above a foot and a half long. Never was I more convinced that religion, pure and undefiled, is the very best means of elevating the condition of our fellow men to the rank of intelligent beings. Such is the kind of a place I am engaged in and if my weak and feeble labors will tend in the smallest degree to improve the condition of the rising generation in that congregation, they are entirely welcome to them. I have already procured two subscriptions to the German paper and I expect if nothing happens to get a few to the 'Observer'."

Many years after, when Dr. Passavant's hair was silvery

white, we heard him speak with great interest of these youthful journeys and labors. He would recall with a smile how when invited to dinner at a stranger's place, his bashfulness would overcome him and he would say, "No, thank you, I am not hungry" and how he would try to appease his hunger by eating blackberries along the way. The Rev. J. K. Melhorn of Pittsburg writes feelingly of these labors of young Passavant and wonders how many students would now go and do likewise. Referring to his Sunday school work, his mother writes to him: "The long ride, fatiguing as it may seem, will at your age and during the fine weather be more of a pleasure than a trouble and prove I hope conducive to your health, while the consciousness that you have benefited your fellow creatures will be a lasting enjoyment to your soul. May the good seed which you are sowing spring up and bear fruit a hundred fold."

Of his last visit to the school he speaks thus impressively in a letter to his mother dated Sept. 3, 1840: "You may well imagine that it was not the most pleasant thing to bid farewell to my little school in the country, especially as I never expect to see the place again. During the summer I traveled three hundred miles in going out to that school and things are beginning to look a little brighter than when it was commenced. A prayer meeting has been established and is making no little stir in the neighborhood and the room where it is held is generally filled. This is the first thing of its kind ever established in that congregation and I trust that its influence may be felt to the salvation of souls." In the same letter he tells his mother of his class examinations: "Dear mother, agreeable to promise I sit down to answer yours of the fifteenth of last month and am able to hail you as a 'Bachelor of Arts' from my headquarters at Canonsburg. Our examination closed last week at which time I got off, together with our whole class, to my entire satisfaction. So then we are done, forever done, with our college studies!"

His commencement oration on the subject, "The Relation of Science to Religion," was enthusiastically received and occasioned much favorable and flattering comment. He writes feelingly of his taking leave of his room, the college, the town, the teachers, students and friends.

His college days were over. We are safe in saying that no student left behind him, among professors, students and citi-

zens, more admirers and warmer, closer friends than did William Passavant.

After his death, his classmate, Hugh A. Brown, wrote to D. L. Passavant:

"In college your father showed a fine literary taste and an aptitude for the natural sciences. In his Senior year, he was made Curator of the Lyceum. He was a graceful writer and speaker, and a fair scholar in his academic studies, giving good promise of success in life. I look upon him as one of the chief glories of our class, unsurpassed and hardly equalled in influence and usefulness by any other member."

The Rev. Dr. N. G. Parke, another classmate, wrote: "He was youthful in his appearance. My impression is that he was one of the youngest, if not the youngest member of the class. I was not twenty when we graduated and he was younger than I. But his appearance was youthful when he graduated and it was the same after he had been graduated fifty years. This was spoken of at our college meeting in 1890, when seven of the class met in Washington to hear the class history.

"The dominant feature of Passavant's life and character while in college was what might be termed the religious element; and judging from the lines of his work, and the results of his work, it so continued through life. He was not a recluse. The social element was not wanting in his nature. He was popular in his class and among the students of the college generally, but he took little interest or part in the athletic sports on the college campus. His nature apparently was intensely religious. This was manifest not in a demonstrative way, but quietly. He had no 'religion to boast of' but a spirit of devotion to his divine Master breathed in all he did. And now that we know the lines in which he elected to work in life, we may infer that while yet a student in college he was planning for his life work.

"In the president of the college, the Rev. Dr. M. Brown, he found a congenial spirit. Perhaps I might put it differently, Dr. Brown found in young Passavant a congenial spirit. Dr. Brown was a decided Presbyterian and Passavant was just as decided a Lutheran, but between them there was a spirit that united David and Jonathan. At our class jubilee in 1890, there were seven in the class living and at their work. Now, after thirteen years, only two remain. Passavant had changed since we parted in 1840, but he was the same unassuming, courteous, earnest, Christian gentleman."

Nov. 14, 1847, Passavant was chosen orator of the Franklin Literary Society at its fiftieth anniversary.

The address is published in the History of Jefferson College of 1857.

CHAPTER IV.

IN THE SEMINARY AT GETTYSBURG.

William Passavant was born and reared in a critical period of the Lutheran Church. Dr. Jacobs in his History of the Lutheran Church in the United States, (p. 353) thus describes this period:

"Candidates for the Lutheran Ministry were in attendance at the denominational and other colleges that were coming into existence. Columbia College, New York; the University of Pennsylvania; Dickinson College, Carlisle; Jefferson College, Canonsburg; either had or were soon to have students and graduates in the Lutheran churches and ministry. The influence of Christian scholars of decided convictions and of other forms of religious life upon those thus trained was inevitable. When the Presbyterian Church established its theological seminary at Princeton, N. J., in 1812, Lutheran candidates for the ministry were soon among its students, and found there students from the Episcopal and perhaps other churches, with whom they became intimate. Who would affirm that the influences there exerted were not to be preferred to the neology that had gained the upper hand at all centers in Germany? When the Lutheran Church in Germany could offer nothing better, it was only natural to look beyond the Lutheran Church for the advocates of a more positive faith. Nor, under these circumstances, was it to be wondered at that an open door was found in some places for revivalistic methods, which were becoming prevalent throughout the country."

On page 356 he writes: "The movements preliminary to the Prussian Union of 1847 combined with the feeling caused by the common interests of language and intermarriage among the Reformed and Lutherans in Pennsylvania to suggest the thought of a union between the two denominations. This does not seem to have been embodied in any formal action. The proposed common theological seminary has already been mentioned. The Reformed, with the Episcopalians and Presbyterians, were invited by the Ministerium of Pennsylvania to unite in the celebration of the tercentenary of the Reformation."

The Ministerium of Pennsylvania in 1818 had resolved that "in its judgment it would be well if the different Evangelical Lutheran Synods of the United States were to stand in some way or other in true union with one another". Other Synods were corresponded with and in 1818 "A Proposed Plan" was adopted by a vote of forty to eight. This plan was sent to other Synods for discussion and adoption. A number of trivial objections were urgently and persistently raised and published; e. g., that it was a scheme of the ministers to tread the rights of the people under foot; that it will be "an aristocratic spiritual congress;" that the rights of the Germans will be given away; "as to the expenses, who is to pay? We farmers, collections upon collections, etc." Such objections came mainly from country pastors and were intended to frighten their people.

The principal objection, however, and the one that carried much weight was that the proposed General Synod would interfere with the plans that had been projected for a closer union with the German Reformed Church and the establishment of a Lutheran-Reformed Theological Seminary.

Only ten delegates met in Frederick, Md., Oct. 21, 1821, representing the Ministerium of Pennsylvania, the N. Carolina, Maryland and Virginia Synods, and organized the General Synod. On account of the urgent and persistent objections of the country parishes, the Ministerium of Pennsylvania felt itself impelled to withdraw temporarily from the General Synod in 1823, leaving only three small Synods in the General Body.

The General Synod naturally partook of the spirit of the age. It had its weaknesses. It failed to determine specifically the contents of the Lutheran faith. It was not ready to return to the foundations laid by Muhlenberg and his associates. There had been a general recession from the foundations for twenty-five or thirty years preceding. On the other hand, Dr. Jacobs correctly says: "The General Synod was a protest against the Socinianizing tendencies in New York, and the scheme of a union with the Reformed Church in Pennsylvania and with Episcopalians in North Carolina. It stood for the independent history of the Lutheran Church in America and the clear and unequivocal confession of a positive faith."

At its third convention, in 1825, the General Synod resolved to commence the establishment of a theological seminary. This seminary was opened in Gettysburg in 1826. Its first professor, Dr. S. S. Schmucker, had received his college training in the

BEGINNINGS OF THE GENERAL SYNOD.

University of Pennsylvania and his theological training in the Presbyterian Seminary at Princeton. He had never made an earnest study of Lutheran theology but was thoroughly imbued with the teaching, spirit and life of the Reformed Churches. Of his theological standpoint, Dr. Jacobs says, (History of the Lutheran Church in the U. S., p. 367):

"His theological standpoint can never be involved in controversy; he was too outspoken in confessing it. Beginning with a more conservative position, he soon publicly protested from the professor's chair and in the press, not only against the distinctive Lutheran doctrine concerning the Sacraments, but against those of original sin and the Person of Christ. In his 'Popular Theology', his 'Lutheran Manual', and 'American Lutheranism Vindicated', he teaches what he regards a modified Lutheranism, which retains the elements of truth found, as he believed, with a number of errors, in the Lutheranism of the Augsburg Confession. In the 'Definite Synodical Platform', prepared by him in 1855, he expurgated and changed the doctrinal articles of the Augsburg Confession, and, in a preface, states what he regards the five errors of that document."

Such was the first professor in the seminary during the two years of Mr. Passavant's theological course. The second professor, Dr. H. I. Schmidt, was more conservative but less energetic and influential.

Of the effect of the seminary's teachings and spirit on ministers and congregations in general, Dr. Jacobs writes, (pp. 370 and 371):

"More harmful than any positively erroneous teachings propounded from the professor's chair or issued from the press, was the lack of cultivation of any decided form of church life. The seminary course was very brief and the teaching scarcely rose above, if it equaled, the standard of the better catechetical instructions. There was even a tendency to depreciate sacred learning, as relatively unimportant, and to throw all stress upon devotional exercises. The teaching became hortatory instead of doctrinal, and no longer covered the full extent of revelation. There was more success in home missionary work than in building up established congregations and instructing experienced Christians. Young pastors uninstructed in the modes adopted by the Lutheran Church, and sincerely earnest in the endeavor to be faithful, readily adopted the methods of other churches. The old ways of the fathers were looked upon with suspicion. Where

this was avoided, in the uncertainty and wish to compromise, the most deplorable inactivity and stagnation resulted. The peril of compromises on church principles lies in the paralysis of church life by the endeavor of antagonistic parties to forbear doing aught that might offend those with whom they differ, and thus doing nothing. Where intense conviction enters, it bursts the shackles of compromises, and it is fearless in adopting what it regards the most efficient measure to discharge its full duty. A Lutheran church life can never be nourished except in accordance with the principles of that church. Methodism, Presbyterianism, or Anglicanism within the Lutheran Church soon runs its course. The Lutherans in America, who imagined that the salvation of their church was dependent upon its adoption of the peculiarities of its neighbors, were only temporarily misled. They were yet to awaken to the realization of the rich provision their church contained for the full development of all their spiritual capacities. The more they realized this, the more could they appreciate conceded excellences in other forms of Christianity when exercised within their own peculiar spheres. But however sure it is that the church ultimately regains its lost vantage-grounds, the lamentable results of the losses suffered meanwhile by inaction remain. Dr. Hazelius, e.g., deplored greatly the widespread abandonment of family worship, as one of the consequences of teaching that all prayers except those made extemporaneously are formalism. The layman who found it difficult to offer a free prayer, banished the prayerbook from his altar, as though by its use he would do God dishonor; and the next step was that prayers in the household entirely ceased."

Such was the general condition of the church and the seminary when on Nov. 3. 1840, William Passavant started for the theological seminary at Gettysburg. He traveled by stage from Pittsburg. He described at length the tedious journey which occupied two days and two nights without intervening rest. It rained incessantly and he was alone in the stage. No wonder that he arrived at Gettysburg in a depressed and exhausted condition.

To his mother he describes the city which then had two thousand inhabitants, two Lutheran and two Presbyterian churches, one Methodist church and six Catholic chapels. He tells of the seminary building and of the beautiful and diversified view from its cupola. About sixteen acres of ground belonged to the seminary on which were three buildings. He tells

her of his room and of his board which was good and cost him one dollar and fifty cents a week. Among the students, five were from Union College, three from Pennsylvania College and several without college training. He spoke well of Dr. Schmucker as a professor and also as a man. The students impressed him as less intelligent, less refined than those at Jefferson College, and many had scarcely ever been beyond the bounds of their home townships. He was somewhat attracted to Chas. A. Hay, a relative of Dr. Morris of Baltimore. Of young Chas. Porterfield Krauth he says: "He is considered very talented, but the misery with him is that poetry and the ladies seem to enter into his constitution most too much for me". He complains of the "outrageous characters" of Hebrew which he recites to Prof. Chas. Philip Krauth. New Testament Exegesis he studied under Dr. Baugher. He read Schiller's Thirty Years' War with Dr. H. I. Schmidt. Altogether, he had only nine hours of recitations a week, which gave him much leisure for private reading and study. He also complained that there was no personal intercourse between professors and students and that it was not like Jefferson where the professors' houses were always open to students and the most delightful intercourse and intimacy existed between them.

Prof. Schmidt was at this time pastor of the second English Lutheran Church, where the students and professors worshipped. He was assisted by the college and seminary professors in turn. Of the preaching, Passavant expresses his opinion thus: "The best preacher is Dr. Schmucker; the next Prof. Baugher and Dr. Krauth; Schmidt reads his sermons, which are indeed beautifully composed, but seem to lack the power and efficiency of the Gospel. He is doubtless an excellent man but is not of those ministers who people heaven by their preaching." He continues: "This is an excellent place to get a sight of many of the old documents and speeches. The other day I discovered a large bundle of printed journals of Rev. H. M. Muhlenberg extending back to the year 1743 and I found a great deal of pleasure and profit in reading over the records of that great and good man."

He speaks of the missionary society in the seminary which had four stations in the mountains which were regularly supplied by the theological students after a residence of one year in the seminary. A congregation had been recently organized at one of these stations and placed under the care of a neighboring pastor. He observes that this missionary preaching has two great advan-

tages. First, it gives the students practice in preaching before all kinds of people, and second, it brings the Gospel to the spiritually destitute mountaineers.

Feb. 16, 1841, he gives his mother an account of a great revival in the old Lutheran Church at Gettysburg. This account throws a significant light on the spirit of the English Lutheran Church at that time as well as on the views and feelings of young Passavant. He says:

"At present the old Lutheran Church is enjoying a most powerful revival. There is no noise or confusion in the meetings and the awful silence which pervades the congregation makes the place appear like another world. In the evenings after preaching persons are invited forward to be prayed for and the young and the old, fathers and mothers and sons and daughters are not ashamed to ask an interest in the prayers of God's people. Yesterday morning after a sermon by Prof. Baugher, a great multitude knelt down around the altar and after the congregation was dismissed it was found that all the men but two and several of the women had found peace and joy in belief. O, how like heaven was that place! Some of these individuals have been crying for pardon for weeks and to see such a number feeling their burdens removed and swallowed up in the love of Christ was indeed a glorious and an awful sight. Not a word was said but every heart was filled with the peace and glory of God. Some of the old and faithful members of the church, and some of the church council were the first to declare that they were strangers to the power of religion and many of these went out, going on their way rejoicing with a new song of praise in their hearts. Nothing of the kind was ever before witnessed in that church and Mr. Keller was violently opposed to anything which savored of New Measures. But a change has taken place in his views and above all there has been a change in the hearts of many of his people".

In her answer, his mother informs him that his pious father did not at all believe in such Methodistic services. He believed that they were contrary to the teachings of the Scriptures and belittled God's means of grace, showed unclearness as to the nature of true conversion and if not productive of real harm would certainly do no lasting good. He even thought of taking his son out of the seminary on account of the prevalence of the "new measure" spirit.

During the spring vacation of this year, Mr. Passavant made an extended trip into Maryland and Virginia to canvass for the "Observer" and also for the first time to look in on the General Synod about to meet in Baltimore. At Frederick, Md., he met the Rev. Abraham Reck of Indianapolis, Indiana, who was a delegate on his way to the General Synod. Of this delightful meeting he writes to his mother.

"Here I became acquainted with Rev. A. Reck, a delegate of the Synod of the West to the General Synod, and never did I enjoy such a treat as the conversation of this venerable soldier of the cross and pioneer of the Lutheran Church in the West.

"He is a man of about sixty and of remarkably plain and simple appearance, but when in conversation, the fire of youth flashes from his eyes and the enthusiasm of the devoted Christian shines from his serene and amiable countenance. We were put into the same room for the night and the clock struck one before we closed our eyes in sleep. You know, dear mother, I have often spoken to you of the West and have at different times said that in that valley my feeble efforts would be exerted, if health is spared, for the cause of our Saviour. Experience, however, and grace have changed my ideas on this subject. I have endeavored to mark out no place for future labor but to place the entire matter in the hands of my heavenly Father and calmly wait until He speaks where His servant shall go and work. If I know my own heart, I am willing to go any place, wherever there are sinners to be saved and while I confess my feelings and heart all are with the West, I am endeavoring to pray, 'Lord what wilt Thou have me to do?' There are a large number of delegates and other ministers attending the meeting of the General Synod and eight or ten of our students are likewise present. Rev. Lintner, D.D., of New York is president and Rev. C. A. Smith is secretary. Some of the meetings are of great interest and a most excellent spirit prevails in all delegates of this body."

He sums up the results of his trip in these words: "I gained six pounds, got a sunburned face, introduced the 'Observer' into thirty-nine families, saw the country, walked two hundred miles, made a multitude of acquaintances, saw considerable of human nature and of the triumphs of the Gospel over sin, rummaged into old documents, especially on our Church, regained my health more entirely, walked through a pair of soles and paid the expenses of the way."

About this time he is much exercised over the loss of the manners and customs of refined society. He writes:

"To be candid, I am even, if possible, more of a barbarian than when I left home last fall, for no kind mother or sister was near to prune off the growth of the winter and in this way you will doubtless find me in the fall. I am getting to say, 'I can't help it,' but I mean something very much like this old expression of my childhood..... Situated as I am here in the seminary and having no aquaintances in town, I as naturally sink into a state of indifference to the rules of genteel society as if shut up in the walls of a monastery. Students, you know, are a mannerless set all over the world and though perfectly at ease among themselves are exceedingly awkward in company. When I think of this subject, I often fear it will injure my usefulness in the world. But what can I do to undo the matter? I have received invitations enough to visit at those places where most of our students resort, but finding no pleasure or profit, have invariably declined, preferring uncouth manners to the dulness and tedium of conversation in which I have no heart. I daily become more indifferent to the opinions and fashions of the busy world without; so, dear mother, if we are spared to meet in the fall, you will please look over the blunt ways of a student and I will at the same time promise to study under the teaching of the family the refinements and rules of a civilized life."

For four successive years he had prepared manuscript for a Lutheran Almanac. At last he had succeeded in having it published. He thus expresses his feelings on reading the first printed copy:

"I received a copy of the English Almanac on last Saturday. It looks very genteel as to the 'outward man'..... The conclusion of the whole observation I have had in this business is that he who purchases an Almanac for six pence has the cheapest bargain of his fellows. I am indeed glad it is 'out', after all my hopes and fears and labor, and I can now fervently ask the blessings of God as I have always done on this humble attempt to infuse correct information of our church and her institutions among the dwellers in the lowly cabins of the poor and the stately mansions of the rich".

He had distinctly stipulated that his name was not in any way to appear as author and that he would accept no pecuniary

profit. All profits were to go into the treasury of the "Parent Education Society".

This Lutheran Almanac of the year of 1842 lies before us, as also a German edition with nearly all the matter of the original English. The later has thirty-two pages, it is published at the "Publishing rooms" of the Evangelical Lutheran Church at Baltimore. In addition to the usual calendar matter, this almanac contains: Luther's Celebrated Prayer; Christ, our Example; Prof. Francke's rules for our conduct in company; A short history of Pennsylvania College; of the Theological Seminary at Gettysburg; Columbus Literary and Theological Institute; Hartwick Seminary; Theological Seminary of the Synod of South Carolina and adjacent states, at Lexington, South Carolina; Emaus Institute, Middletown, Pa.; "Parent Education Society"; Foreign Missionary Society; "The Book Company of the Evangelical Lutheran Church at Baltimore"; Increase of ministers during the year 1841; deaths of ministers; a brief history of the Augsburg Confession; list of Lutheran periodicals; statistics of the Lutheran Church in the United States; Statistics of the Lutheran Church in the world; list of Synods; alphabetical list of ministers and their post-office addresses. Of this almanac eighteen thousand copies were sold. The Lutheran Almanac number two was issued in 1843 and like its predecessor was filled with useful and edifying reading. After this, Mr. Passavant published no further almanac and others took up and continued the work he had so auspiciously begun. [5]

The Pennsylvania Bible Society had sent a request to the faculty of the seminary that the students canvass Adams County in the interest of its work. The matter was laid before the students and volunteers were asked for. Among the first to offer themselves was Mr. Passavant. The students were sent out like the seventy, two and two. In July, 1841, William

[5] The statement has been made and published that Dr. Passavant composed the first English Lutheran Almanac in the United States. This is a mistake. There lies before us "The Lutheran Almanac for the year 1836 (which refers to the issue of the previous year) Troy, N. Y., published by the Lutheran Revival Tract Society and sold by N. Tuttle, printer and agent, 225 River St.,; and also at the general depository, Albany, No. 70, corner of Lydius and Green streets., price six and one quarter cents, four dollars a hundred". Its statistics show two hundred and eighteen ministers, twenty-seven licentiates, eight hundred and twenty-two congregations and four theological seminaries.

Passavant and William F. Eyster were sent out on this interesting mission which required ten days and nights in the mountains. Here is his own account of the work:

"In the very hottest week we were sent over the country and were engaged in the distribution of Bibles for ten days. The township assigned to another student and myself lay principally among the mountains and the roads were so rocky and narrow that it was with the greatest difficulty that we drove our little carriage. Such scenes as we witnessed among the poor charcoal burners in the Alleghenies! Some of the people had no idea of such a book as the Bible; others, when requested to show us their Bible, would bring out some religious book which they said in all simplicity was a 'kind of a Bible'. A few Catholics told us they 'had no use for a Bible' they had 'their prayerbook and other good reading in the house'. Some wept for joy when we presented them with a copy of the Scriptures, while others called us a set of speculators and would have nothing to do with us or our books. We had to talk for our lodgings and it would have amused you to have seen me talk around an ignoramus of an Albright for a night's entertainment. I finally prevailed, but such a place in a civilized community! Never did I leave a place with less regret than this one in Menallen township. More when we meet face to face."

His fellow missionary, Dr. Eyster, writes this reminiscence of that Evangelistic tour:

"Among the incidents connected with Mr. Passavant's student life at the seminary is the memory of the Bible colporteur work among the mountains of Adams County, Pennsylvania. To each pair of students was assigned the duty of a thorough house-to-house exploring of a single township. And so it came to pass that the writer of this sketch was united with his friend and classmate, Passavant, in this good work. To us was assigned the most difficult field. Menallen township lies mostly among the mountain regions which stretch north and south about seven or eight miles from Gettysburg. Its inhabitants for the most part wring a scanty subsistence from a rugged and stony soil. Their educational and religious opportunities were few and imperfect. A large element of the population was Roman Catholic. Books of any kind were few among them and to many the Bible was almost an unknown book, except as it was quoted in the Missal or Prayerbook. In

one instance when Mr. Passavant inquired of the head of a family whether they had a Bible in the house, he seemed at first doubtful and then brought out a copy of Luther on the Galatians which some enterprising peddler had sold him, the only Bible he knew or possessed.

"It was, indeed, what Guthrie would have called a 'beautiful field' in the sense of need and opportunity. It was true, the work required was difficult and in some sense self-denying. The road was rough and rocky, the scenery wild, the civilization of the mountaineers primitive, and certainly they wasted no words of superfluous civility on the stranger who called at their house with the strange question, 'Have you a Bible?' If the answer was in most instances courteous and to the point, in some it was rude and repelling. From a single house, we were repelled with the savage threat of a dog. Meals were irregular in the absence of houses of public entertainment, but the hospitality extended was generally kind and cheerful. Our rooming places at night were usually in some poor dwelling with such scanty accommodations as the circumstances permitted. I look back to those far-off days with a pleasant memory of the cheerful spirit with which my friend and fellow student carried on this work of giving the Bread of Life to the destitute. I can recall the echoes of his voice which often made the mountains ring with merry laughter over some amusing incident in the day's experience,---or the graver tones of his voice as he poured out all his soul in deepest compassion over the spiritually destitute, revealed all along our route. Those ten days of close association and intimate friendship in a good and blessed work revealed to me more fully the lovable Christlike spirit of my friend than many days or years of more casual acquaintance could have done. It was then I felt impressed as never before with the charm of his winning personality over other minds. Under its influence native rudeness was often changed to gentleness and repulse into welcome. The memory of that Bible canvass was to both of us among the most pleasant incidents of our seminary life and work, and an occasion of devout gratitude to God. In a letter to me dated February 19th, 1892, brother Passavant writes: 'Think of your old fellow traveler on the mountains of Adams County and offer up a 'Vater unser' for him'."

A little incident of the Christmas season of this year shows that Passavant never forgot the poor among his friends.

In Canonsburg he often had visited and assisted poor old Mrs. Herron, who, like many aged dames of that day, took a good deal of comfort from her pipe. So at Christmas time he sent her through his friend of college days, the Rev. R. B. McAfee, enough money to buy a calico dress, a handkerchief, a cord of wood, molasses for the buckwheat and a pound of smoking tobacco.

As we have seen, there was at this time a sad lack of Lutheran literature in the English language and much un-Lutheran teaching from the pulpits of the English churches. The preaching was often lifeless, dry and cold, satisfied with a form of godliness but devoid of its power, addressing itself almost entirely to the intellect and ignoring the heart. On the other hand, there was, especially in English pulpits, a legalistic, unhealthful, morbid, emotional type of preaching, made up of pious platitudes urging to sentimental frames, physical feelings and sickly self-inspection. The inevitable result was that many devout and inquiring souls were in the dark as to their own salvation and passed their days under a cloud, devoid of peace and filled with fears and forebodings. The question, "What must I do to be saved?" had never been clearly answered for them. They knew not the Evangelical way of salvation. Here is one of hundreds of similar cases. Virginia Passavant wrote to her brother William:

"You now wish to know whether I *feel my sins to be forgiven* — and here I scarcely know what to say. So much do I fear to deceive you or still more myself on so important a subject. I have sometimes thought that my state might be that spoken of in Mark 4: 28, *'First the Blade'*, or that there might be a beginning like ' A grain of mustard seed', but then again I doubt that such is the case. While the proofs of love which I receive from my family and friends warm my heart with gratitude, the long suffering love of God leaves me insensible and cold; and though I think I can say with sincerity that the greatest wish I have long formed for myself is for that peace which the world can neither give nor take away and that in a measure I have sought for, I cannot believe when I look at the state of my heart and examine the motives which influence my thoughts and actions that I am a true Christian. I know that the Saviour is more ready to grant forgiveness than we are to receive it and that I can never have sought for it aright, and I cling too much to self and to

a thousand sins which prevent me from giving my whole heart to God. I think I understand the plan of salvation through Jesus Christ and have heard and read too much on the subject to be ignorant of anything which is necessary to be known; the fault lies in my own heart."

After the exchange of several more letters with her brother, Virginia also found peace by simply accepting Christ as the one Saviour who had taken away all her sins.

Feb. 12, 1842, Mr. Passavant received a letter from Dr. B. Kurtz urgently requesting him to come about the first of June and take charge of the Observer during his contemplated absence and to be permanent assistant editor. In another letter Dr. K. informs Mr. Passavant that he will also be expected to assist in the building up of a new mission in the western part of the city where a church was in course of erection, as also at "Old-town" where Dr. Morris was starting another mission. For the editorial work, a salary of three hundred and fifty dollars a year was promised. Dr. K. also informs him that the Rev. Mr. Morris will advise and assist him. Young Passavant had experienced a number of spells of sickness during his student years and his constitution was considerably weakened. He had suffered severely from a sore throat during the late winter. He sometimes feared that he might not be able to serve the Master with his voice but hoped that in that case he might serve with his pen. His own inclination, therefore, was to accept Dr. Kurtz's offer, but he was still such a dutiful and affectionate son and had such unbounded confidence in the judgment of his mother that he could not believe that it was God's will until he had the approval of his parents. He therefore asked his mother's counsel before he answered Dr. Kurtz.

His mother answered guardedly. She would prefer that he first finish his seminary course. Only in case that the state of his health really required a change would it be advisable to leave the seminary. But even in the event of his acceptance of the offer, she hopes that it will not prevent him from ultimately becoming a settled pastor as infinitely preferable to the still more fatiguing, laborious and outwearing life of an editor who is mentally harrassed by a thousand vexations and disheartening attacks from friends and foes. She admits that the offer has its advantages; e.g., intercourse with the world and a consequent improvement of manners and address; improvement in style of writing; opportunity to hear great orators in

the pulpit and on the platform; opportunities to perfect himself in the German language. "On the other hand, your father is much afraid that coming continually in contact with such an arch-revivalist (Dr. K.) will make you, enthusiastic as you are by temperament, still more Methodistical ..... The conclusion of our deliberation, therefore, is that you may accept the offer proposed if you really believe that it will be beneficial to your health; but with the following conditions added to those that you mentioned in your last letter: first, that the agreement is to be made for only one year. In that time you will have had a fair trial of how you like it and I am almost certain that you will be disgusted with the confining, bodily labors and with the unavoidable controversies, excitements and manifestations of bitterness of spirit, of such a course of life. If your throat is then well, you can perhaps finish your theological studies at Princeton.

"Second, your name is not to be blazoned forth in the Observer.... To have you publicly known as an assistant to Dr. K. would also create an unconquerable prejudice against you in the minds of most of the ministers of the west where it was always your intention to labor in the future. Pastor Schweitzerbarth will rave when he finds out your new employment. I expect nothing else but that he will pray in the pulpit that you may be preserved from the snares of wolves in sheep's clothing, the inveterate enemies of the church. You may be sure that we will not tell him of it."

The offer was finally accepted by Mr. Passavant. April 1st, he writes his last letter from Gettysburg to his mother. He warmly thanks his parents for all their kind assistance during his college and seminary course. He has counted up that they had sent him in all more than eleven hundred dollars. He hopes to show himself grateful and worthy of the favors shown him. He arranges to have the coming seminary lectures transcribed and sent to him. Before going to Baltimore, he paid his parents a short visit. Passing through Pittsburg, he stopped with his brother Sidney over Sunday and preached to the prisoners in the penitentiary.

The above-named Dr. Wm. F. Eyster, writes this reminiscence of seminary days:

"My aquaintance with Mr. Passavant began in the fall of 1840 in the seminary at Gettysburg. He came a stranger into our new associations. I well remember the pleasing im-

pressions of his face and manner. He was then in the bloom of his early manhood. A spiritual magnetism seemed to draw out to him the confidence and affections of his new companions, productive of that strange power of personal influence which gained in strength through all the future years of his devoted and philanthropic life.

"On every one who knew and watched him during his student life in the seminary he impressed the conviction that the work of preparation for the sacred ministry was a grave and real work demanding the best energies of his mind and soul. The inward spring of this sense of duty was his fervent piety. His love to God in Christ was ardent and constraining. It was a deep-seated radical principle that influenced his whole nature, being and life.

"He had a keen sense of humor and could perceive all that was grotesque and ludicrous. But I never knew him to be cynical or to find pleasure in satirising the faults and foibles of others. His cheerful spirit found a joy in life, but along with this was united a gravity of soul that felt deeply the serious, solemn aspect of life and longed for opportunity to bear his share in toiling and sacrificing for the relief of the spiritual and physical health of humanity.

"It was thus as a fellow student during these seminary days that I learned to interpret and understand Mr. Passavant and so understanding him, admired and loved him and was in turn loved by him through all the future years of his life."

The Rev. Dr. H. Ziegler wrote this reminiscence in the Memorial Workman published after Dr. Passavant's death:

"In the seminary brother Passavant proved himself to be a Christian of ardent piety, true friendship, and always active in the Master's work. In illustration of this, the following reminiscences are herewith given.

"Six of us theological students banded together to hold weekly devotional meetings in our private rooms, for our spiritual improvement and edification. The six were Walter Gunn, Wm. H. Harrison, Jacob Sherer, Gottlieb Bassler, W. A. Passavant and myself. The intimate friendship of the six there begun and cemented, continued through life. Four of these have long since gone home to receive their reward.

"After the death of our lamented brother Bassler, Dr. Passavant and myself were the only two surviving members of the fraternity. We frequently spoke of this in recognition

of God's goodness to us. But we shall speak no more of this on earth — he has gone to his reward and I am left the lone one of the six — for what purpose I know not. Here I may use the words of David: 'Behold how good and how pleasant it is for brethren to dwell together in unity.' To us it was, indeed, good and pleasant here, and it will be more so in the long hereafter.

"The theological students of the seminary constituted a missionary society for the purpose of supplying destitute places around Gettysburg with ministrations of the Gospel. One of these stations was at Cold Spring (also called Fountain Dale), twelve to fourteen miles west of Gettysburg, in the mountains. In 1841 or 1842, when brother Passavant and myself filled one of the appointments there, he selected for his text, Neh. 2.18, 'And they said, Let us rise up and build. So they strengthened their hands for this good work.'

"The design of this sermon was to induce the neighborhood to build a house of worship. A church was ere long erected and dedicated. For some cause, however, the place was subsequently neglected until it became a spiritual wilderness.

"Of late the student's work has been resumed there. Another church is being built and from henceforth regular service will be held there, where myself and young Passavant sowed seed fifty years ago, some of which is still bearing fruit.

"I will yet add that brother Passavant's interest and zeal in Home Missions, as manifested during his seminary course, was continued through life with increased and unabated earnestness. It culminated in the organization of the Canada Synod and the Synod of Texas, and is felt in many directions in the far West. Besides, it has permeated the General Council, and awakened its zeal in the work of Home Missions. It is diffused also throughout the General Synod.

"Dr. Passavant's foresight, fifty years ago, concerning the need and work of Home Missions in the Lutheran Church was far in advance of the age. May he have many worthy successors."

During the seminary course, Mr. Passavant kept a private journal recording the inner experiences of his spiritual life. It is the most remarkable modern spiritual record that we have ever read. Much of it would be worthy of being published in separate form for the devotional use of theological

students and ministers. It shows that its author was not yet clear on the great foundation truths that concern our salvation; that he had not fully apprehended in all its bearings the peace-bringing doctrine of justification by faith and the kindred doctrine of grace through the means of grace.

But while making due allowance for this lack of doctrinal clearness at this period, we cannot but admire and wonder at the rare spirit of humility, devotion, consecration, prayer and love for his Saviour.

The journal also shows what writers and books influenced his inner life at this period. Had he had access to good English translations of Gerhard's Sacred Meditations; Arndt's True Christianity; Starke's Hand Book and Sermons; Scriver's Soul Treasury, (Seelenschatz); Calvor's Heavenly Ladder of Devotion; Starke's Synopsis and other such works which so beautifully combine doctrine and devotion and in which the Lutheran Church is richer than any other church, his mind would have been clearer and his heart more full of that happy quiet, trust, and peace, so characteristic of the devout Lutheran Christian.

As we read this journal we begin to understand the secret of that wonderful life and of its marvelous achievements. We also see clearly what is the cause of the barrenness in so much of our pastoral and church life. God is ready to give grace and power and fruit to us as He was to give them to Passavant. Wherever the same spirit of faith and of prayer, the same readiness to serve and to sacrifice, and to spend and be spent, are present, there the same blessings will be present also. As nothing that we can say can give so clear an insight into the inner spirit and nature of this young man in the theological seminary, we present a few extracts from his journal.

The caption is:

"Do all to the glory of God."

Jan. 1., 1841. How swift the days and years of our life are passing along. Yesterday evening and this morning; how like the day of our birth and death! May God so add grace to my weak and feeble strength, as to support me in all the trials of the coming year, so that instead of my doubting heart, my mountain may be made strong. In Thy name, Blessed Jesus, would I begin the new year. In Thy strength would I fight against sin, and in humble reliance on Thy blood would I

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pray for the pardon of all my sins and guilt. To Thy glory would I live and study and labor and pray. Do help me to do all things to Thy praise and honor. I have drawn up the following resolutions and, with a firm conviction that I can do all things through Christ which strengtheneth me, I set them down in writing, where I can see and read them every day.

First, that I will in addition to my present private duties, daily commit one verse of Scripture, commencing at the Epistle to the Romans.

Second, that when arguing with a Brother I will not interrupt him, while speaking.

Third, that whenever I feel in an indolent state of mind, then I will cry for help and go immediately to my studies.

Fourth, if possible always to finish whatever I have commenced before it lies on my hands.

Fifth, to endeavor to live more by system, especially in the time and hours of studying particular lessons and transcribing the lectures, etc.

Sixth, whenever anyone gives me an unkind word, not to reply before going over the Lord's Prayer.

Jan. 2. Began the method of "a verse a day", and find it an excellent help to the proper understanding of the Holy Scriptures. In II. Cor. 13:5, I find the words, "Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates;" after this can anyone deny the possibility, yea the absolute necessity, of every man's knowing whether he is a Christian? Retired to rest at ten.

I wrote a letter to a dear Christian brother in Pennsylvania, and encouraged him to persevere in the way of the Lord. Retired to rest at eleven after a precious season in private duties.

Jan. 4. Notwithstanding a great deal of interruption the Lord granted me much liberty in prayer and reading the Scriptures. In looking over the hours of the past day, how many instances of awful sins committed do I find. O, what a thorn in the flesh is my light disposition, prompting me almost continually to mirth and sinful conduct. I can truly say, "It is of Thy mercy and goodness, O my God, that I am not consumed", and spurned from the seat of mercy. But where can I go or whither shall I fly? Lord, I would humbly come to Thee, for Thou only hast mercy and pardon.

"In Thy dear wounds I'll find relief,
And hide me when my troubles rise."

I feel a deeper work is necessary, and I long to be swallowed up in the love of the Saviour; to derive all my enjoyment from Him; to go to Him under every temptation and assault; and to war against all sin, in the strength of my Redeemer. Lord, Thou knowest this is the sincere desire of my heart. O, come quickly. Come quickly, and visit me with Thy salvation. Wrote to sister Virginia on the subject of enjoying a nearness to our blessed Master. May it be blessed to her soul.

Jan. 11. Was enabled to begin the day with prayer for the presence of God, as soon as I awoke. I feel conscious of repeated instances of a trifling and thoughtless disposition during the past day. O, when shall I feel the presence of my Saviour with such power as to exclude all thought of sin and the world. Spent a happy season in prayer this evening and felt it indeed a privilege to call on God in prayer. Retired to rest at ten.

Today my thoughts have wandered on a subject which I have for once and ever forbidden myself while in the course of preparation for the ministry. May grace be given me to avoid everything which would draw away my soul from the Saviour. Retired to rest at eleven.

Today while reading in the "Accounts of the Lutheran Church in Pennsylvania", published in Halle in 1744, my feelings were very much drawn out to those who risked all to preach Christ in the Western World. Shall I ever be thought worthy of such an honor as this? The idea of proclaiming a Redeemer to a world in sin and misery, is to me the most exciting and glorious of all other aims; and if I too am to take a part in the ministry, I will thank and praise God throughout all eternity.

The Bible, I fear is not as precious to me as it once was. Then the good book was my pocket companion, and whenever alone its precious pages were opened and read with delight. Is this because I do not read it enough? Examine and see what is the reason of this, O my soul. Felt some encouragement to continue on in earnest prayer for greater holiness of heart and soul. On this subject I have received much light from reading

the Memoirs of Carvasso, a brother of the Methodist connection in England. Retired to rest at ten.

Jan. 23. It is with a full heart that I sit down to record the mercy of God to my soul during the last week. During the last three days the candle of the Lord often shone in my heart and my desires after holiness of body and soul were stronger than ever. Surely this is of the Lord's doings, and not by works of righteousness which I have done. At different times in prayer, I had the assurance that my sins were all pardoned for Jesus' sake. And I was happy in believing. O, may this be but the beginning of good times to unworthy me. But after all, a dark cloud would now and then dim my vision and show me the wickedness of my unsanctified heart. Lord, I would live nearer the cross of my Master, Jesus, and enjoy His presence every moment of this day.

"O, that I could forever sit
With Mary at the Master's feet!
Be this my happy choice.
My only care, delight and bliss,
My joy, my heaven on earth be this,
To hear the Bridegroom's voice.
O, that I could with favored John,
Recline my weary head upon
My dear Redeemer's breast!
From care and sin, and sorrow free,
Give me, O Lord, to find in Thee
My everlasting rest."

Jan. 25. After retiring to rest last night, a sweet and delightful peace filled my heart and I lay for an hour pouring out my heart in praise to God for his gracious presence to unworthy me. Much liberty and peace was my portion in the private duties of this morning. How gladly would I have spent the day in prayer to the prayer-answering God. When I awoke this morning, my spirit was perfectly indifferent and while I cried for help to sustain me through the day, the precious words came to my mind, "I can do all things through Christ strengthening me".... During the day the pressure of studies was so great as almost to keep my thoughts from God and Heaven. But I longed for the presence of Him "Whom my soul loveth", and I was still happy in Him. How ought I to pray for the meek and gentle spirit of Christ! Today several times the angry passions rose within, and I was compelled to ask myself, are not all the joys you have lately ex-

perienced the effect of natural excitement instead of the comforts of the Spirit? Lord help me to examine and prove myself in this matter. Let me be simple and humble as a little child in all my words and actions. Let me pray for the meek and lowly spirit of Jesus.

Feb. 1. This has been a good day to my soul, and the mystery of justification by faith is opening before me. I find a constant dialogue going on within, and the question often arises, "Are you not presuming too much by ceasing to trust in works, for the grace of God?" "How can simple faith take away your sins?" "Is not this a doctrine of convenience to get released from the trouble and gall of repentance?" Thank God my Bible answers all these difficulties for me and I rejoice that "God can be just and yet the justifier of him who believeth in Jesus" and that it is by faith and not the works of the Law that we stand acquitted in the presence of God.

Feb. 6. Blessed be God for the bodily afflictions with which I am tried. They have taught me to place all my dependence on God and have led me by a painful course to feel that nothing but faith in Christ can save my soul. Thanks to the unspeakable mercy of Him who maketh all things to work together for good to those who love Him. O, how greatly have my views been altered since the beginning of this year! It seems scarcely possible to believe that I have professed to love the Lord for so long a time, and never knew what was meant by justifying faith. Long have I prayed and sought for this great blessing, but no one directed me and I endeavored to obtain it by the works of the Law. Thanks to the unspeakable mercy of God that I was shown that nothing but faith in Jesus Christ could give relief. My peace has flowed out like a river since then and I cannot doubt of my acceptance with my heavenly Friend! Glory to God for this change. If it is a delusion, how precious is the delusion! Read considerable in the Memoirs of Whitefield, by Phillips. There are many new and interesting facts related of this blessed "Gospel man". O, may I follow him as he followed Christ..... Wrote a letter to Mr. Schweigert, the young man who is studying at Canonsburg. Retired to rest at eleven.

Feb. 10. Rev. Cares and Reynolds preached this evening. As I listened to the latter addressing an audience of anxious enquiring souls, as if in a lecture room, an awful horror chilled my very soul. May God enable me (if spared to

labor in the cause) to be earnest and importunate in urging sinners to repentance and in warning them to flee the wrath to come. How can anyone speak in a cold and formal manner on such an occasion? Methinks the plain truths of God's good book must make the minister earnest and all on fire. Perhaps this sermon was permitted, to make us feel that all the power is of God and that vain is the help of man!

Hope often sinks within me and the prospect of being prevented from entering the ministry fills me with dismay. The swelling in my throat does not seem to grow less and when I think of the probable consequences of such a disease my heart sickens and I am ready to faint from absolute despair. But why this murmuring and repining? Surely the God of heaven will do right! Lord, Thou knowest the desire which is uppermost in my heart. But Thy will not mine be done. Here am I, ready at Thy command to go to the uttermost parts of the earth and preach Christ crucified. Speak but the word and Thy servant shall be made every whit whole.

Feb. 13. Employed this afternoon in reading Tholuck's sermons. Blessed be God that there are not wanting faithful witnesses for His cause in Germany. Surely true religion is the same in every clime and in every age, and when I read the writings of such a one, an Apollos in very deed, mighty in the Scriptures, and find that faith in Christ is held up as the condition of our acceptance with God, I am more and more confirmed in the conviction that God in His infinite mercy has brought me to know how He can be just and still the justifier of him that believeth in Jesus.

Feb. 14. Have determined by the help of God to have an English congregation established in the city of Cincinnati. The plan is, to collect two hundred dollars and with this sum assist a single man during the first year of his labor. At present I employ my leisure hours in writing a series of articles in the Observer on this subject. In the first number which will appear tomorrow, I started a subscription to this effect with twenty-five dollars. Some I expect to receive from my Almanac. May the blessings of God rest upon this humble attempt to do good work.

Feb. 21. Enjoyed a delightful season in reading the Scriptures and prayer, but did not possess a calm and meek spirit during the past day. Was greatly troubled by visitors whose conversation was not of such kind as to help on the soul

in the divine life. Made considerable progress in the German studies and worked a couple of hours at the hymn book which I am now preparing for the press. Have concluded to call it the "Cottage Hymns". Blessed be God for the privilege of thus laboring in the cause of the Redeemer.

Lord's day, 25. My time during the past has been taken up in attending to the duties of the seminary and working at the "Cottage Hymns". I have read nothing but the Bible during this time and have reason to bless God for much comfort and instruction. This shall be my man of counsel and my system of theology. May I read and study it with childlike simplicity and receive the word in the love of it. As long as I know so little of the Bible I shall study nothing in the shape of systems of divinity, they are mere dross in comparison with the pure gold of the Word.

The blessed Lord has opened the hearts of His servants to the wants of our brethren in Cincinnati. Two hundred and fifty-five dollars are pledged, though only two hundred dollars were proposed. Sent off the fourth number on this subject to the Observer this evening. My poor little essays are awakening an interest in this cause and I humbly trust the enterprise will be carried through this fall. To God be all the glory. Oh, for a heart to thank Him for this privilege of doing a little service in the Master's cause. Amen.

Read considerable in the life of Joseph Alleine, the author of the "Alarm". Truly he was a burning and shining light in the midst of a crooked and perverse generation. As he resembled Christ, may I imitate him. Took a walk of several miles with brother Gunn. We spoke of our spiritual state, and retired to a wood to spend a season in prayer. It was good to be there.

Oct. 29. Returned from home the day before yesterday in good health and circumstances of mercy. Had a delightful Christian company in the stage, and the road from Pittsburg to this place was spent in speaking of the things of God and singing the sweet hymns of Zion. Blessed be God for the communion of saints in this lower world.

Determined to begin this session by fasting and prayer and was thus engaged when one of our old students paid us a visit. I was so engaged in conversation that my thoughts wandered entirely off and I nevermore thought of fasting till I found myself by the dinner table. Shame on me! I did not

resume these duties after dinner, my resolution was broken and I spent the day to very little purpose. Endeavored to cast myself in the arms of my heavenly Father, and think I felt that the blood of Christ cleanseth from all sin. When I compare the views and feelings of last session to those I now have, I fear I have made little progress during the vacation, perhaps none at all! If I know my own heart I do desire to serve and love God, but there is such an indifference and want of spirituality in all my attempts and prayers, that I almost despair of getting free from this miserable state. Come quickly, O Lord, and bring deliverance. Gave five dollars to a poor student and five dollars more to assist the mission in P..... I have been greatly encouraged since my return by hearing that several persons have been moved by my humble essays in the Observer to go to Cincinnati. It is not known who wrote them. Let not this enterprise fall through, merciful God, but prosper it for Thine own glory. Amen. Good Father Reck has an idea of going there as a missionary. Hope and pray he may not give it up.

6th. Went to the mission station in Fountain Dale in company with brother Gunn. Had an interesting though a cold ride. Slept with Mr. B. and was very kindly treated. After supper paid a visit to a family a quarter mile off, where there was a young boy who greatly desires to obtain an education. Gave him such advice as we thought appropriate. Before leaving asked permission to have family worship which was granted with all readiness. Brother Gunn made some feeling remarks, and I closed with prayer. As a matter of course we recommended the Lutheran Observer to him, and he willingly subscribed.

Preaching this morning by Dr. Krauth from the words "Blessed is the man who trusteth in Thee". Feel sorry that I expressed myself so freely on the character of his preaching. On account of the absence of brother B. I superintended the colored Sunday school. Eighty scholars were present, and everything was done decently and in order. A poor drunken man came in and remained quietly seated during the whole time. Took him out in the passage and spoke with him on the danger he was in of losing his soul in hell, by indulging in this vice. He hearkened as a poor drunkard usually does. Said he knew all these things. I then repeated to him that he who knew his Master's will and did it not, would be punished with many

stripes. He returned with me to the school and behaved very well. God have pity on this poor man, and use me as an instrument to bring him to Thee. Made an address to the school. Considerable liberty in speaking, though not without temptations to be spiritually proud. Saw some tears flow, they were as fire in my bones and aroused me to great earnestness in urging repentance and faith in Christ.

The brethren who were at Fountain Dale brought the the news that a mighty work is going on in Lanesboro. Glory to God in the Highest! Let it spread most gloriously over the whole country. Amen and amen. Gray-headed sinners are among the converts and young men and women. To God be all the praise.

As there was no conference this morning on account of Dr. Schmucker's absence, spent the time in reading the Scriptures and Fletcher's Life. Am surprised and rejoiced to find my experience on the subject of justifying faith so like his own. And I bless God that my views were not gained from books or treatises but in the bitter yet blessed school of experience. Preaching or rather reading in church this morning by Prof. Reynolds. What a pitiable substitute for the preached Gospel are these modern discourses! Went to see a German family in the afternoon to lend them some tracts but no one was home, so I went to a second house and left one with a prayer for its success. Had a conversation this evening with one of the college students, pleaded and prayed with him to bestir himself and labor for the conversion of his companions. Endeavored to show him that now was the time to be useful, and urged him not to put off making efforts until he should enter the ministry. Hope my efforts were not in vain. Wrote a letter to Miss M. in Canonsburg enclosing three dollars for my poor old widow there, and also a second letter to them beseeching them to make their peace with God ere they are no more. Retired to rest with a calm and peaceful mind and with many prayers for blessings on the labors of the past day.

Yesterday evening brother S., the young man whom I brought from Canonsburg, gave me the history of his conversion. How was I humbled when he mentioned me as the instrument of arousing him from the security of his natural life! Glory to God in the highest for this amazing honor. Let me not become puffed up with self on account of it but be made more humble and little in my own sight.

Several of the little girls and boys of our steward came to my room and recited the hymns I had given them. We sang several of them together. I then gave them some appropriate tracts to read and bade them come again. Query, are they not old enough to become the disciples of Jesus, and can I not strive to make them such?

Sabbath day, Dec. 5. Have had a slight attack of fever for several days past. During this time I have been in great darkness, resulting from omission of known and important duties.

Instead of becoming meeker under the rod of affliction, I made an excuse for my indisposition, and did not give the allotted time to prayer and the word. Shame on me! Was not careful to conceal the faults of a brother, on the contrary, spoke of them where I should not. My iniquities have risen above me and my sins are more than the hairs of my head.

On Thursday evening the Lutheran Observer came to hand informing me that one of the Ohio Synods and the Synod of the West had pledged themselves to raise four hundred dollars for the support of the missionary at Cincinnati. The venerable Father Reck has been sent there and the mission has commenced! Ten thousand praises to the glorious name of the Lord. I am overwhelmed with gratitude and joy at this happy result of my poor labors. Blessed be His name that the weak things of this world are taken to confound the things that are mighty. Surely it was God who put it into my heart to write these articles and it was the same Almighty power who disposed the hearts of the brethren to lend a helping hand. On reading this intelligence I closed the door and bowed my knees in prayer and praise to Him who hath the hearts of all men in His hands. Oh, may I be kept humble and lowly under all this honor which God has put upon me.

While on a visit at the H. I heard a sermon which I pray I may never forget. In the course of the conversation I used a coarse word which was both undignified and vulgar. The little boy who was sitting at the table and hearing it commenced laughing most boisterously so that his mother had to reprove him. The reproof came from an unexpected quarter and went like lightning to my inmost soul. Friends pass over our faults out of respect to our feelings and in this way we observe them not, but when children and domestics make an

error on our account it is time to watch out and guard against them.

Lord's day, Dec. 19. Sent a communication on the subject of the mission to C. to the Observer, enclosing thirty dollars to this object. Five dollars of this I begged and the other twenty-five are from my "poor purse." Blessed be God, I have been able to give away forty-two dollars during the last twelve months to different benevolent objects. I have attained this amount by making no unnecessary expenses, by wearing plain clothes and by taking care of them and by the proceeds of my Almanac. It is well for me that I have no worldly posessions, for I fear I could not keep them, the cry for spiritual bread is so great! However, my pocket has never been empty during all this time, a thing that is quite unaccountable to me.

Saturday evening paid a visit to the reformed drunkard who accompanied me to Rock Creek Chapel. Spoke with him respecting his soul, and he seemed somewhat moved. He informed me that he had not been to church till lately for nine years. May God have mercy on him. Amen.

Am a little cast down in spirit on account of the continued soreness of my throat. But my times are in Thy hands, Lord of hosts. I can trust Thee for a sound throat.....

Fountain Dale, Pennsylvania, Jan. 4., 1842. Brother Brown and I went out this morning up the mountain and continued until evening visiting from house to house. In all fifteen families were visited, with all of whom we read the Scriptures, prayed, and warned everyone separately as God gave us grace. In almost every house we found some slain by the Spirit, both old and young, moralists and drunkards, Jerusalem sinners, and Gospel-hardened.

A number of families have commenced family worship and have resolved that, let others do as they will, as for them and their houses, they will serve the Lord.

6th. Visited a family of the Methodist Church several miles from this place, who are engaged in the whiskey business, and endeavored to show them the sinfulness of their conduct. The son was not at home but the cause found an advocate in the old lady. She spoke at great length of "The witness of the spirit," and "The fruits of good living," but could not see any sin in giving poison to her fellow men. Gave her

John Wesley's rule "Never to engage in anything on which we could not ask the blessing of God."

Lord's day, 9th. This evening was our last meeting and as I felt concerned for the welfare of those who had made a commencement in the new life, I preached from these words, "And Ruth said, Entreat me not to leave thee or return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people and thy God my God." Every space was crowded to excess and some out in the cold; though I was weak, God so mightily stood by and strengthened me that I spoke with ease and great enlargement for the space of an hour. I endeavored to show the character, manners, duties, etc. of God's people in such a way that those who had been lately justified might be benefited, and what was meant by taking God as our God. The conclusion was awfully solemn and tears fell like the rain. After I concluded brother Leffler bade them in like manner farewell. We then sang a parting hymn..... We then united in prayer and were dismissed. After this we shook hands and amid many kind wishes and much weeping bade them adieu.

Oh how delightfully has the last week passed away! The sweet hours spent in visiting from house to house and pointing souls to Jesus, will not soon be forgotton. Neither will we soon forget the scenes of God's power which were witnessed in the Schoolhouse in Fountain Dale. We may well say, "What hath God wrought!" Upwards of thirty persons of different ages and both sexes, have, we trust, been justified by faith in Jesus Christ. Probably a score or more are still seeking deliverance from their sins. That these precious souls might not be turned to the world, we organized a prayer meeting to be held every Sabbath evening, and thirteen persons have signified their willingness to unite in prayer. God help them all to continue unto the end. Two problems have been solved in my mind by these means. First, that I am so far recovered from sore throat that I may yet become useful in the Master's service. Secondly, that I shall not be under the necessity of writing out my sermons, but can speak with freedom after faithfully studying the subject.

13th. No diary since Monday. I feel every day the need of a deeper work within. I want more love, more meekness, more charity, more faith and confidence in the promises of God. Believing that fasting will prove of the greatest benefit to my

growth in the love of Christ, I hereby resolve in the strength of God: to abstain from animal food on Wednesdays and Fridays and so arrange my studies that I will be able to devote much of this time to meditation and prayer. In looking over the past day, I am clearly convinced of the following sins: One, desire for praise; two, waste of time; three, ingratitude to God for mercies; four, want of meekness and heavenly mindedness; five, eating more than a sufficiency of food. May God give me grace to shun them for time to come.

Had a long walk and conversation with brother Ziegler. The question was, "How can we make ourselves more useful than heretofore?" The answer agreed upon was, first, by praying more fervently for an outpouring of the Spirit in our midst. Second, by walking more constantly before God and our fellow men. Third, by embracing every opportunity of speaking to brethren of the college and urging them to more direct effort for the conversion of their fellow students. May we have grace from on high to do our duty in these things.

Visited Prof. Baugher this evening but not finding him home walked down to the "poor house" where I found a poor, sick man with whom I conversed and prayed.

18th. and 19th. Received a letter from Dr. Morris, on the reception of which I commenced writing a preface to Luther's Preface to the Romans, and continued writing till twelve in the night. Today I finished. May souls be saved by this little treatise.... Took a walk and met with a poor German breaking stones on the turnpike. We conversed together for an hour on the subject of religion. I think I could see something like spirituality in his conversation. Perhaps he may be one of God's dear children! Promised to pay him a visit out in the country..... Read considerably in the journal of John Wesley. What a saint! How beautifully the fruits of the Spirit were manifested in his walk and conversation.

Jan. 30. Spent the greater part of the afternoon in reading Wesley's journal.

Feb. 1. Have spent a most heartless day. The reason is plain: I was not diligent in business and consequently not fervent in spirit. These two things always go hand in hand with me. Lord, make me more careful to improve and redeem the time..... In reviewing the past days of my life, I am clearly convinced: one, that half of my time has been lost by the want of system, two, that if I wish to become useful in the

church I must study more and that more thoroughly. In order to remedy the first and carry out the second, I hereby lay down for my direction the following rules: First, before retiring at night I will make a system of action for the coming day.

Second, before going into the room of a brother, I will ask myself, *"Is it absolutely necessary?"*

Third, When I visit the room of anyone I will attend to my message and go away.

Fourth, That I will study more critically, frequently asking myself, "Do I comprehend the author's meaning," and after having gone over the lesson, ask, "Can you give the arguments and facts as they occur?"

Oh may God help me to observe these simple directions! Then can I live twice where before I scarcely lived once.

CHAPTER V.

FIRST CHARGE AND WORK IN BALTIMORE.

As we have seen from Mr. Passavant's journal, before he left Gettysburg, he had undertaken to raise money for an English Lutheran Church in Cincinnati. In this he had succeeded and at his suggestion the Rev. A. Reck was sent there. This was the beginning of English Lutheran work in Cincinnati.

On his way from Zelienople, where he had taken a short rest, to Baltimore, he stopped at Wheeling, preached English in the German church and was deeply impressed wth the need of an English mission there. He tried to interest some others, but they were not so sanguine and the work was delayed for a time. During the same summer he began to agitate for an English church, in Louisville, Ky. To this end he corresponded with the Rev. M. R. McChesney, personally interested leading men in the east and advocated the project in the Observer. This resulted in the beginning of the English work in that city.

Arriving at Baltimore, young Passavant found himself in the office of "The Book Company of the Evangelical Lutheran Church in the United States" as nominally assistant editor of the Observer but really, as far as the work was concerned, principal editor Dr. Kurtz told him on his return from his journey that "all things had been conducted according to his mind in his absence which had never before been the case". Mr. Passavant writes his mother: "The difficulties of the times have given Dr. Kurtz a considerable degree of sourness in all his dealings with others but towards me he has hitherto manifested a kind spirit and I cannot complain of anything wrong in this quarter".

His former fellow student, the youthful Charles Porterfield Krauth, was laboring in a suburb of Baltimore as a licentiate of the Maryland Synod. His field had been selected by the Rev. Dr. J. G. Morris. The mission was called "The Congregational Church in Canton adjoining Baltimore". The field is thus described by Mr. Krauth in his journal:

"A large portion of the inhabitants are, however, from the very dregs of the city. The number of inhabitants within

a distance presenting no reasonable obstacle to their attendance on my preaching, is perhaps two hundred, yet even of this comparatively small number only a small minority are attendants on divine worship, and of the twenty or twenty-five who attended chapel but one man makes a profession of religion. He together with two or three pious ladies and myself, are the forces with which the Lord has seen proper to take field against satan in this place. 'Not by might, not by power, but by my Spirit,' is the greatest declaration that He has made of His mode of operation. In Him then we will trust; may He, as He has often done, conquer the mighty by the weak, and by the little leaven impenetrate and modify the whole lump.

"The Sunday school numbers about twenty-five today, having nearly doubled its number since the Sabbath I came. There are now three female and three male teachers including myself."

After laboring there for nine months, Mr. Krauth writes:

"My congregation at Canton does not increase rapidly, nor indeed is there the material here for a congregation. There are perhaps one hundred and fifty or two hundred from whom the church is at a convenient distance, including all men, women, children and infants. Of these some attend on the Point, some cannot be persuaded to attend anywhere, some are drunken and worthless creatures, so that after having gathered in all the material that can be worked upon, there are not a dozen families to whom we can reasonably look for support. The project is untenable, in this present form almost foolish, and I entertain no doubt whatever, that in another sphere I might be incalculably more useful. If the representations made to me by some in regard to the unhealthfulness of the place should be at all realized, I shall not be able to stay; but I think they are exaggerated. It is undoubtedly fever-and-ague-ish".

To show something of the character of the mission work to be done there, we give this characteristic account by Mr. K. of one of his pastoral visits:

"I devote every afternoon to visiting. I go to a house at which I have never been. Tap, tap, tap. Enter, a dirty woman, a litter of puppies, three dirty children, like the king and the two fiddlers in the play. 'What do you want?' 'I am the preacher, ma'm, I preach in the little white church over here.' 'Yes, sir.' 'I guess, ma'm, I'll walk in and take a seat.'

'Well, I guess you can. Run, Tommy, empty the wash water out of the big tub, and turn it up for the gentleman to sit on, and put a bone on the fire and blow it up clare.' 'Ain't no bone, mammy, pup run off with it; hoop's off the big tub. The gentleman will get spilled if he sits on it.'

"By this time I have made my way into the room that combines within itself the various characters of the dining room, drawing room, kitchen, woodhouse, ash hole, dirt box, sleeping room, nursery, parlor. A bedstead without a bed, a hearth without a single coal, the half of a woodcut once occupying the head of a circus placard pasted over the mantel piece, a handful of the leaves of a worm-eaten and dust-covered Bible—a table with two whole legs, with one broken one, and with another one not there, a triangular piece of looking glass fixed over it with two tacks and a piece of shoemaker's wax, the bowl and part of the stem of a common tobacco pipe, and one solitary skillet, with the same number of feet as Ionic verse, constituted the furniture.

"As the foreground to this picture let me present to your notice the aforesaid mother, children, puppies, and the pulices irritantes (which last animated little being, however, no living author but Combe could properly develop or bring into full view). Then in the farthest corner with the brow as dark metaphorically, as dirt had rendered it literally, stood the oldest daughter over that very tub, whose contents the representations of Tommy in regard to the unsoundness of the vessel had for a time spared. The chair on which it stood had three legs, and the place of the fourth was supplied by the knee of the young lady, to whom, if I mistake not, the mother applied the romantic title of Pumkin-blossom, or some other of about the same length and equally euphonious. Her red arms, bare to the shoulder, gave support and motion to a tremendous pair of hands which with firm grasp had seized on the lower extremity of a solitary little shirt, which floated 'alone along upon the wide, wide sea' of soapsuds. Before I had completed the rapid survey which I have detailed, one of the children had crawled under the bed and now, giving a loud yell of triumph, next moment came forth in clouds of feathers and fine dust, holding vigorously to the hinder leg of that animal so hated by Jews, so cherished by the sons of green Erin. Oh what a scene then took place! 'Ye devil's brats, ye! Lit go of Tony', screamed the mother. 'Bate him, Billy—pull him Billy boy—give it to him—

twitch his little tail,' roared the young ones, who fairly kicked in ecstatic delight as Tony ran here and there dragging the boy after him, squealing such agonizing notes, tearing every nerve. Glad to escape from this scene, and satisfied for the present that I could do nothing, I made a hasty retreat.''

In less than a year after he had taken charge, Mr. K. resigned and recommended his friend Mr. Passavant as his successor. The people therefore invited Mr. Passavant to preach for them. He consented on this condition, that they would permit him to organize a Lutheran Church. To this they readily agreed and so he took temporary charge of Canton as his first pastorate and organized 'The First English Evangelical Lutheran Church of Canton'. The little flock was made up of mixed and heterogeneous material. They offered him a small salary. ''But,'' he says, ''as I was only laboring for them on Sundays and my labors were very poor for want of due preparation, I refused to receive anything''. On account of his labors on the *Observer,* he did not intend to be permanent pastor but hoped that the church of Canton would be placed under the care of another. He was pressed, however, by Dr. Morris to accept a regular call to Canton and also to another church at Oldtown on Monument St., called Luther Chapel. The call to these two missions is as follows:

''Baltimore, August 29, 1842.

To the Rev. Mr. Passavant,

Dear Sir:

At a meeting of the council of the Lutheran congregation at Canton and at Luther Chapel, Monument St., the following resolution was unanimously adopted.

'Resolved that the Rev. Mr. Passavant be invited to take the pastoral charge of the two congregations for six months and that a compensation or salary of $150 be offered him for that time'.

In accordance with the above resolution we, in behalf of the congregations which we represent, respectfully solicit you to occupy our pulpits for the time mentioned and in the event of your acceptance of our invitation sincerely hope that God will abundantly bless your labors amongst us.

Yours very respectfully
Nathan Bowen
William Lusley
Wm. Tensfield
Wm. A. Wesong
Henry Mowry
Thomas H. Coulson.''

At Luther Chapel the outlook was better than at Canton. Mr. Passavant writes his mother:

"Luther Chapel was erected by Dr. Morris's members as a house for a new Sunday School which they had established in this part of the city and as a temporary church. It will hold between three and four hundred people. Here I have not yet organized a congregation. Last Sunday morning, I preached at this place for the first time. About ninety or one hundred persons were present, almost all of whom are of Lutheran parentage, and expect to attend regularly. This chapel is located most favorably for us, and I have not a doubt, but that I shall be able to organize a congregation of from fifteen to thirty members by the first of January, 1843. Our Sunday school numbers one hundred and sixty-two scholars and increases every day. The best of all is, that we are almost out of debt, only five hundred dollars remaining against us. This shall be paid by spring, and then we will owe no man anything but love. I mention these things in order to give you some idea of this immense field, which covers the whole of Oldtown, and to correct the wrong idea you are under that I will have but a few families to visit. On the contrary I must visit from house to house and have much more of this kind of duty than Mr. Morris or Krauth."

Mr. Passavant was licensed by the Maryland Synod in Frederick, Md., on the evening of Oct. 17., 1842. Mr. Krauth was ordained by the same Synod on the next evening.

Mr. Passavant gives his mother this account of his licensure and of the emotions that accompanied the solemn act:

"Having made application for membership, the president appointed an examining committee, Drs. Morris, Kurtz and Prof. Baugher, to examine me before the whole Synod. This they did for the space of one and one half hours, 'to their entire satisfaction'; at the end of which time, they informed the Synod that they regarded the whole as a mere matter of formality in my case, being prepared to vote for me without an examination at all. Consequently the examination ceased at this stage, though the committee had not questioned me on half the subjects laid down in the Constitution. After the sermon in the evening, I was publicly licensed to perform all the duties of a minister of Jesus Christ. Dr. Kurtz then made a long and most fervent address to me, charging me to know nothing else and to preach nothing else but Jesus and Him crucified. I trust,

dearest mother, that I may be able to do that while I live. I took the world by the hand and gave it a farewell grasp. Now I am the Lord's, fully, wholly, and unreservedly! I am willing to do, be and suffer, anything and everything which He may command. I am perfectly happy in my choice. I could not possibly do anything else than preach the Gospel, either with my living voice or the pen. This is the consummation of all my hopes for the last five years, and now that I enlisted in the service, 'God being my helper', I will die fighting. Do pray for me, that I may be a fearless and successful preacher of the New Testament. But I may not say more on this subject, for my paper will not contain all I should like to write."

He returned to Baltimore and took up his work more earnestly than ever. He was at this time thoroughly imbued with the New Measure spirit and it was his constant effort to bring about a revival. In his private journal he shows how he prayed and preached and exhorted night after night, urging mourners to come forward for prayer that they might be immediately converted. These high pressure methods called New Measures were brought to bear after every evening sermon. Sometimes the meetings were "protracted" until after midnight. Among the mourners or seekers and exhorters there was a confused mingling of tears, groans, cries and occasional loud shoutings. Praying, singing and exhorting often went on at the same time. The journal records cases of persons falling to the floor and becoming as stiff as if dead.

It seems strange to read of such things being done in a Lutheran Church. But it was the spirit of the age. Emotional revivalism was in the air and nearly all the Reformed churches were affected by it. The English Lutheran Church, as we have seen, had in many cases followed the churches around her. The so-called New Measures were encouraged and practiced by the professors of the seminary at Gettysburg. Here is a description of a revival in one of the congregations of Rev. A. Reck who was the pioneer of the English Lutheran work in Indianapolis and the region round about and in Cincinnati. He tells his story thus:

"It is now about twenty-six years ago that I left Winchester, Virginia, one Sunday morning to preach in the town of Strasburg. As I rode along, I endeavored to think of a text from which to preach, but could find none to suit me. When I came to the church I had not yet determined on any particu-

lar one and did not know what I should do. Neither could I imagine why my tastes were so hard to please, as I had never before experienced any difficulty in making a selection. Before giving out a hymn I turned over the leaves of my Bible, but all in vain; nothing would suit, and in the dilemma I still remained while the hymn was sung. What was to be done, I knew not, but I thought I would ask God in prayer. A short time after I had commenced praying, the windows of heaven were opened and more than one half the audience were on a sudden prostrated to the ground, crying out with the most dreadful shrieks 'What must we do to be saved?' I continued on praying with great fervency and when the prayer was concluded, I was lost in amazement at the singular sight the congregation presented. As I could not find a subject on which to preach I changed the meeting into a meeting of prayer and in this way we spent the usual time appointed for public worship. From this moment I was marked out as a victim of the most violent persecution. I then appointed a prayer meeting in a private house at early candle lighting and particularly invited all who were convinced of sin to be present. We locked the doors and windows to prevent interruption from without and endeavored to seek the Lord by diligent and persevering prayer. The God of prayer was truly in our midst and the whole assembly were at work in mighty wrestlings with Jehovah. No disposition was manifested to give over and we continued till eight o'clock in the morning in this awfully solemn and delightful employment. As the room we were in was not large, we placed all those in the next room who had found peace in believing, and as soon as one was converted the door was opened and he would be welcomed in by those who were already there. Never did I see such rejoicing, such exceeding great joy as in that room. They sang praises to God for deliverance, they embraced each other and strove with Jacob's God for the blessing on those who were yet groaning under the weight of sin. I can almost hear the glad sound of praise again though twenty-five years have sadly dealt with my recollection. When husbands and wives met in the same room their rejoicing would go beyond any idea which could be formed of such a scene. Oh! the memory of that night is precious. It fills my soul with gladness even at this distant period. If I recollect right, brother Wm. Keil, now in Senecaville, Ohio, was among the last, if not the very last whose heart the

Lord opened that night. He was then a carpenter in Strasburg and had sixteen months of his time to serve with his master. As his call to preach was so evidently of the Holy Ghost, I bought out his time at the rate of eighteen dollars per month and being unmarried I took him to myself. He remained several years, boarding with me, preaching the Gospel not only with zeal and faithfulness but also with fruit. He then labored in Virginia for a number of years and finally removed to Ohio, where he has been honored of the Master in the conversion of a vast multitude of souls. After this heavenly shower of grace, my life was threatened if I were ever to return to Strasburg."

The excesses of these New Measures occasioned much earnest thought and study in the minds of intelligent Lutherans. In other churches, also, earnest voices were raised against them. Rev. Dr. Alfred Nevin, professor in the theological seminary of the German Reformed Church in Mercersburg, Pennsylvania, published a ringing pamphlet called "The Anxious Bench", which produced a marked effect. Earnest protests were raised against the Gettysburg Seminary and the Lutheran Observer for advocating these measures. The Ministerium of Pennsylvania in 1842 passed a resolution recalling the recommendation which it had given to the Lutheran Observer at its former meeting, but recommended the Kirchenzeitung as highly desirable inasmuch as it "promises to exercise a happy influence in the preservation of pure doctrine and cheerful, active Christianity in the Church." The same convention accused licentiate W. Laitzel of introducing the New Measures into his church and refused to renew his license "As long as he shall not have changed his views in accordance with the principles of this Synod." At the same convention the theological seminary at Columbus was recommended "as an institution worthy of our support", and a committee of two members was appointed to correspond with that institution as to the manner and to what extent this body might enter into connection with it.

The Synod of the Eastern district of Ohio also passed resolutions against the New Measures. The Synod of Indiana resolved to appoint a committee "to write an expose of the conduct of the 'Generalists' and show up their attempt to subvert the Lutheran doctrine and discipline". The Tennessee Synod also severely denounced the General Synod and appointed a committee to "draw up resolutions against it."

During the Summer Mr. Passavant visited and preached at Fountain Dale, near Gettysburg, where he had gathered and organized a congregation during the previous winter. The congregation was now building a church and he was invited to preach at the laying of the corner stone. He remained for some days "visiting from house to house, preaching, praying, reading the Scriptures and speaking to all, old and young."

From Fountain Dale, he went to the seminary and consulted his former professors about giving up his connection with the Observer, as he had never agreed to engage himself for a stipulated time. "Everyone urged me" he says "to remain in Baltimore and gave as a reason that Dr. Kurtz's unpopularity in the church was so great that he would feel the necessity of retiring from his present seat in order to keep the Observer afloat and that I would certainly have to become his successor." "Our minister in York also spoke to me in the same way and I have received letters from all parts of the church expressive of their pleasure in the pacific course which has been observed in conducting the Observer. Even Mr. Kurtz has told me that he would retire before long and that I would be offered the position of editor by the General Synod."

His mother on being informed of this state of affairs gave him this sound advice:

"First, let me premise that the idea of your supplanting Mr. K. in the editorship of the Observer (flattering though it may be) is a very painful one to me because I know full well that if they have saddled you with it, it is a charge you will not easily be able to shake off. You may find it 'delightful' to write occasional editorials, but for years to come, sick or well, you have the whole responsibility on your shoulders, to gain the ill will of opponents, to get often unavoidably involved in theological discussions for which your unfinished studies do not qualify you, is too much for a youngman of your age and delicate constitution and sufficient to sour your temper and make you prematurely old. If the loss of your voice precluded any other sphere of usefulness, it would be a different thing, but that being mercifully restored, it would certainly be more pleasant to become the beloved pastor of a church! In case you should be offered the sole editorship on Mr. K.'s retiring you could with great propriety decline it on account of your youth and 'your not feeling yourself competent to assume so weighty a responsibility'. Our church surely cannot be in such a low

intellectual state but that an equally well qualified person might be found to take charge of it, and while you would gain credit for your modesty, you would retire with honor from a place where a longer occupancy would probably betray your deficiencies."

On receipt of this letter, Mr. Passavant positively refused to listen to any further propositions to become editor-in-chief. Under the pressure that was brought to bear, however, he reluctantly consented to remain for the present as assistant editor.

During the short time between June and October, 1842, he wrote editorials on Street Preaching, Temperance and Religion, Pulpit Eloquence, Revivals. There is also a draft of a proposed Historical Society. In this he took a deep and active interest. He did more than any other one man for its founding and its promotion. He gives us this picture of his editorial work:

"Well, beloved mother, I have now had a trial of editorial life and a hard one it has been. Since the departure of Mr. K. every moment of my time has been occupied in selecting, correcting, reading proof, writing or trying to write editorials, selling books, answering letters, etc., etc. and all, too, amid the clatter and rattle of drays, negroes, our large power press, and 'printer's devils'."

Amid all his various and exacting duties he was still the same loving son and his thoughts returned again and again to the quiet, congenial home on the beautiful Connoquenessing.

Feb. 6, 1842, he writes this:

"I cannot tell you how grateful your letters, dearest mother, are to me in my solitary hours. I read them over and over again, and often when all is heavy and dark within do they give me light and comfort.....I thank God for parents, for brothers and sisters, for that dear circle which composes our family. As every member makes up a part of that circle, I rejoice, though separated by time and distance, to occupy my appropriate chair."

In the same letter he speaks thus of his work: "In fact I am the servant of all men—black as well as white, Catholic and Protestant. I have introduced a separate clause in the service when I baptize the children of negroes. I make them take a solemn promise that they will teach them to read and write as soon as they are capable of learning."

In his journal, Nov. 26., he gives this account of a visit to hear a man who was very famous in his day:

"I went to Mr. Hammer's church in Hanover St., this evening, to hear Elihu Burrit, the 'learned blacksmith,' lecture. His subject was Roman Patriotism and he treated it in a style truly masterly. He forges the nervous thoughts and words with all the ease of play. He is without doubt one of the most astonishing men of the age. Though but a common blacksmith, working eight hours every day, yet has he acquired sixty languages during the last ten years of his life. And all this, too, without the aid of an instructor. What will not labor and perseverance accomplish!"

Nov. 28., he adds: "In the evening went to hear the learned blacksmith. His subject was 'Genius' and the object of his remarks was to prove that eminence in knowledge depends not on 'natural gifts', 'natural talents' or 'genius' but on laborious and persevering study. 'What man can do I can do' was a favorite expression. I came away fully determined by the help of God to aim at greater usefulness than any man has yet accomplished."

For lack of Lutheran Literature he distributed in his pastoral work the publications of the "American Tract Society". Besides smaller tracts, he used such books as The Dairyman's Daughter, Harlan Page, Baxter's Call, Baxter's Saint's Rest, Doddridge's Rise and Progress, Pilgrim's Progress, Pike's Guide to Young Disciples, James' Anxious Inquirer and other books of that nature. He tells us how he himself studies Charles Wesley: "During the interval of yesterday and today, I carefully read Jackson's life of Charles Wesley. There is much interesting matter on the early history of primitive Christianity set forth in this volume, which is not to be found in the lives of Whitefield and J. Wesley. The manner in which these young men were led to the simple truth in Jesus and raised up of God for His own work is truly 'past wonderful'."

In another place he says: "Read through a German pamphlet on the 'New Birth'. Intend to read some German every day to become able to preach in this language to the thousands of Germans who daily flock to our shores."

In his pastoral visits he took special pains to hunt up the sick, the poor and the colored people who were without any

church connection and won many of them for Christ and His church.

He was at this time easily carried away by his feelings. After going to hear the then famous Alexander Campbell, he says: "Went to the Disciples Church to hear this celebrated man of Bethany, Virginia, deliver a most glorious sermon on the person, character and office of Christ. His opponents have represented him as Unitarian in his sentiments. But never was anyone more unjustly misrepresented."

On Thanksgiving day, 1842, he thus reviewed the year. "To me this has been a year of mercy. My throat is perfectly restored. I can now, blessed be God, lift up my voice like a trumpet. God has owned the exertion of His unworthy servant in a wonderful manner. I can well say: 'What hath God wrought!' I have through His help collected and organized two new congregations: one at Canton and the other at Fountain Dale, Pa., have collected another at Luther Chapel in this city and am beginning a fourth at Fell's Point. I have also succeded in persuading a brother to begin a mission in Louisville, Ky., and by the articles in the Observer on Western Missions have raised him a support. During the past year, I issued from the press the Lutheran Almanac in English and German, the preface of Luther to the Romans, besides editing the Observer for a period of four months. Lord, what have I done that Thou shouldst lay this honor on me! But the best of all is that many scores of sinners have been converted to God and now show forth the peaceable fruits of righteousness. I have enjoyed one continuous revival in the district since I was received into the ministry two months ago. Lord humble me and lay me in the dust! It is too much, it is too much! Let me feel that I am a worm but Thou, Almighty God, dost take the weak things of the world to confound those that are mighty! Hallelujah, praise the Lord!"

On New Year's day, 1843, he writes: "And now another year has commenced. Am I certain that it will not be my last? Let me then do the work of Him that sent me while it is day before the night cometh when no man can work."

Jan. 9., he gives his mother this account of his work:

"As I know you to be interested in my humble affairs in this city, I must tell you something more of my Oldtown diocese. On the last Thursday in the old year, I organized a

congregation at Luther Chapel in Monument Street. Our number of members is between thirty and forty. Several of these belonged to Dr. Morris' church but, on account of the distance, and of his request, united with the chapel. The others were from the world, some of whom were drunkards and Sabbath-breakers who have been caught in the net of the gospel, since the chapel has been erected. Our congregations have of late increased in a very encouraging manner. On Sunday nights the house is crowded from end to end by persons of all denominations; among these are many who scarcely ever attend the house of God, and it is among this class particularly that we hope to be useful. I cannot be sufficiently grateful to Him who has given me favor among these people. I have not had time to write a sermon since the first one I preached, and since am compelled to preach with or without notes just as it happens. This to one without much practice is no easy task and I sometimes feel so humbled after preaching that I wonder how anyone will have the patience to listen to my efforts. This is not vain talk. I have often wished myself a thousand miles away, not because I am tired of my Master's work, but because I feel deeply conscious of my own imperfections. I endeavor to do the best I am able but Oh, how feeble my attempts, and yet God has set His seal upon the work of my hands! To him be all the honor. I am happy to be able to give you a good report of our little flock in Canton. So far they have all continued faithful 'in the apostles'doctrine, and in prayer and in breaking of bread'. My rejoicing is not weak when I go there. Such a simple, loving people I have never seen. I expect to confirm several more at our next sacrament. The church there has lately erected a belfry on the chapel and a bell of one hundred and fifty pounds now calls the worshippers together."

His mother gives him this sound homiletical advice: "The idea of preaching so often, not only without written sermons, but even without notes, seems perfectly frightful to me and almost presumptuous and irreverent; as if subjects so high and exalted did not demand at our hands all the preparation we could make."

Jan. 20., he writes in his journal. "In the morning visited from house to house, praying and counseling all as grace was given me. Spoke to some of the brethren on the necessity of building a new chapel, as the one in which we worship will no longer hold the congregation. Blessed be God, the house which

a few months ago would hold five times the people we could then muster has now become too strait for us.

Feb. 1., he records his pastoral experiences:

"This is the first day of the second month. During the past month, I have preached about twenty times, and done much in the way of exhortations. Oh, for a grateful heart that I have been enabled to accomplish something for Him who has redeemed me by his own precious blood. Visited a large number of families this morning. Called on Mrs. K. who has a difficulty with one of her sisters, who has already asked her pardon time and again. After spending an hour's talk and praying with her she flatly refused to forgive her. I told her the consequences, and besought her to save her soul, but it was vain talk. She said, 'Mr. Passavant, I cannot,' Well my hands are washed in innocency. I have delivered my soul. This woman was a backslider once before. A few weeks ago she raised the whole neighborhood by her shouts of 'glory'. Now she cannot forgive the smallest offence; Oh what a Christianity! From this moonshine religion, good Lord deliver us for Jesus sake."

In March we find this entry: "Walked up from Canton this morning, visited several schoolrooms on the Point, to select one for a Sunday School which I design establishing among the Germans on the Point. Hired the lecture room of Trinity Church for eighteen dollars per annum and expect to commence on Sunday. Oh, may God's blessing rest on this infant enterprise! Finished the rules for Lay helpers and sent them to brother Kurtz for revisal. Wrote to brother B. at G. concerning the church in Canton. Lord, send deliverance out of Zion. Send it speedily. Began the Constitution of the Baltimore Conference."

A week later this: "Lord's day. After breakfeast I walked down to our new Sunday School in Trinity. It already numbers forty scholars, though this was only the second morning on which it was held. I was much gratified with the sight of so many happy children, so quiet and orderly. I confidently believe that this school will yet become the nucleus of a church."

He was still setting great store by the Wesleys and was beyond doubt much influenced by them. It would have been better for him if he had given the same earnest study to Luther, Gerhard and Arndt.

Here is an extract from his journal of April 30.:

"Remained at home this evening and read over some of Wesley's journal. They are the best works on pastoral theology I have ever found. For in them we have theory put into practice. While reading over Wesley's experience, the thought occurred to me that I might be an instrument in the spread of 'Scripture holiness' by writing a small treatise on justification and publishing it in connection with Wesley's experience, or rather publish the narrative of his justification, with a preface and notes of my own. My time is now so fully occupied in the duties of my charge that I could not find time to carry the idea to maturity. Meanwhile I will give myself to prayer and reflection thereon. Perhaps good may result from the thought."

We select also this characteristic specimen from his journal, to show the legalistic state of his mind at this time. When he was so sick and weak that he could scarcely be on his feet he made this entry, May 2..

"Overslept myself this morning and thereby lost an hour! Forgive me this also, Oh God. Spent the morning in study. In the afternoon visited six or seven families. Neglected to pray at several places where I should not have omitted this duty."

Here is a heart-to-heart letter in which he recounts his own deep inner experience and incidentally his pastoral methods written a short time before his death for the instruction and the encouragement of a young minister, who wrote for advice.

"My dear friend M.

Grace and Peace! I need not assure you that your letter was a source of unusual consolation to my heart. It carried me back upwards of half a century when the Lord was pleased to reveal his Son to me, not only as the Saviour, which I had known from childhood, but as the blessed One who loved me and died for me. Few could have been more conscientious than John Wesley, who, with a little band of devout young men at Oxford, had braved the ridicule of the collegians and lived a life of self-denial and compassion to the poor and imprisoned, and yet this man, in 1742, had to learn from the pious Lutheran Salzburgers and a little band of Moravians on the vessel which carried him to Savannah, Georgia, that he had only the faith of a servant and not the child! Going back to England, crushed and miserable, without any true rest for his soul, he wrote as you do, that he had 'never before been converted', and sought peace with God diligently and with fear for a whole winter

among the Moravians in Hernhut, Germany, but at last was enabled to believe with the living and personal faith that Christ Jesus had died for him and that he, even he, was forgiven for Christ's sake! Then when like Luther, through the hearing of one of his tracts (his Preface to the Epistle to the Romans) he attained to this personal knowledge of the Savior and was justified by faith—he began to preach to others the unsearchable riches of Christ. You speak kindly of a conversation with me on the porch of——, but it was this incident in the life of Wesley, which, in a very providential way came into my hands, that revealed to me the great want of my soul. I was about to go to the seminary at Gettysburg and to preach Christ to others, and yet I could only say 'I know He is the Savior of all men', but I could not say, 'He is my Savior, who hath redeemed me a lost and condemned creature, not with silver and gold but with His holy and precious blood and with His innocent sufferings and death' (see second article in Catechism). Oh, the bitterness of those months of uncertainty and wretchedness! And yet, when, after tears and strong cryings unto God, I was reduced to the confession, that I was a poor and helpless sinner who could do nothing towards meriting salvation, it pleased God by the foolishness of preaching to work in me the saving trust in Christ. I, too, thought I had never been converted, but this was a mistake in my case, as in that of Wesley and countless others. There is the faith of the servant full of carefulness and the fear of offending God, and when we believe with all the heart that Christ has died for our sins, and risen for our justification, love takes the place of fear and God gives us the faith not of a servant but of a child, which cries 'Abba father'!

"This consciousness of personal salvation is the greatest of all consolations, especially to a minister of the Word. It brings us into a new world of life and love. It enables us rightly to divide the Word of truth, preaching the law of a holy God and thus slaying all earthly hope, and then to come with the blessed Gospel to heal the broken-hearted and 'bring them under Jesus'.

"In all the trying experience, through which we poor ministers must pass, nothing is more helpful to us than this experience of a soul struggle with the light and love of God. It is the one great proposition without which we may indeed be useful in holding the lamp at the door for others to enter in and be saved, while we remain without in the dreariness and trembling of a chill servitude, but this alone can make our

ministry a thing of unspeakable gladness and enlarged usefulness.

"Now, dear M., now that God has done great things for you 'whereof you are glad,' 'give all diligence to make your calling and election sure'. Sacredly devote an hour after breakfast in the morning and one hour between nine and ten in the evening to the devotional reading of the sacred Scriptures and (memorizing certain passages) with self examination and prayer, praying over a list of all the catechumens, members and occasional hearers as well as special objects, not so much kneeling as walking up and down the room to keep awake and in this way find a wonderful opening of the truth. A chapter in the old Testament in the morning, read over, prayed over and studied, often on my knees, and in the evening one in the new Testament, in the same spirit, did wonders for me. Of course, I read regularly, until the whole bible was studied, and I was amazed at both my simple ignorance of the Word and my advance in knowledge by thus comparing spiritual things with spiritual in the Old and the New. I was especially inspired and quickened to find a personal faith in Christ, the Lamb of God, like a great meridian line stretched over the four thousand years of the history of the Old Testament into the New and that thus Christ became all in all to those who believe in Him and are saved. May I recommend this method to you, dear brother, very earnestly. Silence and solitude are the home of the mighty. Be much with God that you may do much for men. Make the new year a new life, by adopting new life rules, 'stick unto God's testimonies' while life and breath remain. Judging from my own sorrowful experience in the first years of my ministry, let me again suggest taking your texts from the Gospels and Epistles, and study them on your knees, if necessary, to get at the heart of them. They are full of Christ and their richness will wonderfully strengthen, comfort and establish you in the knowledge and love of God. Peace be with you.

"When I came to Pittsburg, I made a list of members, with their streets in certain parts of the city, so that I might drop in and see as many as possible when in that part of the city. Then I had another list of young persons, not yet identified with the Church, and also of adults, and I prayed for four or five of these daily and always before calling at the place where they were. In this way, among others, your dear father was drawn to the Church, and many others. I hereby send you a little book which you can carry in your pocket and over

the certain parts, ask God's blessing upon it daily.—A word from Luther: 'You have entered the ship with Christ and what do you expect? Fair weather and pleasant sailing? Nay, but storms and tempest and at times Christ Himself will seem to sleep. But how blessed the awakening, when He will say: 'peace, be still'! And there will be a great calm!' "

Here is a characteristic sample of his work:

"At three in the afternoon I preached to the colored people in Fifth Street. The house was crowded to overflowing. About sixteen hundred persons were present. The singing was glorious but the incessant shouting of these people was anything but pleasant to me. I had scarcely become warmed up by my subject before they commenced shouting so lustily that I was obliged to stop and beg them for my sake to be a little more moderate. This reproof lasted for some fifteen or twenty minutes when one old negro shouted at the top of his lungs 'Massa, I must respond', and with this the whole mass gave vent to their feelings with the most extravagant expressions of joy. I then told them I supposed I should have to let them worship God as they were accustomed and continued my remarks in tolerable quiet to the close. I think I never spoke plainer in my life. May God in mercy bless the truth to the praise of His glory."

In April the six months for which he had accepted the call to the two congregations were ended A letter to his mother shows the restless state of his mind. He writes:

"Then the idea of sitting down in one spot and becoming as other ministers, having the same round of duties from week to week and year to year, is to me now as it has always been very melancholy. You may think me foolish on these subjects, and perhaps I am, but my feelings are unchanged on these matters. I always longed to be a gospel ranger, to go from place to place assisting my companions in labor, or laying a foundation on which others might build. Had I known the result of this winter's siege—that I should have to remain here after my six months were over, I should never have consented to stay. I would now be free to accede to the wishes of different brethren of our Synod, to 'come over into Macedonia' and help them. As it is, I am bound hand and foot and must stay at home if I would not have the congregation dispersed."

In the same letter he says: "Our new Sunday-school is now fairly under way. We are only a few weeks old and yet the number of scholars amounts to seventy-five. I have given it the name of Muhlenburg Sunday School and confidently believe

that before many years we will have a Muhlenburg Chapel in that section of the city.

"I preached a sermon on Palm Sunday to the children of our Sunday-school in the Chapel. My text was one of my old proverbs 'I love them that love me and those that seek me early shall find me'. Our school here is very large, numbering two hundred and thirty scholars, and the Chapel was crowded by many of the children of other schools. After the sermon, the children came up to the altar which was tastefully decorated with pines and flowers and deposited their little earnings and savings in the missionary treasury. It was a lovely sight, and I almost wept for joy. Some of the children were so small that they had to be lifted up by their teachers. The collection amounted to eight dollars and twenty-five cents which we resolved to give to the Louisville Mission. Need I tell you that I gave the reason why I selected the text from Proverbs? I told them of the little book with the brown cover, repeated some of the proverbs, spoke of my dear absent mother and other things. On the subject of instruction in the catechism, I would only remark that I keep a class from week to week and the catechumens still attend after they are confirmed. I find this plan a good one, and as we have communion every second month, I always confirm any who are prepared on these occasions."

For several weeks he had been busy preparing a lecture on "Natural Science as it confirms Revelation", which he delivered in Luther Chapel for the benefit of the new Sunday-school. The lecture netted forty dollars which was devoted to the purchase of a Sunday-school library.

Upon the subject of his restlessness in his work, his mother advises:

"From the prospect of building at Canton and the interesting state of your two congregations I take for granted that you have no idea of leaving them at the end of the six months you at first engaged yourself for. It would appear, at least in our eyes, like folly to quit a field of usefulness where your labors seem so blessed for the sake of seeking others at a distance, where success is still uncertain and accompanied with many privations and still greater dangers to your health from exposure and climate. Inform us, dear son, what are your definite plans on this subject."

Mr. Passavant was naturally deeply interested in the English Lutheran work in his home county, and especially in the

English congregation which had recently been organized in Zelienople. His sister Virginia writes him this interesting account of the home church:

"Yesterday our school commenced, of which Sidney can tell you all particulars. The Sunday before, the English congregation had its first communion, upon which occasion Bassler certainly preached the best sermon I have ever heard from him. It could not fail of doing much good. Yesterday I was at our German school, and if 'coming events cast their shadows before', coming events will be of painful nature to poor Mr. Bassler and his little flock. The 'Bishop' again denounced with great severity the Gettysburg institution as unorthodox, anti-Lutheran, etc. Spoke of its students and ministers as mischief-makers and a source of discord in the church, and animadverted bitterly upon a prayer which he had heard poor Mr. Muntz make. (Without mentioning his name he described him so plainly that the most stupid could not be at fault). I must say that I sincerely wish that what are generally called 'New Measures' had never been introduced in our church. They appear to me as those things to which St. Paul's words might be applied, 'All things are lawful for me, but all things are not expedient. All things are lawful for me but all things edify not'! If he was willing to eat no flesh while the world stood lest he should make his brother to offend, I think Christians of the present day might refrain from sitting or kneeling at particular benches, etc, when their doing so causes pain and uneasiness to so many truly sincere and conscientious Christians. I do not speak with reference to the bishop, for he would be quite miserable if he had nothing to contend against, and if that were removed, would have abundant other equally important and exciting subjects to fight for. Indeed, his great trouble at present is that the 'New Measure men' have anti-scriptural views about the Lord's Supper and baptism. Mr. Bassler, to succeed in his present situation, truly needs to be wise as a serpent and harmless as a dove. The bishop's ungenerous, not to say unchristian persecution of poor Mr. Muntz, distresses me very much. His faults are of such a kind that they render him more unpopular than his crimes would; but who that knows him well, can doubt that he is a sincere and conscientious Christian, anxious for the good of others; yet doubtless in a great measure owing to Mr. Schweitzerbarth's influence, he is generally considered far and wide as a hypocrite. You would be shocked and astonished to hear what an opinion

many of the country people have of his character. Of course his usefulness is thereby diminished and whatever good work he is active in, is looked upon by many with suspicion. All this is distressing but we know that everything can be made to work together for good to those who love God. Our poor bishop is most to be pitied."

June, 18., he wrote this account of his resignation at Canton: "Preached my farewell sermon to the Canton church this morning from the words: 'Finally, brethren, farewell, be perfect, be of good comfort, be of the same mind, live in peace, and the God of love and peace shall be with you'. We had a weeping and sorrowful time. The house was very well filled and it almost broke my heart to say adieu to my children in Jesus Christ. I have now been preaching in Canton almost a year. During my connection with the Book Concern I went down on Wednesday evenings, and regularly preached there on Sunday mornings. While thus engaged these hands administered to my wants. Since the sixteenth of October last, I have been the pastor over the little church I organized there. During this time, I have received by certificate, baptism and confirmation, about forty persons into the church. A few have proven that they never had the root of the matter in them, and several have removed from Canton. At present we have thirty or more members who are united in love and good fellowship, the one with the other, and walk as becometh the Gospel of Christ.

"As I found that my duties at the chapel would not suffer me to do justice to these people, I have resigned their charge. At my recommendation, the church has elected brother Weddell of Frederick County as their pastor. He will be in the city on tomorrow morning.

"At two and a half, I went to the Sunday School and endeavored to bid adieu to the children but I was prevented from saying much by a flood of tears. The children rose up and sang a parting hymn after which I retired.

"Jesus Christ, Thou head of the church, bless, sanctify, and keep this little flock! It is the purchase of Thy blood. Never leave or forsake it. May our brother who has the oversight of it in the Lord, find favor in the eyes of the people, and be abundantly more useful than I have been, for Jesus' sake, amen."

The Rev. Dr. A. J. Weddell, who became his successor at Canton, writes this reminiscence in the Memorial Workman.

"Mr. Passavant was then in the bloom and vigor of young manhood united to womanly beauty. His preaching was full of fire and earnestness. Summerfield was his model as a man and a preacher. In taking charge of Canton Chapel, he found that the common order of the Lutheran service made but little impression upon the people that resided in Canton, and in order to move and attract them to the Chapel he introduced what was then called the 'New Measure' system, which had been adopted by most of our Maryland churches. He carried it to the extreme, and through it added a number to the small congregation. The Rev. Passavant was a most active worker. He went from house to house preaching the gospel, praying in every family, and inviting them to attend the services in the Chapel. In most cases he met with a kind reception. But in one family, whose head had been converted from a low and drunken life to be a humble and earnest Christian, he was met by the wife, who was a bad Roman Catholic, with the vilest abuse, and driven from the house with curses and threats of bodily violence.

"After having been pastor for some time he commenced a protracted meeting which continued for a number of weeks. These meetings were kept up to a late hour at night, and the noise could be heard all over Canton. Nearly all those who professed conversion led in public prayer, men and women. With these he established experience meetings— the men under Elder Rice and the women under the pastor.

"After resigning Canton Rev. Passavant continued to serve the mission on Monument Street where a small building called Luther Chapel had been erected. This grew into the First Church, and the small band gathered by him has since become a large and flourishing congregation. But his interest in the Canton people did not cease. When I became pastor he came down almost every week, aiding me in my work and encouraging me to faith and perseverance in the almost barren, fruitless field in which I had been placed."

Mr. Passavant was still longing to do a wider work in the West. He writes again: "I confess the disappointment of which I spoke in my last is not a trifling matter. But perhaps it is all for the best at present. I shall thus have more time to prepare for the peculiar work to which I think I am better fitted—viz., to collect and organize." Was this a premonition of that broad and varied work which was before him but was yet hid from his eyes?

With that childlike and submissive spirit which characterized his whole life work, he made the best of the situation and labored on as if he were to stay there for life. Always fond of children, he took great delight in his Sunday-schools. To his mother he confides: "As I have no ladies to visit, I sometimes spend the evenings among the Sunday School children and feel as happy as a king. It would make you smile to see me at such a time. You would set me down as a complete 'Gross-papa'."

Of the General Synod which met in Baltimore in May of this year, he says:

"Whatever may be said of the extravagances of some 'New Measure' men, the representatives of this Synod are a noble body of self-denying and laborious workmen in the vineyard of the Lord. Among the delegates was Dr. Bachman of Charleston, S. Carolina, who is becoming venerable with age and whose countenance is the mirror of kindness and affection. He is one of the most celebrated naturalists not only in this country but in the world. The great work of Audubon on the Birds of America is indebted to him for one half its information and many of the paintings were done by his daughters who are married to the sons of Audubon. He is at present engaged in the preparation of a new work on the Beasts of America in connection with Mr. A. It will be sold at the enormous price of three hundred dollars."

In the same letter he thus refers to some idle gossip of a supposed engagement that had reached Zelienople: "I could not help smiling when I read the 'sisterly advice' in your second letter. How could you for a moment suppose that such a thing was going on without my having made known the whole matter to our parents? I should certainly find out the views of papa and mamma before going one step towards such an affair. However, this has done me some good. I will be more careful in the future to avoid anything which would give rise to such reports."

Of a puffed-up and popular preacher he thus expresses himself:

"At present there is a Methodist preacher from Mississippi preaching every night in one of our churches. He is puffed in the papers as one of the great ones, but when I heard him I could observe no particular qualities which appeared striking. But the system of puffing is carried on among some of these

good people to such an extent that it becomes absolutely disgusting, for truth, reason and Scripture are all made to give way before the popular applause. When I hear such men who may well pray to be delivered from their friends, I think of Cowper's description of a gospel minister."

Of the part he had in putting up the infant Sunday-school room, after collecting all the money for it, he says:

"On Monday morning a week ago, Mr. Murry and I commenced to work with shovels and mattocks and by evening succeeded in digging out the foundation. On the following Thursday evening at four o'clock we laid the corner stone amid great rejoicing."

On the occasion of a visit to the East Pennsylvania Synod then in session in Philadelphia he called on Dr. Demme of old Zion's German Church, Dr. Mayer of old St. John's English Church, Philadelphia, and on Pastor Vogelbach. He gives this account of his visit:

"During my stay in Philadelphia, I called on Dr. Demme and as I had no one to introduce me, I introduced myself. As soon as he heard my name, and found out my residence, it was all right, and he was as kind as I could have asked from this orthodox champion of old Lutheranism. He asked very kindly about papa, and from his minute inquiry I thought all came from a sincere heart. In about twenty minutes I was among the documents, and as Dr. Demme is as great an admirer of these things as I, we spent a pleasant hour together. He showed me some large blank books in the hand-writing of Muhlenburg and I had the satisfaction of seeing and poring over the history of some of our early churches from the pen of this good and great man. On leaving, he thanked me for calling, gave me his printed works for the Historical Society, and begged to be remembered affectionately to papa. Prof. Reynolds at my request took me to see Dr. Mayer who was equally if not more friendly. My heart still cleaves to the old man for the manner in which he spoke of papa and as I felt his love I could scarcely refrain from tears of gratitude to my Heavenly Father for the gift of such a parent. I am not proud, but I am thankful, that I am the son of one, everywhere loved, respected and honored! Although Dr. M. probed me sharply on the subject of what is commonly called 'New Measures' and drew me out entirely, he notwithstanding invited me to preach in the evening. I begged off but it was of no use. He would take no denial, so in the evening I preached in his lecture room to

a good congregation, much to my own satisfaction, and I trust to the edification of the people. After sermon I walked home with the doctor's family and spent an hour in the society of one of the most charming circles I have ever seen. There are some four or five single daughters in the family, and they seem so united in heart and in mind that it reminded me in a striking manner of our own. In bidding the doctor adieu, he thanked me for the sermon and invited me to his pulpit if I again returned to the city. When I went home and it became known among the brethren of Synod that I had preached for Dr. M. they crowded around me with a thousand inquiries. As the doctor had not made his appearance at the Synod and had stood aloof from any connection with that body, it was a matter of no little surprise how I got into his good graces. One said 'How came you who are as great a heretic as any to be the favored one?' Another, 'Pass, what did the Doctor say of the Synod?' I honestly told them that I went in under the shadow of my father, but as no one had been asked to fill his pulpit on Sunday, they all seemed greatly astonished at this move. On second thought, I looked on the whole as providential, for when we build the Chapel, I shall go straightway to Philadelphia, and doubt not that something considerable will be done in that large and wealthy congregation.

"As my stay in the city was limited by engagements here to Thursday morning, I did not get time to see much of the place and its many attractions. On Wednesday morning, however, I walked to Girard College—that splendid monument of human pride and folly!

"Good Mr. Vogelbach did not wait for an introduction, but came up with his broad German face and shook me heartily by the hand. As soon as he said 'Bruder' I knew whence he came, for his speech betrays his Swabian birth."

In the same letter he discloses his sentiments towards the fair sex:

"I was quartered at a very pleasant home, the more so, as there was a handsome young lady in the family. I also drove out several times and made some pleasant acquaintances among the 'sex' of whom there is apparently any number in brother Stork's church. You need not become alarmed by this reference to the ladies. I am beginning to be of the opinion that I have no soul or heart or that I am not like other young men. However, I suppose the reason is 'The time is not yet'."

In another letter he speaks of a certain young lady's marriage, expresses his congratulations and confesses that she had been 'his first and only flame.'

He has this to say of the Sunday School Hymn Book on which he had been working for some time: "Yesterday night at half past eleven o'clock I finished making out the index for the Sunday School Hymn Book. This letter was commenced on Monday morning, but the printers sent me the printed proofs in all haste and all my leisure time has been taken up with that disagreeable and tedious business until this morning. As this is the first book which my poor efforts have yet brought into existence, I am anxious to see what an appearance it will make. Solomon has said that 'Of the making of many books there is no end'. I should be sorry if this were to be fulfilled in my case, for this book-making business to me, is of all others the most troublesome."

Of the Lutheran Standard he says. "The Lutheran Standard which you have had the kindness to send to me, comes duly to hand. I am truly thankful, dear mother, for the opportunity of reading this paper. As it contains church intelligence which the *Observer* does not, it fills up an important vacuum in my knowledge of the state of the Church in Ohio. As to the selections in the Observer or Standard or any of our German papers, I find very little time to read them. Its weekly visits continually remind me of a mother's affectionate regard. As to those good men in Ohio, I bear no prejudice against them. Only I think they are not pursuing that course which would bring the greatest good to the souls of men. I never questioned the sincerity of such men as Greenwald, Schaeffer and others, but yet I believe they might be abundantly more useful were they to hold different views, and adopt a different policy."

He kept up a most happy correspondence with his Jefferson classmate, Robert Patterson. He had hoped to secure him as a teacher in his projected academy and had written him a formal request to come, which was firmly but lovingly declined.

Here is his account of a Christmas visit to Lancaster, Pennsylvania:

"Calling at the house of Dr. Baker and showing my letter of introduction I was kindly received and invited to occupy his pulpit at night. At seven I preached to a large congregation in the very large Lutheran Church from the words of the prophet, 'Thus saith the High and Holy one, etc.' Shall any seed sown his evening take root? On my return to the Rev. Dr.

Baker's, I had a visit from Mrs. Baugher of Fountain Dale, Pa. She informed me that the little seed had grown up and become a great tree. The handful of members whom I joined together while a student in the seminary, have increased to nearly one hundred. They have a handsome and commodious church and are now in the Taneytown and Emmetsburg charge. I remained in Lancaster Tuesday and part of Wednesday. Renewed my acquaintance with my old friend F. A. Muhlenburg of Jefferson College, who is still teaching in the Academy. At the house of his father, I saw the object of my visit to that place, some of the journals, and other manuscript writings of the venerable Muhlenburg, the pioneer Lutheran missionary in this country. I endeavored to get them as a donation for the Historical Society but did not succeed. They may perhaps be secured on deposit. Without them a biography of Muhlenburg or a history of his life and times could not be written. Dr. Baker gave some valuable donations of books, pamphlets, etc. to the Society and expressed himself highly gratified with the Society and the object it proposes. I must not omit to note down a few particulars of the remarkable work of God which has been wrought during the last year in this city.

"The general interest on the subject of religion which prevailed everywhere last winter was felt in Lancaster in several of the Evangelical churches. Dr. Baker had for a long time opposed what are commonly called 'New Measures' among us, but at the same time he preached experimental religion with all his might. The result was here as everywhere else under such preaching. The people of their own accord and with his consent met together in private houses and edified each other by singing, prayer and reading the Scriptures. These meetings were held almost every night during the week, and some were awakened and justified almost every evening. The wealthier members of the congregation stood aloof, as in former times—the nobles put not their shoulder to the work. But the common people met together gladly, and they with the Doctor on their side prevailed. Several hundred persons of both sexes were converted during the course of the winter and the whole character of the congregation has since then been changed. The good Doctor is now one of the most decided revivalists in the church. He says, 'These measures will either drive ministers into their use or they will drive men out'."

In a letter to his mother he gives this account of Dr. Baker:

"After spending the evening very pleasantly till ten o'clock, Dr. Baker kept me till one talking at a prodigious rate about church affairs. He is one of the most pleasing men I have ever met, full of kindness and love to the whole world, and at the same time so full of energy and activity that his whole body, hands and feet, face and all, are at work when he speaks. He is greatly beloved, I might say almost worshipped, by his congregation. When they speak of him it is with real enthusiasm; indeed he is a father among his people. All denominations of Christians love and respect him, and he is at the head of all the societies, and schools, both classical and primary, in the city. His engagements are frightful to think of. He preaches three times on Sunday, besides attending and superintending the Sunday-school, and has a meeting either in English or German of some kind on every night in the week but Saturday. He says he is killing himself, and yet he continues from year to year as before. I thought he would never grow weary of telling me the beneficial effect 'new measures' so-called have had upon his congregation. Until the last year, he was always opposed to these things, and was generally the spokesman for the Germans in the East Pennsylvania Synod. But his people finally commenced prayer-meetings in their own houses and when he saw, after a few months, the happy effect which was produced, he threw up his prejudices at once, attended and led the meetings, and now has two very large prayer-meetings in English and German every week in his lecture room, besides several which are held in private houses. He says that since these meetings have been held, his communion members have more than doubled. In his earnest emphatic manner, he would repeat this again and again, and then as if speaking to some opposing brother at Synod would say. 'No, gentlemen, I must ridicule these things no more, indeed I cannot, my people are now like a family of children together; they love each other, they pray for each other, etc. No, while I live I shall let my people know that I approve of these things!'

"It must be confessed that the whole congregation does not go with him on that point. Some of the most influential of his members did all they could to put them down, but it would not do. These persons still stand aloof from all part or lot in these meetings, though as firmly attached to the church as ever, and as constant in their attendance.

"I have been thus particular in my account of Dr. Baker because he is one of the first ministers in the church, both as

respects the sphere in which he moves and as regards his talents as a preacher. This change in his views and feelings, on this exciting question, is remarkable in more than one aspect. At his age in life men seldom change their opinions and anyone who knew him before and now must admit that nothing but a candid investigation of the truth could have brought him over to the position he now occupies."

On his way home he stopped at York, visited his former fellow student Rev. Charles Hay and Pastor Lochman. Here he collected a number of records for the Historical Society. Here is his account of his delightful visit:

"So between turkey dinners and turkey suppers and talking half the night with Charles and preaching twice at York, I rather recruited backwards instead of forwards. After I had indoctrinated Hay about the Historical Society, he was indefatigable in hunting the documents. We ransacked some ten or fifteen libraries and garrets in York and secured some valuable prizes, among which was a beautiful portrait of the Rev. Jacob Goering, one of the fathers of the church, who preached the Gospel and had revivals in the darkest period of her history. It was really gratifying to see how willingly these things were donated to the Society. Everyone with whom we conversed was favorably impressed with the design of its formation."

During this visit he received several flattering and tempting offers to locate and labor in this Mecca of Lutheranism. To these propositions he gave no serious thought on account of 'the pressing need and poverty of his Baltimore people.'

Here is his estimate of his dear friend Krauth: "Charles Krauth is now in Philadelphia on a visit. His church is crowded to excess on Sunday afternoons by the most gay and fashionable young people in the city. But unfortunately the church does not increase in strength as might be expected from such good congregations. He is a delightful speaker, gifted in thought and address, but in the opinion of those who love him most and know him best, he is not sufficiently practical to be eminently useful."

He gives this little sketch of a very remarkable character in the Lutheran Church of that day:

"Brother Lemenowsky of the Synod of the West preached in the Chapel to a large and interested congregation. This brother was for twenty-three years in the army of Napoleon Bonaparte, and after a most eventful life on the continent came to this country some twenty-seven years ago, escaping from

prison in Paris where he was condemned to be shot for aiding in bringing Napoleon to Paris. He embarked on board a vessel and reached New York not only penniless but in debt sixty dollars for his passage, without hat, without shoes, stockings, cravat, and nothing in the world but a woolen shirt and a pair of linsey pantaloons. At first he supported himself in Philadelphia and in different parts of the United States by giving lessons in sword exercises. At length he got a situation in one of the offices of the general government in Washington City where he attached himself to a German Church which was organized some twelve years ago in that city. He was there and then elected one of the elders and as such came to Baltimore at a meeting of the General Synod."[5]

Here is his account of an important meeting which he attended Jan. 19.:

"At seven in the evening attended a union meeting in Dr. Morris' lecture room, composed of the members of the different Lutheran churches in the city. Dr. Morris made a short address, after which I spoke for some time urging the brethren to be up and doing for the salvation of the German brethren after the flesh in the city. At the close of my remarks, I proposed that we raise the sum of three hundred dollars for the support of a new Lutheran preacher on The Point and in Canton. After singing a hymn, Dr. Kurtz made an appropriate address and then a general invitation was given to any who were disposed to speak. The excitement of the occasion was very great and some half dozen of the brethren rose and expressed themselves on the necessity of doing something for this work on the spot. At their own desire, papers were circulated and in a short time, the handsome sum of two hundred and sixty-four dollars was raised for the support of the missionary and between three and four hundred dollars for the new chapel which it was proposed to build. This was all freely given. The whole was as grateful to my feelings as it was unexpected. After prayer by brother B. Kurtz, we separated, praising God for His mercy and kindness toward us."

Feb. 18., Rev. Wm. Smith, pastor of the First English Lutheran Church of Pittsburg visited him. Mr. Smith was about to resign from his church on account of his health, and the object of his visit to Baltimore was to secure Mr. Passa-

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[5] The romantic story of this man is told in "Under Two Captains" by Rev. Dr. W. A. Sadtler, General Council Publication House, Philadelphia.

vant's consent to go to Pittsburg, "as he would certainly be called". He records his reflections in these words:

"When I went to rest last night it was to think but not to sleep, and even during sleep my mind was actively engaged in thinking over the subject of brother Smith's visit. Oh, that I could be at rest on this and kindred matters which are presented to my mind and on which I must decide. With regard to the call from York last week, I had no difficulty, whatever, in seeing that under existing circumstances it was not my duty to leave this place. But my mind is painfully harrassed on this subject. During the past day I have had several conversations with brother Smith, and Drs. Morris and Kurtz, with reference to this matter. Oh God! Let me not mistake the path of duty. Thou hast hitherto led me by Thine own hand. Oh, let me not in this my extremity wander from the path in which Thou wouldst have me go. I am Thine; then use me as it seemeth good in Thy sight to the praise of Thy great name through the Beloved."

March the 7th, he received the following letter from Pittsburg. When it was handed to him he says, "I trembled, while I read it, to such a degree that I had to lay it aside for some moments."

"I write you in haste to inform you that my resignation was accepted last evening by the Council of our church and you are unanimously elected as my successor. I recommended you on the ground that you would come on immediately, saying three days or at most seven, and that you would make a zealous and faithful, and I hope a successful pastor. If you can come immediately, do so, and I will instantly repair to Baltimore to fill your place until better supplied. The Council offers you five hundred dollars salary and I think you will be pleasantly and happily located here. My health requires that I should leave immediately. Do come on without delay and oblige your sincere brother, William H. Smith."

He thus reports his deep emotions after receiving this letter:

"Before this came on, I thought my mind was made up to accept the call should one come, but I am at a stand. I know not what to do. My own will draws me now here, now there. Oh God, my God, into Thy arms I throw myself. In this most important transaction of my life, let me not be guided by any other than Thy merciful hand. Oh, Thou guide of my youth, lead me in the way I should go. Let me hear Thy voice saying

'This is the way, walk ye in it'. I fear my own will or wish may bias my mind in this matter, though I do not even know what my preferences are. Lord, let me not deceive myself. Make me willing to do Thy will and let me know what Thy will concerning me is. For Jesus the Redeemer's sake, Amen."

Besides the calls to York and to Pittsburg, the young minister had other serious matters engaging his attention at this time. His friend Krauth was boarding in the hospitable home of Z. G. Hewes where Mr. Passavant frequently visited him. He was always welcomed in this family and frequently remained to tea. A niece of Mr. Hewes, Miss Eliza Walter, was at this time making her home there, and Mr. Passavant naturally became well acquainted with her. He often received complimentary tickets to various entertainments for "himself and lady". On one occasion he made bold to ask Miss Walter to accompany him to hear a famous lecturer. This at once started the gossips and he soon heard that he was engaged to Miss Walter and was asked when he was going to be married. Dr. Morris had always counselled him to be very cautious in these matters and to keep away from the young ladies. Great was Passavant's surprise, therefore, when the good doctor called him aside and informed him that he had heard of his attentions to Miss Walter, congratulated him on his good taste and good fortune, commended the young lady most highly and advised him to "hold on". As Mr. Passavant had paid no special attention to the young woman beyond the one occasion referred to and really had no serious intentions, he was greatly disturbed by all this. As usual, he gave a full account of this embarassing situation to his sister Virginia and to his mother. He tells them frankly of the good qualities of the modest and pious young woman and of the high esteem in which she was held by all who knew her. As his income was barely sufficient to support himself, he had no intention of being married and sincerely deprecated even the possibility of raising false hopes in the young woman. He therefore craves the advice of his sister and mother.

Virginia answered him in her own frank manner, gently chided him for being wrought up over so small a matter, and advised him to pay no attention to gossip, to keep cool, take his time and get advice when there would be something to give advice on.

His mother took it more seriously, told him that he was too young to think of being married, that he ought not to give

it a thought until he should be able to support a wife properly. She was not a little vexed at Dr. Morris for his "match making" and his ill-timed advice on the subject.

On the reception of this double advice, young Passavant made up his mind to make haste slowly and to do "no courting" for the present, and yet he could not help but occasionally visit his friend Krauth and so meet Miss Walter. In this manner, even though unconsciously, the tender passion was gently rooting.

As we shall see, Miss Walter in due time became Mrs. Passavant. At the ripe age of eighty, on being earnestly requested, she wrote out some of the memories of that happy period. She says:

"Rev. Passavant was a frequent visitor to Rev. Krauth. On one of these visits he was invited to take tea at which time Miss Walter, a niece of Mrs. Hewes, was introduced to Rev. Passavant. This gentleman's visits became frequent. A sincere friendship existed between these young people. There was something about this young preacher that was very interesting, all absence of self assertion, and a humble trust in divine help as to success of his labor. There was marked difference between these two young men. Rev. Krauth was wonderfully gifted intellectually for one so young and brought to his church crowds to listen to his wonderful sermons; the Rev. Passavant began his labors among a poor middle class of people in a very humble church. The difficulties that had to be fought and surmounted to one less in earnest in the Master's work would have made him give up in despair. But his success was grand; he built a new church, was loved and respected by all where he labored, until in 1844 when he was called to the First Church of Pittsburg. After a friendly correspondence, Rev. Passavant came to Baltimore to see his old friend. After a few days Miss Eliza Walter and he were engaged, but they were not to be married until he had been one year in Pittsburg."

The call to Pittsburg was a matter of the most intense perplexity to Mr. Passavant. His inclinations were all in favor of accepting the call. In his view the drawbacks in Baltimore were:

First, The low ceiling of the Luther Chapel made preaching exceedingly difficult for one who spoke with his animation and force. He says: "I am always exhausted in one service and must lie down for several hours before I am able to hold the

ELIZA WALTER PASSAVANT.

evening service. When I preach in Dr. Morris', brother Krauth's, or any other large city church, I feel nothing of this exhaustion.'' He felt that if he could see any prospect for a new church, he would be willing to remain.

Second, The location of the Chapel on the outskirts of the city was unfavorable for the gathering of a large congregation. In coming to his services, the people had to pass many churches that were much larger, more comfortable and inviting.

Third, To his mind Pittsburg offered a more extensive field for usefulness; besides it was the gateway to that great promising, expanding West to which his heart and mind had been so forcibly drawn.

Fourth, In Pittsburg, he would be nearer to his home and its loved ones.

Fifth, Mr. Krauth told him that it was foolish to hesitate; as for him, he would in a like situation, accept such a call at once.

On the other hand, his mother gave some weighty reasons against his going to Pittsburg. Though her heart yearned to have him near home, her good judgment and common sense saw the difficulties in the way. As to hard work, it would certainly be no less so in Pittsburg. There were the heavy debt and the disheartened people. In Baltimore he had trained up his own people and they were harmonious, affectionate and ready to follow his leading. Again the Pittsburg congregation was spread over two cities and the country round about. It would take much more time for visiting and there would be less time for study and self-improvement. As for health, there was the sulphurous smoke which might be worse than a low-ceiled church. The fact that neither the Rev. Mr. McCron nor the Rev. Mr. Smith had been able to remain long was proof positive of the difficulty of the field. As to being nearer home, while that had its pleasant side, there was also another consideration. His father and Bishop Schweizerbarth were both strongly opposed to all ''New Measures''. They would certainly watch him and would take offence at such revival meetings, with anxious bench and mourners, as he had in Baltimore. Schweitzerbarth would certainly make it very unpleasant for him.

The perplexed young pastor went first of all to God for counsel. Then he consulted his parents and lastly his church council and brethren of the ministry. After due deliberation and prayer, he wrote his acceptance of the call and carried it

to the post-office, when, immediately on his return, he was met by the members of his church council. They informed him that by an almost desperate effort they had secured subscriptions to the amount of three thousand dollars within the congregation for the building of a new church; that leading members of Dr. Morris' church had informed them that their members would doubtless easily make up the other three thousand that would be needed, if Mr. Passavant would remain in Baltimore. This spirit of devotion and sacrifice so touched him that he hastened to the post-office and took his letter out again just before the mail was taken away. He writes: "As the poor people have exerted themselves day and night and the congregation is so inexperienced that I fear to leave them, I have at last resolved to stay. I trust that this is God's will, I am sure that it is not my own. Poor dear people; may God bless and reward them for their kindness."

And so when he had declined the call he went to work anew to build up this congregation, to erect their new church, to strengthen Muhlenburg Sunday-school, and to labor for a congregation there. But he was still kept in an unsettled state of mind. Letters came from leading men of the Pittsburg church and from brethren in the ministry, telling him of the critical period that was upon that congregation, how much was at stake for the Lutheran cause in the West and urging him to reconsider his refusal. April, 22., a second unanimous and most urgent call came from the First English Lutheran Church of Pittsburg.

This time, after again laying the matter before God with strong cries and pleadings, he finally felt that it was the Lord's will that he should go. Notwithstanding the affectionate and pathetic grief of his people, he saw that he dared no longer follow his feelings. Duty called and he must go. The congregation, the Sunday School and Library Association of Luther Chapel, all passed and presented appreciative and suitable resolutions. Numberless presents and tokens of affection came in. The scenes of the last days in Baltimore were both distressing and exciting. He visited from house to house, explained his motive and tried to have them reconciled to his leaving. And so they finally parted as the best of friends and he was not conscious of leaving a single enemy among them. It was hardest to leave his six hundred Sunday-school pupils. For a long time afterwards, the tears would flow every time he spoke of his leave-taking.

CHAPTER VI.

BEGINNINGS IN PITTSBURG.

Mr. Passavant spent several delightful weeks in the old home, before going to Pittsburg. His mother writes Virginia who was away from home: "As for Willy student-like, he has lost his former love for manual labor and looks so frail and thin that I do not like to see him fatigue himself." He preached to the gratification and edification of all in Zelienople, Harmony, Prospect and Butler. His mother says: "He might just as well be in Pittsburg, attending to his own congregation as to be engaged in these self-imposed services."

Of the condition of the church in Pittsburg and of the beginning of Mr. Passavant's work there, Mr. Thomas H. Lane, a life-long member, worker and pillar of the church, wrote this interesting sketch for the Memorial Workman, as also, by request, another reminiscence for this work. We quote from both:

"Rev. Passavant took charge of the feeble organization known as the 'First English Evangelical Lutheran Church in Pittsburg,' in the Spring of 1844.

"The organization had been formed by Father Heyer, Jan. 15, 1837. After serving it for a brief period, he resigned to organize a German congregation, now known as Trinity German Evangelical Lutheran Congregation, whose church is located on High Street. Rev. Emanuel Frey succeeded him for the brief period of a few months, when he was forced to abandon the undertaking by failure of health, which permanently disabled him for performing the duties of a minister. In 1839, Dr. John McCron, freshly graduated from the Theological seminary at Gettysburg, assumed charge as 'resident missionary,' commissioned therefor by the West Pennsylvania Synod. In 1840 the church on Seventh Avenue was built, and was dedicated during the session of the West Pennsylvania Synod, which met in convention that fall in the new edifice.

"Dr. McCron was succeeded by the Rev. W. H. Smith, of Charleston, South Carolina, in April, 1843. After one year's service, he resigned, Mar. 4, 1844. Rev. W. A. Passavant, then in Baltimore, Md., had a call extended to him to become pastor,

which he declined to accept. Apr. 22, 1844, the call was repeated and to the great joy of the feeble and disheartened flock, who tremblingly awaited its results, he communicated his acceptance.....

"His flock were a feeble folk, regarded either numerically or in relation to their social standing or to their financial resources. They were oppressed under a debt of fourteen thousand dollars, incurred in the purchase of the property and the erection on it of their church building. They were unable to meet the interest on their obligations, and had actually been in the clutches of the sheriff from which they were barely released by the exertions of one member, George Weyman, who then possessed the requisite means, but who staggered under the weight of almost the entire cost of the enterprise. Confronted by such obstacles, a young man, not far advanced beyond his twentieth year, in the name of the Lord set up his banner. He aroused the fainting courage of his people, he counselled them and encouraged them by his stalwart faith. He added greatly to their numbers, and developed to the utmost their growing strength.

"Providence had gifted Mr. Passavant with an attractive appearance and a prepossessing manner and address. He had a musical voice and other natural gifts of oratory which had been trained and cultured during a thorough course of collegiate and seminary instruction. His personal intercourse was polite and dignified. His disposition genial and cheerful and his sympathies cordial and sincere. He at once won the admiration and pride of his people, and rapidly became a favorite among all classes and denominations in our city. These personal characteristics widened and deepened with the experience of his future years, and up until the close of life. In occurrences of sickness or death in families or the community outside of his own denomination, during the absence or lack of a regular pastor, his ministrations were sought with surprising frequency.

"His influence upon the young was wonderful. He stimulated them to effort in all directions. The Sunday School grew surprisingly, animated by his constant exertions and his hearty co-operations. Systematic efforts were directed by 'Mite Societies,' and other means to increase the revenue of the church. The catechetical instruction was systematically maintained. The sick and indigent were conscientiously cared for, and an *esprit de corps* aroused, which banished despondency with its attendant supineness. His personal intercourse with the young

men of his charge induced not a few to resolve to devote their lives to the ministry and in repeated instances these were aided in their efforts to obtain suitable education, directly by his own aid, or that procured through him from others. His cheerful, happy temper relieved the minds of the young from that repressive influence which in the lives of so many good people tends to appall the young.

"After the exercises of his catechetical class held on Saturday afternoon, he would occasionally accompany them in a stroll over the adjacant hills.

"There was but little distinctive Lutheranism either in custom or teaching; the emphasis indeed was laid upon the disproval of our difference from the orthodox denominations. It was esteemed a favor to have a minister of a different denomination to fill the pulpit. This would naturally imply that there was not much acquaintance with Lutheran doctrine. The Augsburg Confession was probably neither known nor possessed by a single member of the congregation. There had been a bitter controversy pervading the church about this time, over the 'new measure' system. The appearance and discussion of Dr. Nevin's 'Anxious Bench,' emanating from Mercersburg, whilst Professor in the Reformed Seminary there, and similar publications in both churches, involved both Reformed, and Lutheran Churches in a very bitter controversy. Dr. Kurtz, through the columns of the Observer, which he edited, wrote the most inflammatory editorials, and filled his columns with contributions from correspondents and reports of the refreshing out-pouring of the Spirit, which was attending the most extravagantly conducted meetings held all over the church. Those who opposed such proceedings were denounced as Puseyites, formalists, and by any epithet which would imply the destitution of the genuine spirituality."

The Rev. A. H. Waters who became the lifelong friend and co-worker of Dr. Passavant was at this time a worshiper in the First church and a member of the Young People's Society. By request he also began to write a reminiscence of Passavant's entry upon the work in Pittsburg. The writing of this reminiscence was broken off by his sudden death. We give the unfinished notes:

"For several years the First church of Pittsburg had been struggling under great difficulties, and was heavily in debt. It had been under the care of able men but seemed to make no

progress. The Lutheran Church was scarcely recognized among others and seemed a forlorn hope. The call of Dr. Passavant was a most opportune event in the history of the struggling congregation. A young man with little experience, he entered upon this mission, which had been served by older and brilliant men and left after brief service.

"The writer of this reminiscence can well remember the interesting colloquium held in his presence, between him and two of the officers of the church after his first visit and services. The subject of conversation was his call and the compensation.

"Five hundred dollars was all the congregation felt able to give, and it was thought that that was sufficient to support a single or unmarried man. Mr. Passavant suggested that besides mere living something was needed for books. But the call was accepted, and the writer recalls the interesting fact that he was made the messenger of his first quarter's salary which was handed to him with not a little self-importance at the close of catechetical instruction.

"The young pastor at once took a prominent place among the pastors of the city and the church was filled with delighted hearers. His personal appearance, which was exceedingly attractive in his youth, as it was in later years, his sweet melodious voice and his eloquence all combined to draw to his preaching admiring crowds and to rapidly swell the struggling congregation with devout worshippers. Mr. Passavant became very popular in the city and beloved by the other ministers, and especially was drawn with remarkable fellowship and endearment to Rev. Dr. Herron, the venerable and able pastor of the First Presbyterian Church.

"But while he was led to Pittsburg to perform a great work in the lifting up of the struggling church, a greater work was before him. In his coming to Pittsburg there was a remarkable coincidence. About the same time the Rev.G. Bassler, of blessed memory, came to Zelienople and entered upon the laborious and self-denying work of preaching the gospel in that somewhat sparsely settled region.

"Their disposition, their bent of mind, and their manner of work were as different as they could possibly be, and yet there was a magic power exercised by each over the other, so that in their great diversity there was a wonderful unity. The one seemed necessary to balance the other. The divine mind was directing these two men in the accomplishment of a great

work for the church and for suffering humanity. It was soon apparent that the work of Dr. Passavant reached beyond the narrow limits of a single congregation. His heart went out to the regions beyond. There loomed up before his mind the vast multitude of the Church of the Reformation that must be looked after."

Mr. Passavant took hold of the work in the Pittsburg church with the same aggressive zeal which he had shown in Baltimore. After securing a list of the members and as far as he could of the attendants of his church, he started out on a tour of visitation. The congregation was scattered over Pittsburg, Allegheny, Birmingham and a half dozen suburbs. There were neither railroads nor street cars. Only in the center of the city were there pavements or board walks. Mud roads led to Riceville, Bayardstown, Soho, East Liberty, Temperanceville, Manchester and Sharpsburg.

Along the streets and lanes of the city, across its hills and vallies, through rain and mud, heat and dust, trudged the young pastor. At home alike in the elegant mansion, in the lowly cottage and in the wretched hovel, knocking at front doors and at back doors, stopping in at the workshop, the factory or the store, or walking out into field or forest to find a man, he was everywhere seeking for souls. With that gentle and kindly tact which was part of his nature, he knew how to approach all classes and conditions of men, women and children, and how to make all feel at ease in his presence. The servants and strangers were not forgotten. To the Germans he became a German; to the French he could say a few kind words in their tongue, while for the negroes he always had a word of that simple good-natured *patois* which found its way to the heart. But these calls and conversations were not merely social visits. They were pastoral calls. He left behind him some word or truth of God, the impression that a man of God had been in the house. Where convenient, he read the Word and offered prayer for the household. In this manner he spent a large part of the first summer, preaching from house to house, getting acquainted with the members of his flock, gaining their confidence, drawing them to the church and her ordinances and enlisting all he could in some good service for the souls and bodies of their fellow men.

But his mission was not only to the members of his church. Like a good under-shepherd, he was always seeking the lost. Wherever he could find an unchurched, an unsaved soul, there

he believed that he had a mission. All such were admonished, counseled and invited to the house of God.

In the midst of all this work in his congregation, he began to hold regular services in the city jail. Of this work his mother writes:

"I express to-day my delight at the good work you have been commencing by your visits to the jail. Oh how glad I am that you have been thinking of those poor wretched prisoners and perhaps may be the blessed means of leading them to a sincere repentance, either to submit with a resigned heart, if punishment should be awarded, or to begin a new life if the law pronounces them free. In their forlorn situation, shut out from all external influences, it seems as if the gospel must have more effect than when preached to sinful men out of jail where the good seed is straightway carried off by the birds of the air—the cares and follies of the world. If the are any tracts or books that you know of calculated to be useful to these men, buy them on my account. I shall be too happy to contribute in the remotest degree to so good a work."

During his canvassing, his alert eye and his missionary mind were busy planning and projecting Lutheran missions in the different quarters of the city and in the outlying districts. During the years of his Pittsburg pastorate, he secured building lots in Allegheny, Birmingham and in nearly every suburb of the city, which he held for future churches. A number of these became the starting points for English Lutheran churches. If all his missionary plans were not carried out, it was because he became absorbed in another line of work and also because he could not enlist the co-operation of those on whom he had counted. Great men are always sanguine, hopeful, optimistic. If their projects do not all mature, many do; and even those that fail, point the way and stir up others to work.

To the second meeting of the Pittsburg Synod Mr. Passavant could report: "This congregation has connected with it six Sunday-schools numbering over five hundred scholars. Three are in the bounds of the city of Pittsburg, one in Allegheny and two in the country."

This large canvassing and personal work of the new pastor soon made itself felt. People flocked to hear him preach. This in turn stirred him up to diligence in study and preparation. As the numbers of hearers increased, the preacher increased in

unction and in power. Of his preaching in Pittsburg, Mr. Lane writes:

"During his pastorate in the Pittsburg church, he was undoubtedly one of the most popular of our pulpit orators. And up to that day, it is doubtful if any of our city clergymen had attracted larger numbers outside of his own congregations, than those who statedly attended his preaching. This was especially the case at night service, when sitting accommodations could scarcely be secured by many of those who thronged to hear him. The style of his speaking and of his writing was pure and liquid in its flow, and whilst at times he was most earnest and forcible in his appeals, he was never either coarse or satirical in his expressions. When most absorbed in a congenial theme, his treatment was winning and persuasive, and abounded in pathos. He then especially preached with unction, in the intrinsic sense of that much misused term. Had not the exacting demands of his institutions of mercy deprived him of necessary periods of study and preparation for the stated demands of preaching, his people would never have assented to his resignation of his congregation when he finally and peremptorily did it, to give unfettered devotion to the former."

Mr. Andrew W. McCollough, a leading citizen of Butler, Pa., an elder in the Presbyterian Church, writes this interesting reminiscence of Mr. Passavant when thirty-three years old. It was on the occasion of the laying of the corner stone of the first building of the Orphans' Farm School, July 4, 1854, that the country boy, 'Andy' McCollough, first saw and heard of Mr. Passavant. Here is his impression of the personal appearance of the young preacher:

"It was the first time that I had seen and heard the beloved Passavant. I thought then he was the handsomest man that I had ever seen and I think so still. From that day to this, he has been my ideal minister of Christ. His shapely head, his lofty brow, his classic features aglow with benevolence, his spirit-illumined face that shone in his fervid prayer with the very light of heaven—so strangely luminous was it—his black hair falling in long silky tresses about his shoulders, and the surpassing tenderness of his soft sweet voice; all combined to invest him with something akin to the supernatural as he stood with outstretched arms and streaming eyes pleading for the fatherless and friendless. His was a most marvelous personality. He was magnetically eloquent, as he was fascinating in

beauty of countenance and in polish of manner. He lived so close to the Redeemer of men that he grew into His likeness here below ere he passed into the heavens.

"Bishop Whitehead, in speaking to me in my home of Dr. Passavant a short time after his death, said: 'He was the most attractive man that I ever saw.' In this remark, the venerable Bishop but voiced the universal testimony of all who knew him. The Rev. Dr. Swift of Allegheny City once told me that Dr. Passavant could have become one of America's foremost pulpit orators—a veritable Henry Ward Beecher—if he had not chosen instead to be America's greatest philanthropist.

"At one time near the close of his college career, Mr. Passavant was invited to deliver an address on temperance at a convention in Evans City during the Washingtonian Temperance Movement. I think it was during the delivery of one of his eloquent periods that Mr. George A. Kirkpatrick of Prospect, Pa., was carried off his feet by the force and fervor of oratory so that he shouted 'Hallelujah' with genuine Methodistic vehemence. This started such a peal of enthusiastic cheering that it was sometime before the speaker could proceed."

Not many weeks after entering upon his arduous labors in his new field, the young pastor was called upon to pass through another great sorrow. His affectionate, attractive and gifted sister Virginia, after a brief illness, died in the twenty-fifth year of her age. From one of the many appreciative obituary notices, we quote:

"Died at Zelienople, Pennsylvania, on Friday, June 19th, Miss Virginia C. S. Passavant, second daughter of P. L. Passavant, Esquire. To those who were intimately acquainted with the deceased, it is unnecessary to say anything of her true, lovely character. They will ever remember her as the tried friend, the engaging companion, the humble, yet decided follower of Jesus Christ; and though time may wear away the freshness of that remembrance the fragrance of her memory will remain like the scent of the rose when its bloom is gone. It will be a source of melancholy pleasure to them to know that she died as she lived—in the Lord. Even in the wildness of her delirium, the streams of her life, 'in whose calm depths the beautiful and true were mirrored,' flowed on as pure and beautifully as ever, and so natural was the flow of the stream into the ocean of eternity that it could scarcely be perceived when mortality was swallowed up in life. But the vacancy in the hearts and home

of her afflicted family tells in language of dreadful certainty that she is not here, she is gone to a better country, even an heavenly, where there is no more death, neither sorrow nor crying and where her life is hid with Christ in God.

"Sweet spirit, farewell. Though our hearts bleed and nature sinks under the stroke of the heavenly chastisement, we would not call thee back; we shall come to thee but thou shalt not return to us."

After Virginia's death, her share of the estate was equally divided among the other heirs. Mr. Passavant set apart his entire share of her estate for a special use. From the proceeds of this, he helped poor students, needy ministers and special cases requiring succor. The principal of that fund has been sacredly kept, and he never used a cent for himself.

During his first year in Pittsburg, Mr. Passavant felt the need of a Synod with that city as a center. A visit home to attend the consecration of the English Lutheran church gave occasion for the first consultation on the subject. From the Workman of Jan. 17, 1884, we clip this interesting account:

"In Sept. 1844, he preached at the consecration of a modest brick church which had been erected by the English congregation at Zelienople. The lot was donated and the cost of the building amounting to one thousand dollars was provided for by the subscriptions of the members, and the donations of a few friends from abroad. This was the second English Lutheran church in the whole territory now occupied by the Pittsburg Synod, and its erection was an event so full of inspiration that it led to the idea of the formation of a Synod in the western counties of the State.

"On the Monday after the consecration, in a walk along the Connoquenessing, the necessity of such an organization was first broached. Rev. Mr. Bassler, who afterwards became the first president of the General Council, at once received it with favor, but the most intelligent laymen in the church thought the idea chimerical. He, however, made the remark, 'that while the formation of a Synod could not be expected in our time, it might yet be possible to organize some kind of an association or conference so that at corner-stone layings and dedications and the installation of pastors, two or three ministers might be present to aid the churches.' This memorable walk, with the subject then discussed, is here referred to in order to indicate the feeble

beginnings forty years ago, and the sacred duty 'not to despise the day of small things.'"

The next step was taken in Butler during the autumn of the same year. In the Workman of Mar. 24, 1887, we have this account:

"There was a conference of a few Lutheran ministers residing in western Pennsylvania, Aug. 27, 1844, who met in this front room. The number with Rev. Mr. Bassler was but five or six and the object of the meeting was to consult in what way the best interests of the church could be advanced, either by uniting with some existing Synod or organizing a new one. Much of the time was spent in prayer to God for the guidance of the Holy Spirit, and as a result the conviction was strengthened that for effective church work a Synod was indispensably necessary."

At this meeting it was unanimously resolved that preliminary steps should be taken to organize a new Synod in the interests of our scattered Lutheran people in western Pennsylvania. The territory in as far as it had been looked after at all was claimed by both the Ohio, the West Pennsylvania, and other Synods. These Synods were not in harmony with each other and much time and energy were often spent in both trying to occupy the same locality. The territory had been settled mostly by the sturdy Scotch-Irish. But there were also many settlements of Germans and their Americanized descendants scattered from the Allegheny Mountains to the western prairies. It was mainly to secure harmonious effort and co-operation in looking after these children of the Lutheran Diaspora that the zealous young pastor of the First church of Pittsburg wanted a new Synod. It was he who had called together the five pastors in Bassler's study in Butler. After this preliminary conference, it was he who traveled, visited, urged and corresponded with the brethren in these regions and tried to stir up their interest in this new movement.

Here is a letter from the Rev. M. J. Steck of Greensburg, who became the first president of the new Synod:

"Yours of the 4th inst. came duly to hand. I should have written sooner but I could hardly come to the conclusion what to do in the organization of a Synod in the western part of this State. But inasmuch as you desire it, I will frankly state my opinion on the subject. I have thought and prayed, since your visit to me and especially since your letter of the fourth, most

sincerely that God might direct me to that which would be most conducive to the welfare of the Lutheran Church and especially to the Western part of this State; and I cannot help telling you that I am firmly of the opinion that we could labor to far greater advantage, and do far more good to this section of the country in preaching Christ and Him crucified to the world, if we had a Synod of our own.

"One thing I know, that I have no more satisfaction at our Synodical meetings. Until about eight or ten years ago I rejoiced when the time drew near when I should meet my brethren in the Synod, but now it has become a burden to me, in our eastern district especially; and what prospects can we have for the better, if such men as B. are put at the helm? Yet it is very painful for me to separate myself from the western brethren, whom I love as the apple of my eye, and with whom I have been united in the same Synod for nearly thirty years. I can hardly think of it—yet I know it is my duty to love the Church more than the brethren. Dr. Mechling thinks and feels as I do. I had a long conversation with him on this subject, and I think he will go in for it if I do. Yet I am free to confess that I cannot unite with the brethren in a Synod where New Measures are carried to that extent to which they are carried in some places. If I do unite with you, and such things should take place, I would be under the disagreeable necessity of withdrawing from the Synod.

"What shall be the result in the event of our uniting in a Synod? Shall we have to join the General Synod? Will this Synod be bound to support the Gettysburg Seminary? or will each brother be allowed to support such a seminary as he thinks proper? To the first my objections are not very strong, but if I should be compelled to support the eastern seminary, when I would feel it my duty to support that of Columbus, this would be hard. I do not know whether I could."

A number of those on whom Mr. Passavant counted hesitated. They thought that there were Synods enough, that it would stir up needless opposition to organize another, that those who would go into it were so few and so widely scattered that they would not be able to accomplish anything and that they would not agree with each other as to doctrine and measures. It was the same spirit of timidity and apathy with which Mr. Passavant had to contend during his whole life. This spirit cost him more grief and anxiety than all his hard labors.

It was not his nature, however, to give up. He felt that the new Synod was needed in the Lutheran Church and for the Kingdom of God and so he finally succeeded in bringing together eight ministers and six lay delegates in his church in Pittsburg, Jan. 15, 1845.

It meant something in those days to go to Synod. The only one living at this writing who was present at that convention, the Rev. David Earhart,[6] writes this reminiscence:

"In December I received an invitation from Rev. W. A. Passavant to meet other pastors in convention at Pittsburg, Pa., with a view to form a Synod for the western counties of Pennsylvania. The convention was to meet in the early part of January, 1845. At that time the Pennsylvania Canal was closed and the only means of transportation was by private conveyance. I borrowed a horse, and, with others, rode the thirty-five miles from Leechburg to Pittsburg in midwinter. Whilst two or more accompanied me, I remember only the name of Rev. G. F. Ehrenfeldt. At that time the subject of 'old and new measures' was the burning question in the Lutheran Church.

"Brother Ehrenfeldt was intensely 'new measure,' and at once after our first acquaintance put the question to me as to which side I belonged. I felt a little shy, being a stranger in the charge, and I tried to evade a direct answer; but he would have no evasion and pressed me for an answer. I then answered 'old measure.' Brother E. then connected the word 'old' with the name Adam, and said he did not like the 'old Adam.' I tod him I connected the word 'old' to Adam before his fall, if the word 'old' was to be associated with Adam, and therefore the word 'old Adam' suited me right well if it applied to him before his fall.

"But I paid pretty dearly for my position. When we reached Pittsburg, and entered the church I soon learned that a new measure revival was in progress, and brother Ehrenfeldt was invited to the inner circle, and I was left out."

After devotional exercises, the meeting was organized by electing Rev. Michael J. Steck, president and Rev. Gottlieb Bassler, secretary.

The pastors present were: Rev. Michael J. Steck, of Greensburg, representing seven congregations; Rev. W. A. Passavant, of Pittsburg, one congregation; Rev. Gottlieb Bassler of Zelien-

[6] Died August, 14, 1903.

ople, five congregations; Rev. G. F. Ehrenfeldt of Clarion, two congregations; Rev. Abram Weils, of Ginger Hill, two congregations; Rev. Elihu Rathbun of Mercer, three congregations; Rev. Samuel De Witt, of Shippenville, two congregations; Rev. David Earhart, of Leechburg, four congregations.

The six lay delegates, representing the principal parishes were: Jacob S. Steck, of Greensburg; George Weyman, of Pittsburg; C. S. Passavant, of Zelienople; James Griggin, of Mercer; Frederick Carsten, of Scenery Hill; and Joseph Shoop, of Freeport.

To this little gathering of chosen spirits, fraught with so much interest for the future of the Lutheran Zion, Mr. Passavant in his own eloquent way said:

"Our people are widely scattered through this portion of the State, and many of them are poor. One-fourth of the established congregation are without pastors, while the Lutherans living in the towns and outlying districts could not be gathered, because the laborers were so few and no organized efforts had been made to reach them. Deprived of the privileges of their church, they and their children were fast becoming a prey to surrounding denominations, furnishing material for building up their congregations."

After due deliberation and much earnest prayer this little convention resolved:

First, "That it is the deliberate and unanimous opinion that the Evangelical Lutheran Church in the western counties of Pennsylvania loudly calls for the formation of a new Synod."

Second, "That a committee of three ministers and two laymen be appointed to propose to this convention a plan of union on which we may unite to form a Synod according to the previous resolution."

Revs. Steck, Passavant and Ehrenfeldt, and lay delegates Carston, and Griffin were appointed on this committee. They subsequently presented the following report, which was unanimously adopted:

"We, the undersigned ministers and delegates of the Evangelical Lutheran Churches of western Pennsylvania, being painfully sensible of the great destitution of the preached Word and ordinances of the gospel in our midst, and fully persuaded of the necessity of uniting our efforts for their supply, hereby form ourselves into a Synodical body,with the express understanding that each minister and church shall be at perfect liber-

ty to support such literary, theological and benevolent institutions as may best accord with his own view of duty; and, also, that as a Synodical body we recognize no such distinctions as 'old' and 'new' measures, and that this Synod is to be known by the name of 'The Pittsburg Synod of the Evangelical Lutheran Church.'"

The new Synod acted upon the principle that wherever there were those uncared for, the Synod had the right to enter, when the proper call came. The Synod was composed largely of young men and its missionary operations were guided chiefly by the unwearied activity of Mr. Passavant. The great extension of the missionary operation of the Synod required the most thorough organization of its resources. A missionary President had the immediate care of the missions. The system of Synodical apportionments, now widely used, was first introduced by the Pittsburg Synod.

The purposes which under God the new Synod expected to accomplish, were:

First, "To unite the hitherto separated congregations of our Church in Western Pennsylvania, in one body.

Second, "To provide these churches with an able and holy ministry.

Third, "To carry the gospel of the blessed God and the ordinances of religion to the scattered members and destitute settlements of our Zion within the bounds of our own Synod. And,

Fourth, "To send the news of salvation to other destitute places in our own and other lands, and aid in filling the command of our Saviour to preach the gospel to the ends of the earth."

A fervent missionary zeal characterized the life of the Synod from the beginning. At the June Meeting, held in Shippenville, 1845, five months after her organization, a traveling missionary, in the person of the Rev. H. Ziegler, was chosen for the northwestern counties.

North, South, East and West, the work of exploration for missions was carried forward. Within six years twenty-six churches were built by these indefatigable missionaries.

The Synod also engaged in educational work from the beginning. At its second convention a proposition was made to establish a Synodical Academy. The Rev. G. Bassler was elected

principal at a salary of one hundred dollars. He carried on the school successfully for three years in Zelienople. In the autumn of 1848, it was removed to Greensburg and continued in operation till the fall of 1850 when on account of the death of some of its main supporters and the financial embarrassment of the Synod, it was closed. The Rev. Mr. Bassler was then prevailed upon to reopen the Connoquenessing Academy at Zelienople. This effort was more successful than any of the former ones. Here Prof. Titzel began his long career as a teacher. Many of the future ministers of the Synod received their preparatory training here. Prof. McKee had started a private school at Leechburg which grew into an Academy. This institution was largely patronized and gave to many ministers of the next generation their preparatory training.

The first constitution of the Synod was drawn up in the main by Mr. Passavant. It was submitted and discussed at several conventions and was not finally adopted until at the Leechburg convention in 1847. Among other provisions it affirms that the minister "shall be known by the title of Bishop;" that "its members shall not go to law with each other under ordinary circumstances;" "shall not engage in the sale of intoxicating liquors as a beverage or become partakers of the sins of others by renting houses for this purpose." The Augsburg Confession was not mentioned in the first draft of the constitution but was formally adopted about a year later.

The Rev. Michael J. Steck, the first president was a remarkable character. His father, the Rev. John Michael Steck, was the second settled Lutheran minister in Western Pennsylvania, where he settled in 1792. A true missionary, he sought out German settlements, all over Westmoreland and adjoining counties, preached in groves, barns, school-houses, private houses and wherever he could get a hearing. He was the patriarch of Lutheranism in Western Pennsylvania, where he labored amid the privations of a pioneer preacher for thirty-eight years.

His son, Michael J. Steck, was trained under his father and licensed to preach in 1816. His first parish was in Lancaster, Ohio. When his father died, he took up the vast work in Westmoreland county. His missionary parish extended over a circuit of thirty miles from home. In this region, traversed by primitive trails, he did the work of an evangelist, preached from three to five times a Sunday and as often during the week. He understood the signs of the times, catechised and preached

in English and organized the first English Lutheran church in Greensburg, where he lived and reared his interesting family.

The young Mr. Passavant appreciated the character and organizing ability of Mr. Steck. The two became fast friends and had many earnest interviews on the organization of the new Synod, of which Mr. Steck became the first president. The earnestness of Mr. Steck is illustrated by the following incident:

Shortly before the day set for confirmation, a number of his catechumens attended an old-time shooting match, a place where gambling and drinking were the order of the day. Father Steck felt that such an offence deserved public rebuke. In the Brush Creek church he preached with such earnestness and energy that he took off his coat and in his shirt sleeves reproved, rebuked and exhorted, until there was scarcely a dry eye in the audience. The young men, several of whom are still living, came forward, publicly confessed their sin, and tearfully craved forgiveness.

Amid the multiplied cares and labors incident to the launching of the new Synod, Mr. Passavant did not abate his labor in his congregation. During a protracted effort in which he was engaged in connection with a pastor of the neighboring Cumberland Prebyterian Church, his mother gently chided him for his overwork. She says:

"You lose your precious health, shorten, perhaps, your life, to carry out your favorite 'new measure system.' I will not now take up that apple of discord in the church, nor discuss whether the same amount of good might not be done by faithful catechization and the preaching of the Word. You fully know our opinion on this subject.....All I will insist on is the effect such mental excitement and nightly exercise will have on your constitution.....To a frail reed like you, it is actually suicidal."

That he made his labors tell, is shown by the fact that he added seventy-nine communicants to his church during the first nine months of his pastorate.

Mr. Passavant was at this time one of the most prominent champions of union with other Protestant bodies. With this end in view, he enlisted his neighbor, the Rev. Mr. Bryan of the Cumberland Presbyterian Church, and had him attend the General Synod and advocate a union between his body and the Lutherans. Just before the convention, Passavant had written

a strong article in the Observer, urging this project on the General Synod. At the same time, he wrote a letter to his Baltimore friend, the Rev. J. Gess, who replied:

"I think the matter worthy of consideration. It is quite interesting and may turn out to mutual advantage. I do not know whether you propose any definite plan; but if the General Synod does not feel itself authorized to commence a correspondence, could not some of our local Synods do so? I have no doubt that we could harmonize very well, unless they are too rigid sticklers for the 'divine right of Presbyterianism.' If they regard it as a matter of opinion merely and not of conscience, and are liberal, live Christians in their views of church government, what is to hinder a more close alliance or at least, a fraternization? Our natural relatives, the German Reformed, are withdrawing farther and farther from us every year, the new English Congregationalists are too starched and too distant, the Methodist Protestant as a body are yet too Wesleyan and bigoted (I allude to the people, not to ministers), and where then may we look for a people more nearly assimilated to us than to the Cumberlanders? When I see your article, I may add a word the week later, unless it be thought best not to agitate the subject publicly as yet. I know your ardent temperament may lead you a little too far. You are aware that many good things can be done more effectually when very few are in the secret."

How deeply Mr. Passavant was concerned in the scattered sheep and the waste places is shown by a letter to the Rev. M. J. Steck, president of the young Synod:

"What a field is before us! Our fourteen counties are full of materials upon which to operate, but alas! how poor and feeble are the efforts we are making for their relief! When I see the thousands upon thousands of Germans in this city and Allegheny and remember that Dr. Jenson is the only man of our church, who with power and effect, preaches the gospel, I find it almost impossible to keep quiet, to fold my arms and say: 'Nothing can be done for them.' Oh God, come to our help! Bring deliverance out of Thy holy hill! Dear and respected brother and father in the ministry, let us aim at doing much for Christ, not only in our own charges, which (mine at least) are far, very far, from being 'A glorious church without spot or wrinkle or any such thing,' but also in the waste places of Zion all around."

Mr. Passavant had been a fellow student of Walter Gunn who followed the Rev. Mr. Heyer to Guntur, India. The two kept up a most cordial correspondence and the former manifested the deepest interest in the India Mission. With all his absorption in home and inner mission work as well as in education, he remained all through life an ardent advocate and liberal supporter of the church's foreign mission work.

He was also an intimate friend of missionary Heyer. He had helped him vigorously in his city missionary work in Pittsburg and afterwards in the regions beyond. In The Missionary which he began to publish in Pittsburg in 1848, there is scarcely a number that does not contain long letters from Heyer and Gunn, as well as earnest editorials and extracts of other writings commending the foreign mission work and pleading for a deeper interest and greater liberality. It might be hard to find a church paper, outside of those devoted exclusively to those interests, that had more of the missionary tone than had Rev. Passavant's little monthly. To it belongs the credit, more than to any other single agency, of arousing interest and giving to our church the impetus that has made her do what she has done in the work among the heathen.

Apr. 10, 1845, came the dreadful fire which swept the business portion of Pittsburg. Many of the members of Mr. Passavant's church lost their homes and were reduced to absolute penury. The merchants of the church also lost heavily and some of them became bankrupt. What this meant to a congregation burdened with debt as this one was, and which had just begun to take heart and hope, may easily be imagined. But what it meant to a pastor who was fully persuaded that a congregation dare no more allow any of its members to suffer than a Christian family could see one of its members in sore distress, we can scarcely conceive.

The first of May had been set for his marriage with Miss Eliza Walter. But now amid the general distress even this had to be put out of mind. For several weeks he might have been seen by day and by night among the sufferers, relieving their immediate wants, and among those who had escaped the calamity, soliciting funds, furniture, food and raiment for the destitute. The members of that church were made to realize that their congregation was indeed a household of faith, a family of the redeemed.

Worn out and weary, the bridegroom started for his bride.

He was glad to rest even in the cabin of the primitive steam boat and in the cramped quarters of the rattling stage coach.

We shall let the bride, at this writing eighty years old, tell the story of the marriage, the wedding trip, the honeymoon and the beginnings of married life:

"Rev. Passavant came, accompanied by his brother Sidney. His changed appearance was immediately noticed by all. He was thin and tired but said he was well. The wedding was a quiet home affair with a few friends of the family. Rev. B. Kurtz, Rev. C. P. Krauth and wife who had been married six months before, and several other friends of the bridegroom made up the wedding party. The beloved Dr. Morris was the officiating minister. There were the necessary orange blossoms and lilies of the valley held in the hand and the bride was kissed by all the company, Dr. Morris setting the example. The bridal trip was by rail to Philadelphia, the General Synod being in session in St. Matthew's church, New Street. Who the pastor was at that time is not now remembered. The bride had a very intimate friend, who had come on to the wedding, living opposite the church. At this friend's house we spent a very delightful time. The poor bride who had lived quite a retired life had a trying time in being introduced to so many Reverend friends.

"The young people returned to Baltimore to bid farewell to 'Dear relatives' and friends. In those days, going to Pittsburg was looked upon as going to the far west is, in these days. The Baltimore and Ohio railway ran to Cumberland. From there the stage, whose four horses were changed every ten miles, went over the Allegheny Mountains to Brownsville. From thence steam-boats ran to Pittsburg. This trip when taken for the first time can never be forgotten. The scenery from Baltimore to Cumberland was beautiful, and as the ride over the mountains took place at night, their magnificence was lost to the passengers of the crowded stage. Mr. Hewes left the young people at Cumberland, hoping they would have some comfort as there was but one lady and one gentleman passenger beside ourselves. The gentleman was the beloved friend of Rev. Passavant, Dr. Brown, president of Jefferson College, from which institution Rev. Passavant had graduated a few years before. There was mutual joy at this meeting. On being introduced to the young wife this venerable gentleman was very kind and friendly. Much good advice was given as to our future life. He spoke of his

great love and respect for Rev. Passavant, having had him many years under his care. In order to pass the weary hours, he sang with a sweet touching voice several hymns. One was, 'We sinners saved by grace.' We arrived in Uniontown early in the morning, at Brownsville at noon, and boarding the boat arrived at Pittsburg about six o'clock. In many of the large warehouses in which grain had been stored the ruins were still smoking and of course sent out a sickening smell.

"Mr. Passavant being single during the first year in Pittsburg was a favorite with the young people and was frequently invited to make one of a pleasant evening company. Another cause of his popularity was that his family was well known by all the best people in the city, having lived since 1807 at Zelienople, Butler Co., about thirty miles from Pittsburg. The time came for the young couple to get a home of their own. This was in a house next to the one in which they had boarded. Now the pleasant business was to furnish a house. This can be done with little trouble when the purse is long and well filled, but this was not the case here. Paying rent out of a salary of nine hundred dollars would not afford luxurious living. The furnishing of the house was done by the parents. Many beautiful, valuable and useful gifts came from the congregation which were received as loving tokens of appreciation. Then came to this devoted couple a lovely gift as from heaven, a child so perfect in face and form that all who saw him would exclaim, Oh, what a beautiful child! This filled the heart of parents with joy unspeakable. But the loving mother had her troubles with the smell and dirt of Pittsburg, and her difficulty with servant girls. Of this trouble little was known in Baltimore, where we were accustomed to colored servants. The deep interest of several ladies of the congregation in the well-being of their pastor's family was developed about this time. Their loving and lasting care in doing the kindest and most beautiful things for their happiness, can never be forgotten while life lasts. Many have gone to their rich reward where no doubt the beloved pastor has communion with them in the Father's house above.

"Mr. Passavant had many burdens upon his shoulders. Aside from his regular services, he had many extra meetings sometimes of weeks' duration and while he had other ministers to preach and assist, it was still a great drain on his strength. He was a great favorite with the Presbyterian ministers. Dr. Herron of the First Church was very fond of him. Our eve-

ning service was attended by crowds of the young people. A large number of students of the Presbyterian Seminary in Allegheny were regular attendants."

We return to his labor in the Pittsburg church. Of this the Rev. J. K. Melhorn,[7] a graduate of Jefferson College, at this writing over seventy-five years old, and a warm friend and fellow-worker with Passavant from college days, writes:

"When he was pastor in Pittsburg and some special occasion presented itself, in which the different denominations were interested, they frequently picked on him to be the speaker. A friend of mine told me that he went on one such an occasion to hear him, saying that he put (I think) fifty cents in his pocket, thinking that was all he would be willing to put in the collection box. But, said he, before he closed his sermon, I had borrowed five dollars to put in the basket or box. It had been said that he had a peculiar tact to loose the purse strings. He evidently was a power for good in private intercourse and in public address, especially on objects of mercy and Christian beneficence. In the Christian home and in the social circle, he was like a summer morning enlivened with the singing of birds. In the sick room and by the bedside of the dying, he was an angel of mercy. I need not tell you how the fatherless ones gathered around him, and how the sick were comforted by his counsels and prayers. You know right well how intensely earnest he was for the defense of the pure faith as held by our dear old Church."

How he trained his church to look after the poor is seen from the article on "The Duty of the Church toward Her Indigent Members," which he afterwards published in *The Missionary*:

"We had long since designed to call attention to this subject. Its importance cannot be over-estimated. It may be regarded as the duty affecting not merely the health, but the very life of the Christian Church. Mournful is the fact, that in many churches there is no system, arrangement or provision for this class of members. If some benevolent persons chance to discover their wants, they are relieved, but this is more frequently done by individual members than by the Church in her churchly capacity. There is no want of interest or sympathy among our people for the poor and unfortunate, but the want

[7] Departed this life October 20, 1904.

of a system which should meet all wants of the case, is sorely felt, and often leaves the greatest destitution unsupplied.

"In the church over which, in the providence of God, we are placed as pastor, the following plan has been adopted, and is found to work to the greatest satisfaction of the members. At the January meeting of the Church Council, two committees are appointed, to whom the matter is committed. These are,

First, A committee to ascertain the need of the members.

Second, A committee to supply that need.

These committees are composed of the deacons of the church. The pastor is chairman of the first committee, and when a case of suffering occurs, he calls a meeting of the committee, to examine its claims, and, if approved, a statement is made to the second committee which immediately supplies the need. In order to furnish the deacons with funds for this distribution, six collections are annually made for the poor—one at each communion season—and if these are not sufficient, the committee raises the necessary means by private assessment. The regular collections furnish a certain sum in advance, so that, unless there are unusual claims, there is always one collection on hand. In this way, the poor and distressed are relieved, without the knowledge of the church. Their names are known only to the proper officers, and their feelings are respected and spared."

From the beginning of his ministry, Mr. Passavant had been deeply concerned and perplexed about the orphaned, the homeless and destitute sick. That it was the duty of the Church to care for and minister to these, was his firm conviction. He fully realized that the gospel is to bring relief to the ills and sufferings of the body as well as to the wants of the soul. But he did not as yet see how this was to be done. To the shame of the whole Church, there was not yet a single Protestant hospital in the United States. What was the sympathetic young pastor to do! He could only study, plan and pray. The light was to come from abroad.

Meantime he was busy not only in his own congregation but in the regions beyond. Sunday schools, prayer-meetings and periodic preaching services were held in Allegheny, Birmingham, Lawrenceville, Lacyville and at other points. Among his own people he had trained all who had the proper gifts for service. Colporteurs were sent out to canvass, distribute literature and gather Sunday schools in the outlying districts. From

the First church there went out Sunday after Sunday individuals and groups to these various Sunday schools. Had this early activity been kept up by the church in its after history, the English Lutheran Church would at this day be one of the leading forces in Pittsburg, Allegheny and the suburbs. If the central churches in all our large cities had pastors with the spirit of young Passavant, the English Lutheran Church would outstrip all others in most of our large cities. When Mr. Passavant and his people were doing all this, there was as yet no Church Extension Fund from which to draw, except the one which he organized in his debt-burdened church for local work. There was no Home Mission Board to which he could look, except the immature and weak one which he had projected in the infant Synod, whose mission superintendent he was during a large part of its early history. Amid the multiplied labors in the city, he had on his heart "the care of all the churches" in the Synod. His counsel and personal aid were demanded on every side. He was in labors abundant, in journeys oft, and in perils from the exposure of his frail frame. Here is a sample of one of the numberless missionary tours taken sometime later for Zion's sake and for the encouragement and strengthening of the weak places:

"Woe is me if I evangelize not! And so, yielding to the solicitation of friends, we set out on the ninth of February for Buffalo Furnace, Armstrong Co., Pa. Everything was frozen—the Allegheny, the Canal, the roads—and before we arrived there, after a two days' ride in spite of cloaks, comforts, and two pairs of almost everything else, we too were well-nigh frozen. While riding over the jagged roads at a solemn walk, alone amid a tremendous snow storm, how did we philosophize about railroads and steamboats.....

"The place of the meeting deserves a passing remark. It is about forty miles from Pittsburg, six miles from Kittanning, and lies on the turnpike to Butler. It is one of the many establishments for the smelting of iron ore, which are so numerous in Western Pennsylvania. The furnace is on a small stream called the Buffalo, and the little village, composed of shops and dwellings, flouring mills, store, chapel, and school-house, is pleasantly situated on its banks. Of this place, a beloved brother from the English Lutheran church in Pittsburg, became one of the proprietors four years ago, and removed there with his family, to the regret of the church and its pastor. For more

than two years, these dear brethren retained their connection with the Pittsburg church, and though a chapel has been erected through their efforts, for religious meetings and preaching secured once a month, by a neighboring brother, and a Sunday school had commenced its noiseless but efficient agency, they were the only Lutherans known in the vicinity, and with no human prospect that a church would be organized, they often 'wept when they remembered Zion.'

"In a short time however, things began to wear a changed aspect. The influence of Christian example and Christian teaching gradually made itself felt. Drunkenness and open profanity, before so common, found no countenance. To some, the place became too dull and to others too hot, and they gladly escaped to other furnaces where there was 'no religion to trouble them.' Others, however, took their places, a considerable number of the workmen became reformed, and not a few were hopefully converted to God, and thus a little company was gathered out of the world, who requested to be formed into a church. Accordingly, an organization was made by Brother G. F. Ehrenfeldt, the pastor, about eighteen months ago, and the present meeting was on the occasion of administering the Lord's Supper to this little flock.

"Arriving on Saturday afternoon, we found the services preparatory to the communion already over, having been conducted in German by the pastor, and in English by his brother, C. A. Ehrenfeldt. A sermon in the evening closed the exercises for the week. The people came together from far and near, and the chapel was entirely too small for the congregation. Some fifteen persons, from the hoary head to the blooming youth, were added to the church by baptism and confirmation, and after a sermon the Lord's Supper was administered to the English portion of the little flock and the brethren from other places. In the afternoon after a sermon by the pastor, the Lord's Supper was administered to the German members, to the number of thirty. The deepest solemnity pervaded the congregation during the day, and to many, we are assured, it was indeed a feast of love. In the evening, and on Monday night, the Word was again preached to a large and deeply affected congregation. In the mornings at ten o'clock a meeting for prayer and religious conversation was held, at which a goodly number attended, and here personal instruction was given to those who were inquiring the way to Zion. We could not but

feel, as in quietness and solemnity we waited on God, how vastly preferable were such meetings for imparting instruction to the inquiring or penitent, to inviting them out after sermon in the crowded and heated church, at a late hour of night and when amid the singing of the congregation the minister must often speak at the top of his voice to be heard at all, by those who so much need instruction. At the close of the services, a class of catechumens was formed, including some ten or twelve individuals who had been brought during the meeting to a solemn consideration of their ways. They will be faithfully instructed in the truths of God's Word and we cannot but hope they will become enlightened, fervent, and active Christians. Holy Father, bless, sanctify, and keep these lambs of Thy flock.....

"When it is recollected, that this congregation now numbering above eighty communicants, with its Sunday schools, prayer-meetings, arrangements for a minister to reside among them, a church in view, and the fair prospect for an increase, is little more than a year old, that it has been gathered out of a community who knew nothing of the Lutheran Church, and were educated under other influences, well may we say, 'what hath God wrought.' They who have been the instruments under God, in this happy result, are filled with gratitude, wonder, and delight, and so far from taking to themselves any of the credit or of the praise, desire with those who have been saved through them, to ascribe to the Redeemer all honor and glory, dominion and power, forever."

From this account of the meeting at the Furnace we see that Mr. Passavant had changed his mind and method in regard to his former favorite measures. In speaking of this same service many years later, he told the writer how, after the evening sermon, the pastor had begged him to call the mourners forward or to allow himself to do so, but that he firmly refused. He had had enough of the un-Lutheran method and had seen the error of his ways. He requested the pastor to let him show him a more excellent way. So he announced to the crowded and deeply affected congregation that the pastor and he would be glad to meet anyone, who was concerned for his soul's salvation and desired counsel and prayer, at the parsonage on Monday at ten o'clock or at a special service at the church in the afternoon. The pastor lamented the loss of so glorious an opportunity at the close of the evening service and said he might have had

twenty mourners. Passavant said, "If the impressions made are of the spirit of God, they will keep until Monday. If it is the mere contagion of feeling, it will do no good to call them forward."

On Monday morning while at the breakfast table at the parsonage, a man came in deeply agitated and evidently under conviction of sin. As Mr. Passavant expressed it to the writer, "He was like a bull in a net." He was given such counsel and admonition as was needed, was prayed with and was sent home to meditate and pray alone. Others came later and still others to the special service in the church. Twenty-five years later, Mr. Passavant was accosted by a stranger on the street in Pittsburg who said, "Dr. Passavant, don't you know me? Don't you remember the meeting at the Furnace? It was your sermons there that awakened me and brought me to repentance and to peace. I shall never forget that meeting and those sermons of yours."

Mr. Passavant was called upon and urged to make many similar hard trips to distant places, through all kinds of weather and over all kinds of roads. His missions were not always so agreeable as was the one to the furnace. Oft-times there was trouble between pastor and people or there was strife in the congregation, or there was disorder and threatened defection on account of the intrusion of false prophets. For the peace of Jerusalem, he was always ready to go, heedless of the hardship or exposure.

In addition to his large and increasing personal work for the Synod and its missions and churches an immense correspondence grew on his hands. He was appealed to for advice in the most delicate and difficult matters. Assistance was needed and unobtrusively given to hundreds of cases of distress and destitution. Apostolic epistles of encouragement and comfort were sent to pastors and churches and often proved the turning point for a better day.

What wonder, therefore, that about a year after his marriage he was so exhausted that his family and his friends were deeply concerned for his health and that the good people of his church saw that he was failing and must have a rest? The church council urged upon him that he owed it to them as well as to himself to recuperate his waning strength. They insisted that he must take a long rest. His mother had been uneasy for some time and had likewise begged of him to take a rest. He finally

consented on condition that his pulpit be regularly filled and that the mission points be kept going. There was no Lutheran available for the pulpit. The unionistic spirit that prevailed in the English churches of the day saw no objection whatever to getting pulpit supplies from other denominations. A theological student of the Presbyterian Seminary of Allegheny, Mr. J. Swift, who was a personal friend of Mr. Passavant, was engaged to fill the pulpit every Sunday morning. A committee was appointed to secure supplies for the evening services. And so the weary pastor was to have his first vacation.

His wise and resourceful mother saw that the only real rest would be a trip abroad and together with her husband she arranged to furnish the means.

The first general conference of the Evangelical Alliance was to meet in London during the summer. Drs. Kurtz, Schmucker and other leading lights in the General Synod had written enthusiastic articles in favor of this new attempt to bring about an affiliation of Protestant Christendom.

When the zealous young pastor of Pittsburg found that a dream of his life was about to be realized in spending a summer abroad, his plans naturally took in a visit to the Alliance. When the Pittsburg Synod met in June and resolved to send him as its official delegate, his joy knew no bounds. The Synod adopted the following paper which was to be his official credential:

"The Pittsburg Synod of the Evangelical Lutheran Church of Pennsylvania, U. S. A., through their delegate, the Rev. W. A. Passavant, A. M., to the Christian Alliance to be assembled in London, August, 1846.

Dear brethren; As a Synod, we look upon the selfishness, cold-heartedness, and sectarian spirit, which have so long existed between different denominations, as calculated very much to injure the spirituality and cripple the energies of the Church of Jesus Christ. We long for the time when ministers, not only of the same, but of all denominations which hold the fundamental doctrines of the Bible, shall see 'eye to eye,' and unite their individual labors to make known the blessed plan of salvation through the Redeemer to the ends of the earth. We rejoice that efforts have been and are still being made, not only in our own country but also in Europe, to accomplish such a desirable end. We rejoice especially in the near approach of the 'World's Convention' to promote Christian union. To encourage this enterprise, we send the Rev. Wm. A. Passavant, A. M., of Pitts-

burg to represent our Synod at said convention. Finally, we unite our prayers that the great objects for which you assemble may be accomplished; that brotherly love, peace and union may run through all your deliberations; that when you return to your respective spheres of action, this same spirit may accompany you; that then by God's blessing, you may breathe it into all your churches, and that thus an influence may go forth increasing and widening until the kingdoms of this world shall have become the Kingdoms of our Lord and of His Christ.

Signed in behalf of Synod,

G. F. EHRENFELDT,

June 3d, 1846. *Secretary of the Pittsburg Synod.''*

CHAPTER VII.

ABROAD.

The friends in Pittsburg showed Mr. Passavant every kindness before his departure. Many were the substantial presents and tokens of affection that were sent in. A passport was secured for him by Mr. Eichbaum. The Rev. Dr. Greer wrote him a flattering letter of introduction to the celebrated Dr. Tholuck, professor in the University of Halle.

The little home in Pittsburg was to be temporarily broken up. Mrs. Passavant and the baby boy were to go to Baltimore to spend some time with her relatives. The wearisome journey back to Baltimore was taken by the little family without any mishap and all arrived there in good health. Of the leave-taking in Pittsburg and Baltimore, Mr. Passavant writes to his parents:

"While speaking of Pittsburg, I ought to mention that the council paid me off to the uttermost farthing which enabled me to pay all dues and at the same time leave a handsome sum in the hands of my wife in case of need. The friends were exceedingly kind, in accompanying us to the boat, and aiding us in getting things arranged for starting. Their weeping and affectionate adieus on Sunday night quite overpowered me, and the excitement of the day together with the labor of Monday in packing, etc. left me very much exhausted. The communion was larger than ever before seen in the church; among the communicants were about thirty or forty of other denominations, and the pleasing evidence of increasing interest in the church was the accession of five interesting members, of whom one was a member and three descendants of other religious societies. This was an evidence to my mind and to Mr. J.'s who was present, that no idea of failure or depression exists in the congregation on account of my temporary absence.....

"When I think of so soon leaving my wife and child and that too for so long a season, my heart dies within me. To stay in Pittsburg with my present health would be certain suicide, for my constitution is much more weakened than I supposed at first. To travel here without object is ennui

in the extreme, and to lie about in Baltimore or some watering place, doing nothing is insupportable; I must, therefore, do something else and travel abroad will do for me, I hope, what nothing else will."

July, 16., at 2 p.m., he sailed from Boston on the steamer Britannia. The vessel was chartered to stop at Halifax, Nova Scotia. On the treacherous coast of Newfoundland, they struck several rocks and the ship was injured to such an extent that they were obliged to stop at Halifax for two days for repairs. From here several Methodist ministers were afraid to go on in the vessel and returned to Boston. Mr. Passavant spent the two days in becoming acquainted with the city. The quaint old town with its ancient buildings interested him deeply. His natural bent drove him to take even a deeper interest in everything that pertained to his church. Of this he says in a fragment of his journal which is all that is left:

"In addition to a number of Episcopalian, Catholic, Presbyterian, Baptist and Wesleyan Churches concerning all of which I made inquiries, I heard from an old gentleman that many years ago a Lutheran Church had existed in this place. My next effort was to discover the old building where the German colonists formerly worshipped. This was not a difficult matter, as even the children in the street knew where the 'Dutch Church', was, and pointed it out in answer to my inquiries. It stands in one end of the town, on the corner of a large burying ground, which is surrounded by a substantial stone wall. The church itself is a small one story edifice of frame, with an old-fashioned cupola or belfry surmounted by a large weathercock of tin. At one end is a plain board with the following inscription:

St. George's Church

1761

"The sexton of the Episcopal church of St. George' parish kindly showed me this venerable pile and the burial ground. The gravestones in the latter mostly bear German names, though the inscriptions are in English characters. Among these was that of Mrs. Hausihl, wife of the Rev. Mr. Hausihl, the last pastor of the congregation, who is buried in the church

under the place where the pulpit formerly stood. The church has been cleared of all the pews and interior arrangement, and a day and Sunday school for girls is kept in it. The sexton informs me that the burial ground was granted to the congregation either by the British Government or the city authorities in 1749 or '50, though the church itself was not erected until 1761. So far for the history of the congregation. A more detailed account of it I am informed may be found in Judge Haliburton's History of Nova Scotia, which work I have taken measures to secure.

"Dr. Hoffman, a German whose aquaintance I made in Halifax, gave me some valuable information concerning a large colony of German settlers at Lunenburg, Nova Scotia, some sixty or eighty miles from that place. As, however, I did not rely with absolute certainty on the accounts I received, I defer making any entry in my journal until I can obtain a copy of Judge Haliburton's work on Nova Scotia. In Dr. Schmucker's portraiture of Lutheranism and other works published by our American clergymen, no mention whatever is made of Lutheran settlements at Halifax and Lunenburg, from which circumstance it may be safely inferred that nothing whatever is known concerning these colonies. It is said by persons in Halifax with whom I conversed that a German Lutheran minister still resides in Lunenburg. If this be so, a correct history may yet be obtained concerning these colonies, and possibly an Evangelical Lutheran Church may be reared up from the ruins of the old congregation."

On his return from Europe, Mr. Passavant secured the above-named work of Judge Haliburton which put him on the track of some ancient records of the Lutheran Church in Nova Scotia. He discovered that a Rev. Carl Ernest Cossman had been at work in Lunenburg County since 1835. He entered into correspondence with him and did much for the Nova Scotia Lutherans. This finally eventuated in the missionary trip of the Rev. Dr. H. W. Roth to these Lutherans of the Diaspora. As a result of this trip several young ministers of the Pittsburg Synod were called who recaptured one church after another from the Episcopalians, formed themselves into the Nova Scotia Conference of the Pittsburg Synod, and are now The Nova Scotia Synod of the Evangelical Lutheran Church.

After leaving Halifax the only diversion on the ocean voyage was the sight of several schools of porpoises and of several whales. The company on board was a mixed one, Ger-

mans, Scots, French, Spaniards, Americans, English, Irish, and Canadians. As is usual, the passengers soon divided into two groups. The one spent its time drinking, dancing, playing cards and in other congenial pastimes. The other group, among whom were several ministers, took sweet counsel together concerning the things of God. They held their own devotional meetings. Mr. Passavant conducted several services in the main cabin of the boat. His room-mate was a scholarly German, Mr. Obermeyer, from Augsburg, who had been traveling in the United States for several years studying the institutions of the country. He had made such a favorable impression on President Polk that he was appointed American Consul to Bavaria. With him Mr. Passavant studied German and mapped out a tour through Germany. And so after a pleasant voyage of fifteen days, without even a touch of sea-sickness, he reached Liverpool. From here he hastened without delay to London.

In a letter to his wife he speaks of the organizing of the Alliance, of the long, heavy and often dull speeches, of the great crowds in Exeter and Freemason's Halls, of the difficulties of agreeing on the basic principles, of the injudicious injection of the slavery question and of the final colorless and compromising generalities adopted.

He tells her how he visited the tombs of the Wesleys, of Fletcher, Adam Clarke, Richard Watson, Dr. Coke, John Bunyan, Isaac Watts, Philip Doddridge, Richard Baxter and many other departed worthies. He mentions his meeting and his interviews with Chevalier Bunsen, Dr. Tholuck, Rev. Steinkopf, a German Lutheran Pastor in London; Pastor Barth, a celebrated writer of books for children; The Rev. Mr. Herchel, a missionary to the Jews; and Lizerski, a converted Jew who assisted him and whose work among his own people Mr. Passavant praises very highly.

He describes a visit to Hyde Park, its great beauties, its fine equipages, its display of wealth and of the nobility which disgusted him and moved him to much moralizing on the dangers and sin of the idle rich. He speaks of his visits to the various hospitals and other charitable institutions, of the lessons learned there and tells his wife how they would put these lessons into practice when they would start their new hospital in Pittsburg

He copies this epitaph of Mrs. Bunting, wife of Dr. Jabez Bunting.

"Here rests Sarah,

The dear and beloved wife of Jabez Bunting, who, after a life of faith in the Son of God, having brought up children, lodged strangers, delivered the afflicted and diligently followed every good work, fell asleep September, 29., 1835, aged 53". He then paid this beautiful tribute to his wife:

"I bless God that in all these most essential duties and virtues of a Christian pastor's wife, thou art not wanting. May the Grace of Christ make thee perfect and strengthen thee in every good work yet more abundantly."

In another letter to her he speaks briefly and enthusiastically of a hasty trip to Rouen, Paris, Versailles, Fontainbleau, Brussels, Antwerp, Cologne and Bonn. In all these interesting cities he gave special attention to the churches, institutions of charity and seats of learning. His description of the ascent of the storied castle and cathedral-crowned Rhine is full of poetic and dramatic interest. How his imagination reveled in the passing panorama and how his mind absorbed the historic and hallowed associations and how his heart was filled and thrilled with prayer and praise he could not all express, yet could much less conceal. Into these memorable days were crowded generations of life and of Providence. Space forbids the giving of these interesting personal letters as a whole. For his parents,Mr. Passavant wrote daily observations, which he sent to them from time to time. In these letters he fully describes his movements to places, the persons he met and the impressions made. Thus he gives them a fuller description of his itinerary from London to Frankfurt than he had given to his wife:

"Again I am on the mystic Rhine at Kaiserswerth, an obscure village of two thousand inhabitants but celebrated all over Europe for the interesting institution of Protestant deaconesses which Pastor Fliedner, an unobtrusive Lutheran minister, has established there. As I had letters from Bremen and from the Sisters in the hospital in Frankfurt and London, Fliedner at once made me welcome and we were soon seated around a frugal but comfortable repast to which my long walk enabled me to do ample justice. During the afternoon, we went over the whole institution which, from nothing but a believing heart, has gradually increased to an ample establishment, consisting of a hospital, an orphan home, an infant school, a day school, an asylum for released female prisoners, an institute for the training of Evangelical teachers, and a mother house for dea-

conesses! Building after building goes up and, with nothing but faith for a capital, the necessary means are always at hand. Though the institution is only a few years old, it has already sent forth two hundred and sixty female teachers and a large number of nursing sisters who are scattered over Europe in hospitals, from St. Petersburg to Rome! It is interesting to see how the good and great from all lands make their pilgimages to this obscure spot. Kings, queens, nobles, philanthropists, and others from all parts of Europe have seen, examined and approved of this institution; but I must not enlarge. Fliedner gave me all the reports, documents, etc., and these, I am sure, you will be delighted to read. At four o'clock, we drank coffee with the deaconesses and teachers and other members of the institution who were specially called together on this occasion. I had expected to speak in English, but Mr. Fliedner could not translate, so I endeavored to make a German address and succeeded by his occasionally putting in a word to express what I desired. Among the deaconesses were several ladies of the nobility, one of whom came from Sweden with the purpose of remaining a year and then founding a similar institution in her own land.....

"From Kaiserswerth, we went to Düsseldorf and thence to the beautiful Wupperthal. This is a small valley a few miles in length and owes its prosperity to two causes. First to a Protestant population and secondly to a small stream which flows through its entire extent. The waters of this stream are so admirably adapted for dyeing wool and cotton that two cities from twenty to thirty thousand each have sprung up in the valley. These consist of an endless succession of factories with the dwellings for the laborers and the whole valley seems to be more or less concerned in some one or other of these establishments. Elberfeld and Barmen are about half a mile apart and between them, on a lovely spot of ground, is the Barmen Mission House. This valley is at once the center and source of a missionary influence which is felt from the Western settlement of America to central Africa and Borneo and already it numbers a large Christian population among the heathen who have been Christianized and civilized by the labors of two devoted missionaries. Fortunately the Executive Committee was in session when a friend took me to the Mission House and though we were together in session for five hours, by eight in the evening I was on my way back to Düsseldorf. By a similar combination of circumstances, I was taken to the house of a

German merchant on my way to Elberfeld who was just the man I wanted to show me everything of a religious character in the town. He received me with Christian kindness, invited me to his house, introduced me to the committee, of which he is a member, and in many ways greatly facilitated the object of my journey. The Bremen Missionary Society were pleased to make a donation of missionary books to the Academy at Zelienople and this holy Christian master of the poor school added a present of several volumes additional to fill up the box, forwarding it to Bremen, and packed in it some beautiful pictures of Luther and his family for my parlor. I found that he was a friend of Chas. Hay, who stayed at his house in Elberfeld, and the partner of Mr. Pestalozzi of Zurich of whom I have already said so much. The celebrated Elberfeld preacher, Dr. F. W. Krummacher, on whom I called, was unfortunately absent from home. He is about to remove to Potsdam where he has been called as *Hofprediger*.

Here is a summary, in his own characteristic style, addressed to his congregation in Pittsburg:

"London, Oct. 18th., 1846, Sunday morning.

Dear brethren and sisters,—

The rain is coming down in torrents so as effectually to prevent me from going to church this morning. In the hope that I may yet have an opportunity this evening, I shall remain at home and devote these hours to my beloved congregation.

"By the kindness of God, I have been permitted safely to return thus far on my homeward journey. We arrived here, after a stormy and most disagreeable passage of several days, on Thursday night, and since then my time has been constantly occupied with writing and transacting business in time for the steamer of tomorrow—Oct. 19th. Though it was not my intention to write until the thirty-first of this month, the fear that there may be unnecessary anxiety on account of my delay, induces me to send a few lines by tomorrow's steamer. Hurried and uninteresting as they necessarily must be, I feel assured they will yet be welcome. They will at least show that in all my wanderings in foreign lands, my heart turns towards the church which God has placed under my care as the lodestone turns to the pole.

"Let me see where I was when I last wrote. I believe it was in London, in the anxiety and uncertainty which had

gathered around the Evangelical Alliance. You have doubtless heard the happy issue of this difficulty in the papers of the day. I need not, therefore, occupy time with this subject. In company with Drs. Peck, Emory, and a number of other clergymen of the American Methodist Church, I sailed for Dieppe in France, the day after I wrote. From Dieppe we went directly to Paris, stopping only a few hours in the ancient city of Rouen, to see the fine old churches and crumbling ruins. We remained upward of a week in Paris, and likewise took excursions to Fontainebleau, and Versailles, at each of which we stayed a day. During this time with the exception of Sunday, we were constantly engaged in looking at the many interesting sights which the metropolis contains, so that the very eye itself became pained with seeing and desire and curiosity were more than satisfied. If you would have a description of Paris, you must look for it elsewhere than in my letter. I can not describe its gay pleasure-loving population and therefore will not make the attempt.

"To all human appearances it has no Sabbath, no sacred day. Warehouses, stores, shops, etc., etc. were open as before-and only here and there could I find one with shutters closed. And yet this great and wicked city, with nearly two millions of people, contains many of God's dearest children. The comparatively small handful of Protestants of the Presbyterian and Lutheran confession are all alive to the work of their Master and though greatly hampered in their operations by the indifference of the unbelieving on one side, and the intolerance of the Roman Church on the other, they accomplish a vast amount of good. We have some three or four French and German Lutheran congregations in Paris but I did not succeed in finding any of them, so I attended the French Reformed Church in the 'Church of the Oratory', 'Rue St. Honore'. This large church was well filled with a solemn and attentive congregation and the whole services were conducted with a propriety and order which made me feel it was God's house. Would that we had the admirable custom, which prevails in England and everywhere on the continent, for the congregation to remain a moment in silent prayer after the benediction, instead of rushing to the door as if in haste to escape from the house of God! I also observed here with great pleasure, what I have noticed in all churches in England and on the continent, that each of the Christian worshippers engaged in silent prayer on entering the church! May the example of others impress your minds,

dear brethren, with the propriety of this duty which I have so often endeavored to set before you while in your midst. These may seem to be small matters, but they are not so; mere forms they may be but as expressions of a praying and reverential spirit, they are most important. A strange and unaccountable feeling of horror came over me on leaving this sacred chapel and going into the street. Crowds of people were passing along in their laboring clothes; the shops were still open, the market people were before the walls of a sanctuary! Highly favored people are we, who live in the land of Sabbath, where the very stillness and quiet of the day seem to say, there is a God, there is a Savior, there is an eternity, where its regularly recurring hours afford a blessed opportunity of meeting in God's house, parents and children together, and of instructing our families around our own firesides in the truths of the Word! Not unto us, Oh Lord, but unto Thy name be the glory and the praise for these unspeakable mercies!

"Leaving Paris, we bent our course for Germany and the Rhine, stopping in Belgium only long enough to visit Brussels and the quaint old city of Antwerp. Poor unhappy Belgium, with its multitudes of priests, eating up the fat of the land and grinding the faces of the poor until endurance can scarcely hold out longer! Never was I anywhere, where there seemed to be such a swarm of ecclesiastics. At every place where the cars stopped, a number would enter, and it was painful to see in how many instances these men looked sensual, bloated, and indolent. There were exceptions, as there are everywhere, many honorable exceptions, but the general impression made upon us by the Belgium priests was that of a bigoted, idle, and sensual class, who hang like an incubus upon the people, hindering their advancement, sinking them deeper in superstition and formality. A little incident I must not forget to mention. While passing through the streets of Brussels, one day, a carriage stopped, and several of our London delegates from Ireland ran over the way to greet us in this dark land. They had incidentally heard of an awakening among the Roman Catholics in one of the most priest-ridden districts of the land and, the evening before we met, had the pleasure of addressing (through an interpreter) a congregation of over two hundred awakening and enquiring people. They were on their way to the city of Liege, where a similar movement was going on and where they expected to have a similar pleasure! 'How strangely and wonderfully is the Lord carrying on His work in the dark places

of the earth'! The simple story of the cross, and the distribution of bibles and tracts by plain and uneducated colporteurs, was the instrumentality here employed by 'One who takes the weak things of the world to confound the mighty'. We met one of these men, selling his bibles and tracts in the streets of Brussels. He was dressed in a linen 'blouse' and like our 'razor strop man' had a crowd of men, women and children around him listening to his story. There was a mildness and a sweet composure in his countenance which strangely touched my heart and while he sold one and another to the gaping crowd, who seemed scarcely to know what they were buying, I involuntarily offered up the prayer that God would follow with His blessing these silent messengers of mercy, to the opening of their eyes and the saving of their souls. At Cologne we struck the Rhine, and here for the first time had a view of this majestic river. Taking the steam boat, we ascended it as high as Mayence, where I was reluctantly compelled to bid adieu to our company. The scenery of the Rhine is inexpressibly glorious. It is literally

> A blending of all beauties, streams and dells,
> Fruit, foliage, crag, wood, cornfield, mountain vine,
> And chiefless castles breathing stern farewells,
> From gray but leafy walls, where ruin greenly dwells.

"For many hundred miles it makes its way through a mountainous country and in the Rheingau its passage seems to be a gorge between a ridge of lofty mountains. Many of these are terraced to the very top at an immense expense and labor, in order to cultivate the grapevine, which here grows in all its excellence. The old Gothic castles, nearly all in ruins, crown these vine-clad hills and the quaint old towns at their base make up a scene of strange but wondrous beauty. Never did I more regret the shortness of my time than while on the Rhine. It was just in the vintage and everywhere on the hills and crags might be seen the peasants gathering in the rich clusters of grapes in a kind of hood which seems to be fastened to their backs. These grapes are of small size but exceedingly sweet and agreeable, and yield a large quantity of wine. I had here an opportunity of tasting pure Rhine wine, and could scarcely repress my indignation at the abominable mixtures which are palmed off in America, as the pure juice of the grape. Fortunately my wish to obtain a couple of dozen of bottles for the use of sick persons in our congregation was gratified in a way I never thought of. I incidentally made the

acquaintance of a gentleman, who owned a large vineyard and supplies Mr. Rapp at Economy, with the pure article for private use. With him, I have made an arrangement to obtain a basket or two of an excellent wine for persons recovering from sickness. These will be sent to a friend in Philadelphia and when once in Pittsburg, I shall be happy to have the brethren furnish it for their families in sickness at a trifling cost, while to the poor it will be a sincere pleasure for me to provide it gratuitously. Could you have seen me on the steamer, while ascending the Rhine, dressed in a 'blouse', the universal peasant's garb of this country, you would have scarcely recognized your old pastor. But thus we travel, fulfilling in this respect at least, the old adage 'We must do in Rome as the Romans'. Blouse or no blouse, this journey up the Rhine was one of the most interesting of my life, and its novel and delightful recollections will never be erased from my mind.

"Truly happy would I be, could I but compress in a few lines that which might be interesting to you in my three weeks' stay in Frankfurt, the native city of my excellent parents and the residence of most of my relatives. Though much occupied with the business of Synod, and obliged to shut myself up daily to attend to it, I yet found much leisure time for the offices of friendship, and spent the remainder among my friends. In Frankfurt, I found not a few amiable and lovely Christians in the higher walks of life, and their simplicity, and godly sincerity was most affecting. Many of these are in families entirely composed of worldly people, where spiritual Christianity is regarded as 'melancholy', and termed 'pietism'; under these circumstances, their light is almost hid, until you, perhaps by accident, discover that you are speaking with a disciple. On several occasions a single expression or word told the whole story. In the country where church and state are unfortunately united, and many ministers are either rationalists or at least unrenewed men, it is by no means taken for granted that a man is a Christian because he is a clergyman. Those who are Christians are therefore on the lookout to judge the character of a stranger. After an evening's conversation, you may receive a warm press of the hand from some silent and suffering disciple, who recognized you as a brother from a sentiment uttered or a word spoken in the course of your remarks. A stranger mentioned the name of Jesus with peculiar solemnity and feeling in a promiscuous assembly. On returning home, a gentleman came to his residence and looking steadfastly in his

face, while the tears flowed down his cheeks, asked him, 'And is He your Savior, too?' There is much of this kind of silent Christianity in Germany at the present time. Things are however coming to a crisis. Light and darkness can not exist together much longer. Ministers find they must take sides, as all those who are believers are known and loved as such by their brethren, while the unbelieving stand off from them and cater for the popular taste to support their sinking cause. On all sides in Germany we see the evidence of some mighty revolution in the religious world. At present there is a wonderful chaos in spiritual things, the good and bad, the unbelieving and believing, are all together in the established church and go through the same forms; but soon God will bring order out of this confusion, discern between the righteous and the wicked. To write intelligently of the state of things in Germany, would require more time than I can command and in a letter like this all such narrative would be out of place. I can only say in a word that, while outward things look gloomy, the good and pious in Germany believe that God will soon put a stop to this mingling of Christ and Mammon and redeem and vindicate His own cause. There is much prayer and faith among the Christians of the continent, and but little reliance on any human instrumentalities or schemes of reform. They believe, as they are unable to take matters in their own hands, that God will have mercy on His people and save His Church by the strong arm of His power.....

"While in Frankfurt, I took a trip to Basel on the business of our Synod. While in London, by conversing with the ministers from Berlin, Prussia, I learned that there was but a poor prospect there to obtain the kind of missionaries needed by Synod for our German Emigrant missions. Instead of going to Berlin, I was induced by the representations of Chevalier Bunsen, the Prussian embassador in London, to visit in Basel in Switzerland. This was manifestly providential, and I am happy to say that the mission committee of the mission houses there, at once espoused our cause and determined to send us six ministers by next May. Should nothing unforeseen occur, they will be in Pittsburg in time for the meeting of Synod in the spring, where they will be examined and at once sent forth to their respective fields of labor. Great indeed was my gratification in being permitted to see the Basel Missionary Seminary. There are generally sixty or more young men in attendance, and every year a number are sent to China, Asia,

Africa, and North and South America, where many alas fall victims to the climate and to this great trial.

"They are wholly supported by voluntary contributions both while in the seminary and when they go to heathen lands. Those, however, who are sent to America are expected to be supported by their congregations or by missionary societies there. In reviewing the circumstances which led me to change my route from Prussia to Switzerland, I clearly see the hand of God in every circumstance and rejoice that deliverance has come for our poor and scattered Germans from a quarter we thought not of. The Basel Missionaries are tried men, and are preferred above all others in Europe and even in England. The English Church Missionary Society has employed more than seventy of them in their East India Missions and a number more expect to sail for India in spring under the patronage of this Society.

"Returning to Strassburg in France from Basel, I remained several days among some very dear Christian friends and spent the Sunday in a little village a few hours' drive from the city. After the bustle and hurry of the week before, in which I had been traveling day and night, the quiet of this retired spot, and the sweet society of Christians, was most grateful. Often, when listening to the wonderful way in which some of these dear relatives and friends were led to Christ, and following them through their struggles and early trials, I wept and could only say 'how wonderful are Thy ways, Oh God, and Thy thoughts are past finding out'. The awakened and Christian people in Strassburg are earnestly engaged in spreading the gospel in the neighboring cities and villages of the 'Department De Bas Rhine', and the Vosges Mountains, among which the great and good Oberlin once lived and labored. It is a sad thought, that, out of nearly three hundred Protestant ministers in this part of France, scarcely forty are believers or Christian men. The rest are unbelievers or rationalists, as they are pleased to term themselves! Nevertheless, even in this dark quarter light is springing up. At the head of the Evangelical party is the Rev. Pastor Herter, a plain but mighty man of God, who, although hated, despised and ridiculed by the world, goes on, meekly bearing all and only 'doubling' his exertions in the good cause. In connection with a few pious friends he has established a 'house for Deaconesses,' a new or rather old apostolic office revived, and these excellent women have under their care a large hospital with seventy beds as well as a school

for poor children, which already contains upwards of two hundred scholars. Five years ago, this excellent man had nothing but faith in God for his capital and now 'behold what hath God wrought'! Already have several hospitals been supplied with 'nursing sisters', from the parent institution, and the poor Protestants of this part of France are beginning to feel the blessed results of this sacred institution.

"Having visited Kaiserswerth on the Rhine, where the first Protestant institution of this kind was commenced from which all the others are copied, both in Germany, Holland, France and Prussia, I shall on my return give myself the pleasure of giving the brethren an opportunity of learning more of this wonderful institution which is spreading its blessings so rapidly over the whole of Europe. In my whole course of observation, I saw nothing anywhere which so commends itself to the better feeling of the heart as the order just referred to. The King of Prussia has erected a large hospital and of his own funds in Berlin, which is to be a kind of training school for a large 'central motherhouse' for all the Prussian dominions. In Frankfurt and many of the principal towns I visited, I found that the Protestant hospitals and charitable institutions of a similar nature were wholly given over to the care of these sisters and so great and happy had been the change for the better under their management that the city authorities could find no language sufficiently expressive of their approbation. When once fully admitted and set apart by prayer for this holy work, they enter upon it with a self-sacrifice truly astonishing and many of them never leave the hospitals till removed by death! They make no vows for life, but can return to their friends if so disposed. And yet very few ever use this privilege, but live and die in the service. Why cannot we find among us a devotion and self-sacrifice similar to that manifested by our Lutheran sisters in France and Germany? Surely there is a need equally as great in America for something of this kind as in Europe where so many hospitals and other such institutions exist. Especially in our city, where no friendly asylum opens its mercy doors for the stranger and the indigent sick, is such an order necessary. Under these circumstances, I trust the devotion of our sisters in the faith on the continent will provoke us to emulation, and cause some in our congregation to enquire whether God has not a work for them to do among the needy, the sick, and the unfortunate of our fellow men.

"But I must hasten to a close. Time will not allow me to

describe my journey down the Rhine or to make even brief notices of the short visits I made in Coblenz, Cologne, Düsseldorf, Kaiserswerth, Elberfeld, with its interesting mission institution similar to the one in Basel, and Rotterdam in Holland. Everywhere it was my privilege to meet with dear Christian brethren, whose kindness I can never forget and whose holy and heavenly conversation refreshed my heart and enabled me to 'go on my way rejoicing'. For the 'loving favor' in which Christians have everywhere received me, and the preserving care and providence of God with the unspeakable blessing of health, I desire to be most grateful and beg you with me to glorify our Kindest Friend for these things. In all the mercy received, I see the answer of your prayers which I have felt were following me in foreign lands, and by the help of which I have been safely brought thus far on my journey home.

"May I not, therefore, once more, beseech you, 'to strive with me in your prayers to God for me' and do this the rather, that I may have a prosperous journey and soon be returned to you again.

"I regret exceedingly that my passage across the Atlantic will very probably be a long one. As the berths in the steamships were all taken a month ago, I could of course not get a passage and other circumstances made it necessary to go by a sailing packet. The ship in which I embark tomorrow is the 'St. James' (Capt. Meyer of New York) and is one of the regular liners between that port and London. The homeward trip takes much longer than in coming over and the average time is five weeks. If however, we are longer detained, do not be uneasy for my welfare.

'He who led me hitherto
Will guide me all my journey through'.

"And He who has so graciously restored me to health will if it be His heavenly pleasure, give me many opportunities of manifesting my gratitude by diligently laboring in His service.

"If our good brother Swift has found it out of his power to remain with the congregation as long as they desired it and as I was anxious he should, I trust it will not have any injurious influence upon your welfare if for a few weeks longer you will have various brethren to officiate in the pulpit. Wonderfully has God arranged everything for your edification during my absence and if you but possess an humble, teachable spirit, all His faithful servants will be acceptable.

"In conclusion, let me exhort you, as the season of more leisure and when the evenings are longer is beginning to approach, let me exhort you to redouble your diligence in the work of the Lord. This is the most fitting time to set everything in order for the coming winter. The prayer-meetings in the different districts, and the teachers' meetings should now be reorganized without delay. The faithful few who hitherto have collected together the widow's mite, and the willing donation of all in their society should now receive the encouragement and support of every member and friend to the cause. It is only by cooperating with one accord that the praiseworthy object of the 'Mite Society' can be carried into execution. Above all, dear brethren, live in peace and love among yourselves. This will give a loveliness and a heavenly simplicity to your Christian fellowship which will attract and subdue the world and constrain it to acknowledge that the Lord is with you.

"Till we meet again as pastor and people, either in the sacred enclosures of our earthly temple or before our Savior and Judge at His appearing, I bid you an affectionate farewell. The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all. Amen. Yours truly

W. A. Passavant."

Among the notables whom he met in Basel, was the famous educator and philanthropist, Pestalozzi, who was an intimate friend of his cousin Henrietta Passavant whom he also met there. Here are a few extracts of a letter she wrote him after he arrived home:

"Dear cousin, The amiable note Mr. Pestalozzi handed me from you has given me a great deal of pleasure and I have to beg your pardon for not having thanked you for it sooner. Its contents and the particulars Mr. Pestalozzi has communicated to us about your labors in the new world have deeply interested us, and given us still more regrets to have seen so little of you while in Europe, the more as we have understood that you gave up your journey to Berlin, and spent in Strassburg and Frankfurt the time you had destined for your tour in the north of Germany.....

"Mr. Pestalozzi has communicated to us the pamphlet you gave him relating to the affairs of your church and your religious meetings. All this has greatly interested us, and we ardently desire to contribute something to the prosperity of your congregation. I send you for that object two hundred francs which the

brother of my brother-in-law, Mr. John Iselin, established in New York, will forward to you at the same time with this letter. This sum is very small and will be of but little assistance to you, but for the present we are hardly able to do more. You doubtless know in what a critical situation Switzerland just now is placed; distracted as she is by revolutions and great dearth, not to say famine, the misery is excessive and the purse of the rich is scarcely sufficient to relieve the pressing wants of the poor. I hope that after a while we shall be able to do something more for our brethren in Pittsburg. Meanwhile please to accept this slight offering as a proof of the interest and the sympathy which the cause to which you have devoted yourself has inspired in us.....

"Speak of us to your parents, your brother and sister and your wife! Let them know that in this little corner of the world you have relations who are sincerely attached to them and who would think themselves happy to prove it some day by more than mere words."

With many of the eminent men whom he had met he dined and afterwards corresponded. Here are a few of the many invitations:

"I am sorry to hear you are unwell and regret that I shall not be able today to call on you. In the meantime, I send you a copy I happen to have renewed, of my *'Andachtsbuch'*, adapted for the use of German congregations in America. I shall be glad, if its meets with your approbation and shall have great pleasure in having conversation with you on the subject. If you are well enough, will you come and dine with us tomorrow, Wednesday, at seven o'clock, in a friendly little family party? My son intends to call on you as soon as he returns from the country.

Yours sincerely

Bunsen".

"But recollect it is not any more than three days before I shall (D. v.) get married and you have no idea how I am overwhelmed with business of every description....Do come here as soon as the state of your health will allow you; if you can, come tomorrow or Friday to breakfast at eight o'clock. This is the only time I can with certainty fix to meet you. Do come, if you can. I must see you before I leave. Write how you are. Much as I rejoice that the Lord has graciously brought me so far, yet I am sorry you should just have come in this time, when we can have so little of each other. However, I trust we

shall find more time after your and my return to London; the latter is fixed for the twenty-second of October, if not before this.....

"I hope you have received my note of introduction to Chevalier Bunsen and send you enclosed some names to whom you may apply. My dear friend, once more, come if you can tomorrow or Friday for a parting hour. The Lord be with you and restore you speedily to health and strength. My sister unites in kindest regards and I am

Your affectionate brother,
Louis Cappel."

"I have just heard from L'Ashley that you are here and therefore lose no moment to enclose you the letter sent to me the other day for you. Pray come and breakfast with us on Thursday next, twenty-second, at ten. We go to Fulham on that day.

Ever yours faithfully,
Bunsen."

"Sir, Though it will not, I fear, be in my power to render you any assistance, I shall be very happy to see you on Saturday next at half past eleven.

Yours sincerely
Stanley."

"In the absence of my father I opened your note and exceedingly regret that the unfortunate misunderstanding should have taken place. We have not received any letter from your good self and no doubt you will get your letters back on application at the dead letter office. My father will not be here all this week nor probably before Thursday next. However, I shall be most happy to see you here on Friday or Saturday or any day after. I shall not be here on Thursday or tomorrow, being compelled to go out of town on urgent business. I shall be glad to show you anything worth while seeing here and in Leeds or the neighborhood. Request that you will drop me a line saying when I may expect the pleasure of your company.

Yours truly,
Philip Passavant."

What impressions and what profitable lessons Mr. Passavant carried away from the Alliance, we cannot now tell, as there are no letters at hand. But we do know that during those two momentous weeks he was himself going through an unconscious transformation. He had a special gift for studying and under-

standing men and movements. How his alert and practical mind must have scrutinized those men! There he came in contact with the leaders of Protestantism in its various forms. There he saw and heard and conversed with such great teachers, organizers and workers as Tholuck, Pestalozzi, F. W. Krummacher, Baron Bunsen, C. Cappel, C. Koch of Germany; Monod of France; Buchanan of Scotland; and Bickersteth, Wardlaw, A. P. Stanley and John Angel James of England and many others. Such men could not but greatly enlarge the horizon, sharpen the judgment and quicken the enthusiasm of a young man not yet twenty-five years old and hungry for knowledge and direction. Here he saw the difficulties that are a part of an indefinite and inconsistent faith. He saw the danger of liberalism. He saw the struggle after a foundation on which all could stand. He saw that at best such a foundation must have its gaps, its weak places and its danger points. Here is an extract from a characteristic letter that his mother wrote to him in London:

"The great London excitement is now over and you are able to judge whether the much talked of Convention was really worth drawing so many hundreds of men from the endearments of home and their allotted spheres of usefulness. Whether after all these fine speeches in Exeter Hall (which the half of the audience probably could not hear) the world will go on more lovingly than before? I expect that the public papers, both religious and secular, will give us quite a sufficiency of reports on the subject, so that you need not fill your letters with the 'resolutions' or 'speeches' of even the most eloquent. To hear about your health and whatever concerns you personally will be infinitely more satisfactory to us. One good effect, I hope, that vast assemblage of distinguished and learned men will have produced on your mind. It has been your lot of late years, dear William, to be placed in situations peculiarly calculated to increase your self-importance. Flattered by men who happened to need your services; successful in a congregation more able to appreciate kindness of heart and zeal than learning, finally called to Pittsburg where your youth and the standing of your family certainly had a share in the very outset in interesting the public for you, it were no wonder if your popularity had at times made you think 'more highly of yourself' than you ought to think, particularly when you compare yourself with the members of your own Synod. But in London there were standards of comparison to recall humility. They must have made

you feel your inferiority in knowledge, in application, in natural gifts, whatever faith and zeal you might have in common. Cherish these impressions, dear son, they will be equally useful to your own soul, and to the favor you are to obtain in a country where modesty is considered one of the greatest charms of youth, and the sure companion of merit. Let all you have done so far in your ministerial career be in a manner forgotten in your conversation and improve your present opportunities in seizing the various kinds of knowledge that will be present on all sides. Open your eyes wide to the new scenes you will behold and cull all the rational enjoyment which will doubtless have an exhilarating influence on your health and be a source of delightful retrospect."

This meeting of the Evangelical Alliance adopted and recommended the program for the Week of Prayer. It also arranged for branch alliances in the various countries of the continent as well as the United States. Great hopes were entertained for this union movement against Puseyism and Romanism. The young, sanguine and optimistic Mr. Passavant had also entertained the brightest anticipations. But before it was all over, he saw some of the difficulties and before he left Europe he had his serious doubts about the feasibility of the whole movement. Before many years, he saw that it was only one more of the many futile attempts that had been made to bring about outward harmony where there are serious differences of conviction on the question "What is truth?"

At this distance, we can safely say that the Evangelical Alliance movement has been a disappointment to its best friends and its most ardent promoters.

Of a meeting held in Berlin a few years after the London convention, Mr. Kurtz, the church historian, says:

'The Alliance presented an address to King Frederick William IV. in which it was said that they aimed a blow not only against the Sadduceeism, but also against the Pharisaism of the German Evangelical Church. The confessional Lutherans who had opposed the Alliance regarded this letter as directed against them.....Though many distinguished confessionalists were members of the Alliance none of them put in an appearance. On the other hand, numerous representatives of pietism, unionism, Melanchthonianism, as well as Baptists, Methodists and Moravians crowded in from all parts and were supported by the leading liberals of the church and state. While there was still talk about the oneness amid the differences of the

children of God, about the superiority of this Alliance over the ecumenical councils in the ancient church, about the want of the spiritual life in the church even where the theology of the confessions was professed; with denunciations of half-Catholic Lutheranism and its sacramentarianism and officialism and with many a true and admirable statement of what the church needs, Merle d'Aubigne introduced discord by the hearty welcome which he accorded his friend Bunsen, which was intensified by the passionate manner in which Krummacher reported upon it. The gracious royal reception of the members of the Alliance which Krummacher expressed with his excitable feelings in the words 'Your Majesty, we would all fall not at your feet but on your neck' was described by his brother Dr. F. W. Krummacher as a tangible prelude to the solemn scenes of the last judgment. Sir Culling Yardley declared 'There is no more North Sea'. Lord Shaftesbury said that with the Berlin Assembly a new era had begun in the world's history. Others extolled it as second Pentecost."

CHAPER VIII.

HOME AGAIN, CONTROVERSY AND BEGINNING OF CHARITY WORK.

After a tedious journey on a sail ship which encountered much stormy weather, the impatient traveler landed at last on his native shore. No time was lost in getting to Pittsburg. Never was a returning one more eagerly awaited or more warmly welcomed. He came with renewed vigor, life and enthusiasm. Public receptions were held by citizens, by neighboring churches and by his own people. Addresses of welcome were made by men prominent on the platform, at the bar and in the pulpit. At the reception given by his own people, the following hymn, composed for the occasion by one of his members, was sung:

"Glad we are again to meet thee;
Shepherd, Pastor, thou art come;
And with joyful hearts we greet thee,
With a happy welcome home.
Days of absence ne'er can sever
Friendship's ties of purity;
Warm affections strong as ever
Still unite us all to thee.

God hath kept thee when in dangers,
Crossing o'er the mighty sea;
Traveling in a land of strangers,
His strong arm protected thee.
When we heard of vessels driven
By the sea's tempestuous wave,
Then our prayers went up to heaven,
That our pastor, God would save.

Father, may Thy richest blessing
Still upon Thy servant rest;
While on earth Thy love possessing,
May his labors still be blessed.
When at length his days be ended,
May his happy spirit rise,
Where the saints have now ascended,
To their mansions in the skies.

May Thy care and kind protection
Make us truly grateful, Lord;
And may all in sweet subjection,
Bow submissive at Thy word.
Thus when each his course hath finished,
May we reach that blissful shore;
There with pleasure undiminished,
We shall meet to part no more."

Of the new beginning of the home life, we shall let Mrs. Passavant speak.

"The traveler was at last again in the midst of his beloved family and people. Great was the joy at his improved health. With renewed vigor the work of the church was taken up. Being of an observant mind, much rich knowledge had been gained on various subjects by his trip, which was used in the future years of his life in many situations in which Providence placed him.....

"An unlooked-for shadow came over our bright home and in five never-to-be forgotten days, the sun was darkened towards the parents and our baby was taken. The bud had unfolded in all its perfect beauty and purity in the garden of our Lord. Who can tell the anguish of that father and mother? Only those who have felt the same sorrow can know its depths. It was God's will and so all these servants of the Master could do was to listen to that sweet voice which said 'It is I, be not afraid. I loaned him to you eighteen months. Now he is my child'.....

"In 1847 another child was given to his home, a healthy babe. This in a measure made up the loss and was the cause of great joy.

"Some time after this event, the pastor moved his family from the center of the city, quite out into the suburbs. The streets were not paved nor were here any paved side-walks, it was very much like living in the country. In this neighborhood in several houses within sight of each other, our family lived for fifty years. In one of these houses, two children, a daughter and a son were born."

And so the work in his congregation, in the various missions and in his Synod was taken up again with renewed zeal and energy.

Though his brave people had done their best to keep the church together and to keep the missions going, without his

able and inspiring leadership, much had gone wrong. The finances of the church were in bad condition. Well-meaning and zealous women had resorted to means and methods of raising money of which he did not approve. With delicate tact and great personal effort he went about to restore order, confidence and hope. Weak and careless members had drifted away and needed to be admonished, drawn and reclaimed. The always dangerous expedient of having teachers of different faiths in the pulpit and in the Sunday school had born its natural fruit. Those who were not intelligently established in the faith of their own church were easily persuaded that one church is as good as another and became an easy prey to the blandishments of the nearest congregation. As we have seen, the pastor's conviction of the scripturalness of the faith and practice of the Lutheran church had been clarified and strengthened. He saw more and more clearly the weakness and danger of the laxity and liberality that prevailed in so large a part of the English Lutheran Church. He was done with anxious-bench-revivals. He had to see and reap the fruits of his own mixed sowing.

The condition in the various missions was even worse than in the mother church. Largely depending for service and Sunday school workers on the good people of other denominations, the work had been spasmodic and changeable. Several of the missions he found closed up and for the time abandoned. He was needed in a score of places every day. With his renewed strength, he was at it early and late, in his own church, in the missions, on the streets and among people wherever he could find them. It was a heavy, laborious campaign of regathering, restoring, reorganizing and reviving the workers and the work.

All this city missionary work would have been enough to discourage any ordinary man. But this was by no means all. In the Synod also much had gone wrong. In those difficult days, theological training was weak and diversified. Some came from under the loose and indefinite teaching of Dr. Schmucker; others from semi-rationalistic schools of Germany, and still others from such non-confessional schools as Crischona and Basel. Mr. Passavant had himself advocated the latter as a fitting institution from which to draw the needed German ministers.

There were not wanting still other varieties of ministers. There were some of positively immoral character and others

who were merely adventurers. Most of these had come to the end of their line in Germany and sought places to preach in a free church in a free land. "Put me in the priest's office that I may have a piece of bread," was their plea. Because of the scarcity of ministers the doors of the Synod and of the church were not so carefully guarded as they should have been. The natural fruits were division, defection, and disruption.

To Passavant came the cries and wails of the poor people and of the pastors whose righteous souls were vexed with the disturbers of Zion. The correspondence became more and more voluminous and difficult, the journeyings more oft, the perils from exposure and bitter opposition greater.

The whole Lutheran Church was at this time in an unsettled and agitated condition. At Gettysburg, Dr. Schmucker was not only indefinite in his doctrinal teachings but was becoming more and more hostile to positive Lutheranism. The Observer was on the same platform. It was constantly advocating a union of the Lutherans with other Protestant denominations. Its columns were filled with reports and laudations of the wildest revivals. The specific doctrines of the Lutheran confessions were boldly attacked and openly repudiated.

A few years previous to this, the Rev. F. C. D. Wyneken, then a member of the General Synod, had taken a trip to Germany and had there disseminated a description of the real condition of the Lutheran Church in the United States. For this he was called to account by the General Synod and a committee was appointed to prepare an address to the various ecclesiastical bodies of the Lutheran Church in Europe which was to set forth the condition of the church in the United States and was intended to remove the impressions that Mr. Wyneken had made abroad. When this committee was appointed, Mr. Wyneken offered this resolution:

"Resolved, that the writings of Rev. Drs. Schmucker and B. Kurtz as well as a volume of the Lutheran Observer and of the *Hirtenstimme* and other books and papers in which the doctrine and practice of the General Synod are set forth, be sent to Dr. Rudelbach, Prof. Harless and other editors of prominent Lutheran journals for examination, so that the orthodoxy of the General Synod may be demonstrated to the Lutheran Church in Germany."

This resolution was promptly laid on the table but Mr. Wyneken immediately offered the following:

"Resolved that the General Synod hereby disavow and reject the afore-mentioned writings of Drs. Schmucker and Kurtz, as well as the Lutheran Observer and *Hirtenstimme* as heretical and as departing from the saving faith." This resolution was not entertained and therefore not acted on.

The afore-named address was prepared and sent to Germany. Its effect, however, was contrary to what was expected. It plainly expressed anti-Lutheran sentiments. Even those in Germany who were not Lutherans could not understand how men professing the sentiments expressed in the address could call themselves by that name. And of course the confessional Lutherans would not for a moment allow that the sentiments of the address were orthodox.

Dr. W. M. Reynolds, a graduate of Jefferson College and professor in Pennsylvania college at Gettysburg, was at this time the recognized leader of the conservative Lutherans in the General Synod. Of the Observer he writes to Passavant:

"I have for a long time written in its columns because I did not want to lose my rights and also to indicate that there really was a feeling in the church which the Observer did not represent. I also still hoped against hope that there would be a change for the better. But now I have lost all hope..... I do not know whether you require any additional information as to the state of feeling among our intelligent church members in regard to the Observer, but here is one that surprised me last night as coming from Chambersburg, where Dr. Kurtz has enjoyed the highest popularity, and where 'new measures' have been supposed to have attained their perfection. I know the writer, Dr. Lane,[8] only by reputation. He says: 'I have long desired to see some able and dignified exponent of the doctrines of the Lutheran Church, and am much gratified to see you thus employed. The Observer, I am sorry to say comes far short of either ability or dignity.....This 'anxious bench' system has in my humble opinion, done more to retard the progress of vital piety, and to lower the dignity of the Lutheran Church than anything that could have been contrived."

On the same subject the young Charles P. Krauth writes to B. M. Schmucker:

"Is not the Observer of this week infamous? I do declare before God that were I satisfied that such sentiments and such

[8] This Dr. Lane was a brother of Thomas H. Lane, the intelligent and well-known layman in the Pittsburg Church, quoted above.

a spirit did characterize our American Lutheran Church and were continuing to be the prevailing tone in it, I would repudiate it; I would hold to our Germanic brethren or abandon the ministry. It is not so much the mere opinion involved, however erroneous, as the diabolical, sneaking, lying spirit shown in the attack on truth, and there is no opening to defend the truth."

This B. M. Schmucker was a son of Dr. S. S. Schmucker. He was a neighbor and a warm friend of young Krauth. Joseph Seiss was of about the same age and an intimate friend of both. This gifted and promising trio of young Lutherans frequently came together and also carried on familiar correspondence. Krauth was the leader. He had conceived quite an interest in the Lutheran confessions and in the old dogmaticians. Through his father he secured copies of Chemnitz, Gerhard, Calovius and Schmidt. These were circulated and discussed among the three. The more these young ministers studied these writings, the more firmly were they convinced that the old Lutheran faith is the faith taught in the Scriptures; and that the theology of Gettysburg and of the Observer was without either scriptural or confessional foundation.

Mr. Passavant who was about the same age and on familiar terms with these three, but especially with Krauth, was also becoming more and more dissatisfied with his own former unclear position, and with the indefinite and wavering tone that prevailed so largely among the English Lutherans. He was slowly coming out of his former uncertainty and was gaining a footing for himself. His contact with positive Lutherans in Germany and their repudiation of the loose Lutheranism in our land had made him think and investigate. His parents, but especially his mother, had also a decided influence in this direction. After his return to Pittsburg, he corresponded with Drs. Spielman and Lehman of Columbus who kindly helped him to become more and more clear. His old friend, Dr. Morris, as well as Prof. Reynolds, also aided him. But the impressions and influences of former years could not be overcome in a day. In later years, it was a frequent remark that it is much harder to unlearn than to learn, and a constant lament that he had been started in the wrong direction. That he did not progress rapidly enough to suit some of the conservatives is evident from a letter from Prof. Reynolds, who writes:

"You and brother Bassler speak too much in the tone of

men who are under the weather. What does it matter if you are 'old Lutherans' as Luther was? Do you think that that can be made a crime in our church in this country? Far from it. The very principles of latitudinarianism that are in vogue must shield you. If others have a right to reject Luther's views or those of the Symbolical Books, you have the same right to receive them, and who dare gainsay it? It may be a nine days' wonder and some may talk of heresy, but that cannot last."

During his seminary course, when a revival was in progress, he had spoken slightingly of Prof. Reynolds, "who spoke to the mourners as if he were instructing a class in college;" but now he was glad to get the professor's counsels and assistance. The Pittsburg Synod had not yet united with the General Synod and there were some who were constantly urging the union. Mr. Passavant was not satisfied that this would be for the best. He wrote to Prof. Reynolds for advice, who replied:

"As to the union of your Synod with the General Synod, I am pleased with your determination to do the work deliberately and intelligently. It may also be well to 'define your position.' But I know of nothing in the doings of the General Synod that should prevent you from joining it. The constitution is the great point. There you can find nothing anti-Lutheran, however un-Lutheran it may be. Its sins are not those of commission but of omission, but there is nothing in it to prevent the Synods connected with it from being as strongly Lutheran as they please. And this I think was not only necessary in the first instance but it is well even now. We want a little more pliability in our Lutheran Church in this country than there is in the Formula of Concord. Undoubtedly, however, this matter has been pushed rather too far. Drs. Schmucker and Kurtz have made out a Lutheranism that is almost anything and everything. Still there is more of a Lutheran Church left among us than there is in most parts of Germany and the corrective may not be so difficult. A different public opinion and system of theology from that hitherto presented must be called forth and presented to our church. One very obvious step in this way will be that which you suggest for your Synod. Let it adopt the Constitution of the General Synod and send its delegates, but at the same time declare that it does not by this approve of all the public acts of that body, of the system of theology drawn up by Dr. Schmucker at its request and taught in its seminary, nor of the spirit, policy, or theology of its

professed organ, the Lutheran Observer, wherein these depart from the great and well-established principles of Lutheranism and from the general views and practice of the great mass of our church in this country. Such a declaration as this would tell; at the same time, however, you must be careful not to go too far on the other side. Let us here occupy Melanchthonian ground. Let us not put upon ourselves a yoke which we may not be able to bear, as our fathers before us were not. Let us allow a certain latitude upon certain subjects. Let us pay great respect to our symbolical system, but let us not insist upon the reception of every jot and tittle of it. Even if it were wise to act otherwise, we could not now do it, so far at least as our English churches are concerned. They scarcely know of any other system of Lutheran doctrine and practice than that which Drs. Schmucker and Kurtz have given them. They must first know what it is that they are to receive before it is forced upon them. For this purpose, I consider your publication of Sartorius just in point. But it must be followed by a new body of English Lutheran theology which I have no doubt the wants of the church will gradually call forth. I have much to say on this topic but have not room for it here."

In another letter he writes:

"My own views and feelings are against agitating the church just now with the doctrinal defection of Drs. Schmucker and Kurtz. We can gain much more by keeping quiet and discussing these things in private. I have even hopes that Dr. Kurtz may be won over to correct views and Dr. Schmucker will always go with the majority. But to bring these topics before the section of the church now would be premature. It is not at all prepared for it, has no light upon the subject and cannot have it for some time to come. Wait until your edition of Sartorius has been published and has had time to operate. That I hope to see followed up by Schmid's Dogmatik, in the translation of which Drs. Morris, Krauth, Prof. Baugher, Chas. Krauth, Jr. and myself are now busily engaged (but this is a profound secret about which you must not breathe a syllable, even to the gentlemen mentioned). This work is the most scientific and the latest exhibition of the original and unadulterated doctrines of the Lutheran Church. Wait until these and other things of a similar kind bear fruit, and then we may venture into the field of public discussion with some hope of success."

Dr. Morris writes: "I hope your Synod will continue to

pursue its course of energy and zeal in the missionary cause. That is the great business of the day. There is another matter: I hope that you will let the church see that though you have become more orthodox and 'Lutheranish,' yet that you will not abate your activity in every good work. Some of these men are absolutely insane or unpardonably ignorant. They think that in proportion as a man approximates nearer the old standards, the more he deflects from Evangelical spiritualism. Do these men know the history of Francke and Spener and the other men of Issachar? Oh that such revivals were now prevalent as favored the church in those days of church orthodoxy. You and your confreres must show the daughters of Mrs. Grundy that the true spirit of true revivalism must go with the true spirit of true Bibleism."

Some German Reformed visitor had attended the session of the Pittsburg Synod at which union with the General Synod was discussed. He wrote a distorted account to the Reformed Church Messenger, which represented Mr. Passavant and Mr. Bassler as bitter and unfair opponents of the General Synod. He signed himself "Anglo-German." This article raised a storm against Mr. Passavant and he was deluged with letters, some of which were full of invective and abuse. When he saw the article in the Messenger, he wrote a correction which set forth the true status of the affair as well as his own position in the burning questions. This correction had a pacifying effect on the agitated brethren.

Here is a characteristic letter from Rev. Reuben Weiser, who also changed his views in after years and became a conservative Lutheran. It gives us a lively picture of the unsettled and disturbed condition of the church at the time.

"Selins Grove, Pa., January 17, 1848.

To Rev. Wm. A. Passavant. My dear and beloved brother in Christ:—

"I have just received the German Reformed Messenger and read your remarks on 'Anglo-German' and to tell you that an Ice-berg has been removed from my heart is only giving you a faint idea of the sensations it produced in my mind. When I read Anglo-German's account of your Synod, and saw the language (as I then supposed) of yourself and Br. Bassler, I was surprised, astonished, yea amazed and even astounded. I feel a deep interest, perhaps as much as any other man, in the spiritual prosperity of the Lutheran Church and I have labored

hard to promote her welfare, and I have looked upon you as one of her spiritual champions and as one who was assisting us in faithfully laboring for her good; and when I read that slanderous production, my heart sank within me, yea it became as water. What, thinks I, has brother Passavant also gone over to the enemy? But your remarks have relieved my anxiety. You are where you always were, and where every true friend of the Lutheran Church in America, and everyone who fully understands our true position is. Your remarks are admirable, just as they ought to be, and will endear you more than ever to your Lutheran brethren. We always loved you, but now since your supposed defection, like an erring child from doting parents, and return, we will love you more. The object of this letter is not to flatter you, for I don't do such foolish and wicked things, but my object is merely to do you an act of common justice, and to ask your pardon for any bad thought I may have entertained about you and your Synod, and also for any unworthy and disrespectful remarks I may have made about you and your supposed to me then certain apostasy. As you may well imagine, your opposition at this critical time to Gettysburg, the General Synod and to Drs. Kurtz and Schmucker produced quite a sensation among your brethren. In writing to each other, of course your case occupied a prominent part of our fraternal letters. Well, of course I did not say anything bad about you, because, thank God I knew nothing bad about you. But perhaps I better tell what I did say about you: To Dr. Keller I said, so far as I now recollect, 'Well, I suppose you have heard of Passavant's strange conduct; he has left us and gone over soul and body to the Dutch. Well, let him go, we must try and do without him. I pity those young brethren in the Pittsburg Synod whose prospects for usefulness are blasted forever.' And to Dr. Morris I said, 'Well it seems as if Pass. has wheeled about and turned about and jumped jim crow. If this is to be the result of visiting Germany, our young sprigs of theology better stay at home.' To. Dr. S. S. Schmucker I said, 'I had a notion to go and visit the young brethren of your Synod and raise up an opposition and thus save those churches from your Mercersburg influence.' And I had such a notion. I wrote to Br. Witt for correct information. I have not yet heard from him. Now for all this and anything else I may have said or written about you, I ask your pardon and I hope you will write to me and assure me of it. A few other remarks: I think Br. Stroble's remarks are alto-

gether uncalled for at this time, I mean his remarks on Baptism; although I do not believe what is called the old Lutheran view; yet I think if any brother can believe in baptismal regeneration, in the name of God let him believe it. So of the Lord's Supper, Let brethren believe what they will on that subject. I hope you will resume your editorial department. This will be the best way to do good. Your location is important by way of getting home missionary intelligence. Your department was always interesting to me. Do, brother, resume your labors there."

In the after years Mr. Passavant thus refers to the change in the views that had taken place in many men who had become eminent in the Church. He does not mention himself but between the lines we can plainly see that he is telling his own experience also:

"How is it that one and another of our most thoughtful men, after years of doubt, conflict, and the painstaking study of the Divine Word, are being brought more and more fully into a perfect accord with our Evangelical faith? Men like Drs. Krauth, Schmucker, Jacobs, and others in former years, and of late, a great company of devout and able men in the General Synod like Drs. Sprecher, Conrad, Ziegler, and a score of others who regarded the divine testimonies above their chief joy, have passed through the same great mental struggles, have broken with prejudices and instructions of early education, and are now the joyful confessors of a faith which they once regarded with disfavor, and deemed it a sacred duty to reject. There was no pressure from without upon them. Their former position was the one of popularity. Their new position could bring them only suspicion, the loss of confidence, and the reproaches of former friends. In some cases they were regarded as objects of pity, as though they had fallen into coldness, and formality, and doors of honorable usefulness in some instances were closed against them. But notwithstanding all, the study of the Divine Word and of the confessions of the church, drawn from and based upon that Word, is doing its silent and blessed work."

With the church controversies referred to above, the misrepresentations and criticisms heaped upon him from both the radical and the extreme confessional sides, what wonder that Passavant's heart sometimes failed him. Just at this critical time, he had a call from St. James' English Lutheran Church, New York City, and in his depressed state of mind, it seemed to him like a release from his present burdens. Like a tired child

he poured out his heart to his mother. She chided him gently and gave him the following advice:

"I was not a little frightened when I heard of your call to New York. I thought you had too much practical sense to think of exchanging your useful and comfortable situation for one of new and untried troubles. In fact Mr. M. does not hold out a single inducement of any weight. As for 'influence' and 'a larger sphere of influence', you possess already one larger than your physical strength is able to do justice to. The salary of one thousand dollars in New York is much less than eight hundred in Pittsburg. I have no doubt also that here like there when the debt is once paid off, the minister's salary will be increased, so that besides all those considerations of nativity, family and early attachments, which constitute so great a part of the enjoyments of our transitory life, all the advantages are on the side of remaining where you are. I hope you will give Mr. M. at once a very decided refusal."

But he never forgot that he was the bond servant of Christ. We have seen that from the beginning of his Pittsburg ministry, his mind has been exercised as to the church's duty to the destitute and suffering. But he did not yet have a clear and definite plan as to relief. One lesson that he learned in London was worth more to him than all the addresses and discussions of the great men gathered in Exeter Hall. In his most interesting and touching manner, he tells his own story:

"Broken down in health and seeking rest abroad, we had spent weeks in visiting the great charities of London, not without the hope that such knowledge would be helpful in the cherished plans for the future. In the strange providence of God, by which the blind are led by a way they know not, we found ourselves in a part of the city unknown before, and in a sudden shower sought a place of shelter. Looking in vain for one, we came to a modest building, with the inscription on the shutter: 'Jewish Orphan Asylum'. To escape the rain, we sought admission, and learned from the venerable servant of the house that the children had been sent to the country, and that in a few days the front building would be torn down to make a suitable frontage for the new edifice. Taking us into the yard, there stood a beautiful edifice of stone, which was to be the future house of the orphan. On a shield in front of the stately building were these words:

'JEWISH ORPHAN ASYLUM
ERECTED BY ABRAHAM M. LYON, TO COMMEMORATE THE VIRTUES
OF HIS DECEASED WIFE, ABIGAIL LYON.
'Within the Orphan shall find Compassion'.'

"We could not, if we would, describe the emotions of that hour. It was as if the world were passing like a cloud beneath our feet. Dreams of earth dissolved as the mists of the morning. How poor did all else appear but truth and purity and mercy in man. How sacred did affection seem, when recognized and embalmed in loving thoughts for the fatherless. How did the humblest act of helpfulness to others, grow great in the clear vision of that memorable hour. The soul conflict which followed cannot here be recorded. But out of it came a holy purpose to begin some humble service for Christ in the person of his suffering ones. The sacred name of mother connected itself with this work. It should be a memorial to her, who ever went before, pressing down the briers and the thorns, that others might safely walk through the desolate places of life.

"How to begin, sight did not behold nor sense grasp. Money and influence there was none. But a walk, instead of a ride to our distant lodging saved a shilling, and to that was added, the next day, the savings by a plainer meal. And so the work went on, until the accumulations of months became a purse of gold, and the purpose developed into a plan, and out of it there came a little hospital with beds for a few sick persons. And out of this, in turn, there grew a home for the fatherless, with hospitals and homes in other places, until, each new year beholds similar institutions springing up and shedding the fragrance of their charity over the land. Compared with the princely foundations of some of these, the first beginnings hardly deserve a mention, but they have done what they could, and it is not improbable that their unobtrusive work may have provoked others to do much greater things in Christ's name. We allude to them, only to trace back the spring to their origin in illustrating the influence of such memorials to the departed and and in awakening thought and leading to higher aims of life."

From London, as we have seen, Mr. Passavant had traveled over Switzerland and Germany. The one place that attracted him above all others was the little town of Kaiserswerth on the Rhine. There he had met that saintly man, Theodore Fliedner, and studied his wonderful work.

Of that memorable visit Dr. Jacobs says: "To him the objects of attraction were not those upon which tourists ordinarily linger, and which abide in their memory for life; but the chief interest to him was an investigation of the Christian life, as it expresses itself in works of mercy and in conferences for edification among his brethren of the faith in Germany. In this humble village in Rhenish Prussia, he visited the birthplace of the Protestant Deaconess work, at the time but ten years old. With him, we may for a moment take our station, as, within that house, he enters with youthful zeal into the history of this important movement as it is unfolded by its founder, Pastor Theodore Fliedner. We look backward to the establishment of the Female Diaconate in the Apostolic Church, and the references to it in the New Testament; to its extended usefulness in the early centuries, particularly in the East; to its gradual disappearance as the Church receded from its Apostolic simplicity and fervor and the hierarchy grew; to the perpetuation of the thought through a line of witnesses in the centuries in which it was suppressed; to the suggestions concerning its reestablishment made at the Reformation; to the vague foreshadowing of its reappearance in the Roman Catholic Order of Sisters of Charity, founded by Vincent de Paul and in the parish Deaconesses among the Mennonites in Holland; to the impulse afforded by the necessities of the sick and wounded soldiers in Germany during the Napoleonic wars, and the gradual awakening of the German mind to the fact that central and most important as family life is for the activities of Christian women, there are crises when her services are demanded also in other spheres; to the appeals of Baron von Stein for the establishment of an institution of Protestant Sisters of Mercy; to the zeal and example of Amelia Sieveking, in a cholera epidemic at Hamburg, and the Woman's Relief Association which she founded; to the labors of Elizabeth Fry, of England, in her visits to the prisons and to the personal contact with her work into which Fliedner had come during a visit to England in behalf of his impoverished congregation; to the regular visitations to the Düsseldorf prison which he had undertaken in emulation of the work of Miss Fry; to the Rhenish Westphalian Prison Association that had sprung up; the Magdalen Asylum opened in a small building in his garden, for discharged female convicts whom no one else would harbor; the school which followed for neglected children and the

demand for devoted women as teachers; the expansion of pastoral activity and the need of woman's help in hospitals and the care of the sick at home; and to the practical application of the theoretical principles of the Female Diaconate, that scholars had been recalling to the action of the church. All these streams had met at Kaiserswerth, to proceed thence as a vast river of blessing throughout the world. Pastor Fliedner was rejoicing that, from this feeble beginning, the work had grown within ten years to such proportion that in his own institutions, and similar institutions in Germany and England, there were at the time nearly one hundred deaconesses. Neither he nor the young man who was to be the agent to plant it in another hemisphere could have anticipated that before the century would close, over thirteen thousand would be enrolled in its ranks."

Here is an extract from a letter from the daughter of Theodore Fliedner written to W. A. Passavant, Jr. on receiving notice of the death of Dr. Passavant:

"Your sainted father still appears before me as in my early youth I saw him here in Kaiserswerth, talking with eager enthusiasm about America, my father acting as interpreter, and upon his knees praying with the sisterhood. I was impressed with the way he proposed to establish the Deaconess work there, and when my father had taken him sisters from here to America he was quite carried away by your father's untiring activities in the work of charity."

As Mr. Passavant was destined to become the American Fliedner and was to introduce the order of deaconesses into America, we give here his own account of the restoration of the office of deaconess and of the work of the sisters as we find it in THE MISSIONARY of April, 1848:

"We cannot better describe the restoration of this office to the Christian church in modern times than by quoting the language of the Chevalier Bunsen, Prussian Embassador to the Court of St. James, at the first public meeting of a German hospital in London. The resolution before the meeting was, that the necessary steps be taken to procure the services of several deaconesses from the training institution in Prussia, in the capacity of matron and nurses for the new hospital. In proposing this resolution, Mr. Bunsen observed, 'That there had existed since the year of 1836, at Kaiserswerth, near Düsseldorf, on the Rhine, an institution, which, as it seemed,

THE FIRST PROTESTANT DEACONESS MOTHERHOUSE AND HOSPITAL IN AMERICA, LAWYVILLE, PITTSBURGH, PA.

has given to the Protestant churches the blessing of one of the most useful foundations in Christendom. It was in the year above named, that Pastor Fliedner, renewed the ancient and apostolic institution of deaconesses. He found such deaconesses existing in the ancient Christian congregations for relieving the poor and sick. There were (he thought) poor and sick brethren and sisters in the Christian community now, and why should there not be Christian nurses for them, acting in the same spirit as the deaconesses of old? And why, if they are to be found, should they not be called deaconesses as in the time of the apostles? The deaconesses of old made no vows. Why should ours? Is not (thought pastor Fliedner) our church built upon the principles of inward faith, and should that principle not be able to produce the works of self-sacrifice and charity, without external means, calculated to be binding upon the mind, to compel acts which can only be acceptable to God as a free will offering? These were his thoughts, but in the spirit of the apostles, he did not stop there. He resolved to act, to carry out in faith his thought of faith. He and his excellent wife (since gone to her rest) assisted by voluntary contributions, founded an Infirmary (Krankenhaus) annex to their own modest dwelling house, and invited such Christian women, who were unmarried and widows, as should feel disposed to assist him, to be trained as nurses in and for that establishment.

"The principle he laid down was, that the deaconesses must be willing to be servants of Christ alone, to devote their time and faculties entirely and exclusively to Him, and not to look to pecuniary emoluments or any other comfort the world can give, but to do the work of charity and self-denial out of gratitude to Him who came down to serve them, before they knew Him, even to death.

"The rules of the establishment at Kaiserswerth are the following: The candidates must not be under eighteen years of age and serve from six months to a year on probation. After this probationary time, those among them who have been found fit individuals for the work of Christ, receive, during divine service, a solemn Christian blessing, and then enter upon their duties as deaconesses at the Infirmary, which contains from one hundred to one hundred and ten beds. They engage to serve at least five years, after which time they are allowed to leave, or renew their engagement. It is understood, how-

ever, that if nearer, personal, or family duties, should make them wish for a change of situation during that period, every reasonable facility shall be granted to them for that purpose by the direction, vested in a committee. They receive no salary: a very moderate annual sum is paid by the institution or family they serve to the institution at Kaiserswerth, which defrays their personal wants, enables them to keep themselves decent and respectable, and entirely provides for those whose health has suffered in consequence of hard service.

"Such was the fervor of the young Christian women in that part of Prussia, that many of them followed this call of pastor Fliedner. A great union was soon afterwards formed by Christian friends in the two Prussian provinces of Rhineland and Westphalia, under the superintendence of the Protestant Provincial Synod, for the purpose of taking care of the poor and sick of these territories. Many ladies, who could not devote themselves personally to this office, formed auxiliary societies. The success with which the establishment at Kaiserswerth has met, has been very great; for according to the ninth report, 1846. above one hundred deaconesses are now at work in different parts of Germany. Sixty are occupied in seventeen hospitals and orphan houses at Berlin, Dresden, Frankfurt, Worms, Cologne, Elberfeld, etc. Several labor in large congregations, which have no hospital, and about twenty are sent out to private families.

"The hospital at Kaiserswerth has received in these ten years about two thousand five hundred patients of all diseases, of both sexes, and of all religious persuasions, the largest number of them gratuitously.

"The deaconesses are not of the lower and middle classes only, but several are of the higher and the highest ranks of life. One young Baroness of the Grand Duchy of Mecklenburg has just been educated at Kaiserswerth, and is now the matron of the large new model hospital at Berlin, lately established by the King of Prussia, in which, at least, thirty deaconesses will find work, and which is to become a great nursery for training deaconesses to serve in the different parts of that kingdom. Two other ladies of high rank are at present at Kaiserswerth, devoting themselves to the same offices. Some nurses have also been educated at Kaiserswerth for Switzerland, for France, and for Holland, and the calls from many parts of the continent for deaconesses from Kaiserswerth are

so numerous that this establishment cannot satisfy them all. It appears from the testimonies of the administration and the medical officers of those public institutions, and is a fact of general notoriety, that wherever those deaconesses have been intrusted with the care of a hospital or a branch of the same, a visible change for the better takes place in all departments, and the satisfaction, the gratitude and the blessings of the patients follow those self-devoted nurses everywhere.

"It is not merely by making provision for the sick and suffering that this institution is exerting its sanctifying influence over many countries of Europe. In its practical working, many of the deaconesses were found to have greater natural capacities for imparting instruction, than nursing the sick. This gave rise, shortly after its commencement, to the establishment of a seminary to educate young female teachers for Infant Schools and Female Day Schools, in the villages and Protestant parishes in the country. The success of this institution has been so great, that nearly four hundred female teachers have been educated under the tuition of the deaconesses at Kaiserswerth. Upwards of fifteen thousand children in different parts of Prussia, principally of the poorer and more neglected classes, have been gathered in the schools and receive from these teachers the elements of a good Christian education, and are taught knitting, sewing, and other useful employments. Through this simple yet effective instrumentality thousands of poor children have been brought from ignorance and misery, and led to their heavenly Friend.

"Another branch institution, which the Parent Establishment contains, is devoted to the education of deaconesses for the care and improvement of female prisoners and penitents. With it, is connected a Retreat for released female prisoners, and those, who by God's grace, have been rescued from a life of shame. During the twelve years which this institution has existed, it has received into its peaceful walls more than one hundred and fifty poor and deeply fallen persons, many of whom, by Christian instruction and example, have been confirmed in the better course of life, and are now good servants and respectable members of society.

"The helpless situation in which many children are left by the death of their parents gave rise to an Orphan House in connection with this Institution. In this porch of mercy, a large number of these poor unfortunates find a second home,

under the kind tuition of the deaconesses, and are trained to habits of piety and usefulness.

"Indeed, the blessing of the Almighty has rested so abundantly upon the Parent Institution at Kaiserswerth, that although it has sent forth its devoted servants of the Church over France, Switzerland, Prussia, Holland, Germany, Sweden and Denmark, it now presents the aspect of a little village, whole streets being occupied by the buildings appropriated to the different Institutions under its fostering care. All these have been erected by the voluntary contributions of Christians in different parts of Europe, and now stand as monuments of the faith and piety of their honored yet humble founder. His sole capital was faith in God. More than this was not needed. It was sufficient, richly to supply all his wants, through Jesus Christ."

After giving this account of the deaconesses and their work, Mr. Passavant tells how he expected to obtain and utilize some of them in Pittsburg. He had left a sum of money with Pastor Fliedner for their further preparation and for the expenses of their trip to America. He makes an eloquent plea for American candidates for this new ministry of mercy.

"It was, after having studied the practical working of this office of the Hospitals, Insane, Orphan, and other Asylums of Prussia, France and Germany and everywhere, seeing the humanizing and Christianizing influence of these Christian women in the different fields of human suffering, that arrangements were entered into with the Direction of the Parent Institution of Kaiserswerth, for the establishing of a Branch in the United States. For various reasons, Pittsburg was selected as the best location for the American Institution, and should no intervening Providence delay their coming, four deaconesses are expected to arrive in New York in the month of June. They will work by the rules of the Parent House in Prussia, and for the present will remain in connection with it. Should the way be opened in the future, it is understood that every encouragement will be given by the Parent Establishment to the organization of an Institution, entirely independent of foreign connection. In the meantime, however, ladies of suitable character and qualifications, who wish to devote themselves to the work of mercy and charity, will be received as inmates of the Institution, according to the rules of the Parent House.

"Finally, we bespeak in behalf of this Institution, the sympathies, prayers and contributions of the humane and merciful. Who, after considering the facts already mentioned of its usefulness and efficiency, can yet doubt that this highly interesting institution, this Bethesda for bodies and souls, which provides with the water of life the five fields of human infirmity and misery, the field of the sick, of the poor, of the ignorant, of parentless children, and of the guilty, should have refreshed and brought from death to life many perishing souls? Who will not hope, that the humble commencement about to be made in this country, may be the beginning of a new era in the development of Evangelical life and Protestant charity? And especially, after the great number of interesting cases related in the annual reports of this Institution, where these deaconesses have been the instruments of seeking that which was lost, of bringing back that which was driven away, of binding up that which was broken, of strengthening that which was sick, who can doubt that it will, in particular, open a comparatively new field of usefulness and blessed occupation to female Christians in America?

> "Father in heaven! The only infinite Source
> Of common good! The common Heart is Thine,
> The Common Mind, the Common Voice, Hand, Wealth!
> If then Thou dost approve this cherished plan,
> As honest, righteous, bounteous, needful, wise,
> Let Thy best blessing fill that Heart and Mind,
> With truth and love, consenting; prompt that Voice
> To utterance warm and brotherly; move that hand;
> Unhoard that wealth; and so succeed the hope
> Of comfort, wisdom, holiness and joy—
> And Thine shall be the Revenue of Praise:
> Thine, by the Spirit; through the Son; Amen."

Forty years later on the occasion of the semi-centennial of the Institution in Kaiserswerth, Doctor Passavant was invited to be present as one of the Jubilee speakers. He could not go, but wrote an appreciative two-column editorial from which we clip the following:

"In all this there was an unfolding of the divine purpose, and the successive steps of the Institution were clearly ordered of the Lord. From many lands, holy women came to Kaiserswerth to study, to learn, and to do likewise. Some remained, like Florence Nightingale of England and the Baroness of Cedarschaeld, of Sweden, whom we saw there in 1846 and who

in the painful school of probation laid the foundation of the eminent usefulness to which they afterwards attained. The work found a congenial soil, especially in the Lutheran churches of the continent and the handful of corn on the top of the mountain already shakes like Lebanon. Scores of the motherhouses are found over Protestant Europe and it is estimated that six thousand deaconesses are associated together in these various institutions for the work of the Lord. The Holy Land has long enjoyed the blessed influence of their labors, and the noble establishment of the Kaiserswerth sisters in Jerusalem for the sick, and the education of Arabic children, are objects of special delight to all travelers. The hospitals in Alexandria, Cairo and Constantinople are Bethesdas for the bodies and souls of men. The young ladies' seminaries at Beyrut, Syria, and Florence in Italy have no superiors in the Orient. Even America has long enjoyed the fruits of their providential work and we write this from a hospital in the great city of the West which owes its existence to the labors of Christian women whose hands smooth the pillows of the dying and by gentle ministries do much to heal the dreadful maladies of the fallen. Thanks be to God for the restoration of this office to the Christian Church! May it soon find introduction everywhere, and become still more powerful for good. We thankfully acknowledge the invitation so kindly sent us from Kaiserswerth to this joyful celebration. Were it only in our power, we would be most happy to participate in the delightful reunion. What a meeting and greeting will there not be of the representatives of the motherhouse from all lands! The program is a most interesting one. Amid the ringing of the bells, the mighty procession, with the hymns of thanksgiving to God, will first of all march to the little Garden House, the cradle of all the institutions; where the court chaplain Bayer, of Berlin, will make the opening address. We cannot mention all the exercises which will follow on this memorable occasion. The whole is eminently worthy of the Institution and the cause. May it redound to the glory of the Redeemer and give a mighty impulse to this blessed cause in all lands."

Here is an extract of the first sermon preached to his people after his return:

"My brethren, in returning again to labor among you, after a journey of thousands of miles, and in seven different countries of Europe, if one thought has impressed itself upon

my mind more deeply than all others, it is the conviction, that much of the religion of the present day is lamentably deficient in a merciful spirit, one of the essential elements of all pure and undefiled religion as defined by the Gospel, and THE ONE which gives to Christianity, in the eyes of the world, its high preeminence and visibly demonstrates that it is peace on earth and good will to men. Blessed are the merciful, for they shall obtain mercy. With a profound conviction of the truth of this, I have endeavored to improve the opportunities of travel by making myself acquainted with the humane and benevolent institutions of other lands, in order more effectually to learn the divine method of showing that mercy to others, which we all so greatly need from God.

"During the last few months, it has been my privilege to visit and learn the working of some of the principal benevolent institutions of the Old World; and in returning home with enlarged views of duty on this important branch of practical religion, I desire to lay myself upon the altar for the services of our common humanity. And may I not, in time to come, as in time past, look to you for sympathy, your prayers and your friendly aid in the labors of love in which we may hereafter be engaged? Yea, I have confidence in you in all things, and am happy in the assurance that, though the indifference of some and the opposition of others may try our faith, it cannot divert our mind from its firm purpose or deter us from accomplishing our appointed mission of mercy to our suffering fellowmen."

In the Spring of 1848, he rented a house in Allegheny at the foot of Montgomery's Hill for his Deaconess Hospital. True, the deaconesses had not yet arrived, but his heart was so full of the new project that he could not wait. It was his nature to be impetuous. He sometimes rushed into undertakings before due preparation had been made, when he should have waited until all things were ready. It was easier for him to learn to labor than to learn to wait.

His judicious mother again chided him for his undue haste in renting a house, soliciting fine furniture for the reception room and making all the arrangements before the experienced deaconesses had come. In her judgment, the sisters would know more about what was needed and how to make the arrangements. He should possess his soul in patience until they were on the ground to oversee the arrangements for

the new institution. At the same time the mother sent a large bed for the new hospital. But some of her cautions came too late. The zealous son had already partly furnished and fitted up the house for a hospital, had published that it would be opened before long and had invited public subscriptions. All this before he had either a nurse or a patient.

In 1850, he himself reports: "In consequence of many and unforeseen difficulties the house was not opened for patients until January, 1849. At that time there was not a dollar in the treasury and the prospects were gloomy in the extreme. Many doubted the propriety, and more the practicability, of such an undertaking. The general public knew next to nothing of its existence at first; no one applied for admission, and a whole month elapsed before a single patient was admitted."

The story of the real beginning of the work of the hospital is intensely interesting and dramatic. It brings out the most beautifully the benevolent heart and character of its founder. The Mexican War had just come to an end. A boat load of discharged soldiers was brought up the river and landed in Pittsburg. The whole city had been stirred up and great preparations had been made for their reception. The city was gaily decorated; brass bands and distinguished officials and committees awaited the returning heroes. Amid the music and the cheering and the jubilations of the citizens, the civic and military organizations paraded the town in honor of the veterans who were the center of attraction in the great procession.

Mr. Passavant of course knew of their coming. He thought that probably there would be some sick or wounded soldiers left on the boat, unable to have a part in the joys of their comrades. Taking with him his young friend and helper, student Asa Waters, he went down and searched the bunks of the boat. He found two poor, neglected, sick soldiers, suffering from ship-fever. A carriage was procured to convey them to the empty hospital. But the building was not yet ready for patients. The reception room was furnished and ready. The kitchen had a cook stove and a table. One nurse's room had been fitted up. The sick rooms had one bed and several chairs. Several cots and bedding were hastily ordered from the store, and so the patients, the embryo outfit and the two men, started for the empty house on the other side of the two cities.

The sick soldiers, after their long journey in the crowded and stuffy boat, were badly in need of a bath. But the only nurses present were Mr. Passavant and Mr. Waters. Each of these inexperienced hands took a dirty soldier, washed him from head to foot, put on a clean bed robe and put him into a clean bed. The poor sick men gratefully recognized the work done for them and in a few weeks were discharged well and happy.

As Mr. Waters writes: "This was the singular and remarkable beginning of the Protestant Deaconess Institution. It was the day of small things but clearly of the Lord and hence not to be despised. It was the work of faith and love. It was the opening of the first Protestant hospital in America. From it what has God wrought! The work grew to unthought-of proportions, fully beyond the conception of him who conceived it and consecrated his life and energies to its accomplishment."

Mr. Passavant continues the further story of the beginnings of that work of mercy:

"What greatly added to the difficulties of the beginnings was the fact that the institution was unknown to the public and at first was situated in a remote and out-of-the-way place in a neighboring city where it attracted but little attention. It was too far remote from the center of the population, and as the building could only be rented by the year, the continuance of the work there was regarded from the first as only temporary."

"As it became known, however, the number of sick gradually increased and a case of ship fever, another of erysipelas, several of consumption and a family of five motherless children with the measles were received. In a short time new patients were admitted almost daily, and the number in the house soon averaged from ten to twelve. But with the increase of patients, new difficulties arose. The want of reliable nurses was most severely felt. Had not God interposed at different times in the most unexpected manner, the enterprise would have been abandoned. Every week was a succession of new trials, and it would be ungrateful not to add, of new and singular mercies. Its daily history brought to light so much to encourage the faith, and to add to the experience of those who were engaged in it, and withal, so strengthened the conviction of the divine Providence cooperating with their humble efforts in the relief

of the suffering, that doubt gradually gave place to hope, and fear to confidence in its ultimate success.

"The first year of its existence was a time of great pecuniary difficulty. The institution was commenced in humble dependence upon God, without influence, friends or funds, and struggled into life from the womb of insignificance and poverty. An English shilling was the first donation received; and several of the next were even smaller in amount. Two beds, a table, a cook stove and a few chairs composed the furniture when the first patient was received, all the bedding and furniture for the wards and rooms had to be begged or bought, qualified and trusty nurses to be procured at a considerable expense, and means to be raised for the support of the increasing number of sick.

"The occasion which led to its early removal to the present location was the following: In the Summer of that year, the cholera suddenly made its appearance at different points on the river, and the boats from below brought with them a number of cases to our city; these were admitted to the new hospital. On one occasion when a cholera patient was brought in, the principal male nurse precipitately fled from the house, leaving the unhappy sufferer struggling in the agonies of death. So great was the panic occasioned thereby in the minds of the citizens residing in the vicinity, that the house was stoned and the director was waited upon by the mayor and a committee from the city council, and notified that in case others were received and the building destroyed, the city would not be accountable for damages."

The house had to be closed at once. A new location had to be found before night. What was to be done? First of all, as was the wont of Mr. Passavant, he told his troubles to God. Most earnestly did he cry for light and guidance. The convalescents who were able to leave, were sadly dismissed with a prayer from their refuge and asylum. There were several who were unable to leave their beds. These were loaded into a wagon in their beds and the driver was started for he knew not where. Mr. Passavant had often looked upon the hills of Lacyville as a desirable place for a hospital. Thither the wagon was directed with its precious load. Mr. Passavant walked ahead, praying as he went. The Lacyville road led over a high hill on which stood a spacious building occupied by Rev. Dr. Lacy and his female seminary. The building stood alone

with no other house near it. Mr. Passavant had previously negotiated for the purchase of this property. He had tried to interest others in it, but up to this time, his success had been small. He had not concluded the purchase. The building was empty just now, as it was the time of the summer vacation, except that Dr. Lacy occupied a room in one corner. Mr. Passavant went in, obtained an option on it and got permission to unload his patients. Mr. Waters took charge of them and so the hospital had a local habitation and a name in Pittsburg, across the street from where it now stands.

Mr. Passavant now succeeded in interesting some of his liberal friends, and the seminary together with its fine garden was purchased for five thousand five hundred dollars. Of this providential purchase, Mr. Passavant says in the report already quoted:

"An immediate possession was indispensable, owing to the above mentioned cause; the lease of Prof. Stevens, which had several years to run, was bought out, and the hospital removed in the month of June to its present location. The buildings had been suffered to go to decay and were much out of repair; but during the summer the whole was painted within and without; new floors laid in the kitchen, dining room and wash house; the chimneys carefully repaired and built higher, to guard against fire; a considerable portion of the roof renewed; most of the rooms and wards papered, and one room neatly fitted up for the purposes of a chapel. A new board fence was also built on one side of the garden, and the yard in front of the house enclosed with a substantial iron railing. Various alterations were also made to adapt the premises to their present use. Considerable expense was thus incurred, but the additional comfort, convenience and space, which were thereby gained, fully justify all the outlay.

"The location of the Institution is one of the most beautiful and commanding within the city limits, and overlooks the greater part of Pittsburg, with portions of Allegheny, Manchester, Birmingham and the surrounding hills. From the garden, the course of the beautiful Ohio may be traced for many miles, while the Monongahela, with its broad breast of waters, seems like a tranquil lake sleeping in the valley below. In respect also to convenience, health and freedom from the noise and smoke, the situation is unequaled. The grounds belonging to this property consist of a front of one hundred

and twenty feet, running back two hundred and forty feet to another street, and are laid out as a kitchen garden, affording also pleasant and suitable walks for convalescent patients. May it long remain a refuge for the sorrowful and sick, a porch of mercy for the bodies and souls of men."

Of the arrival of Fliedner and the consecration of the four deaconesses, he reports:

"The arrival of Rev. Theodore Fliedner from Prussia, on the fourteenth of July, accompanied by four deaconesses from the Parent Institution in Kaiserswerth on the Rhine, seemed to indicate Sunday the seventeenth, as the most suitable time for consecrating it to the service of God, and to the merciful purpose for which it was designed. Accordingly on Sunday afternoon, at four o'clock, a large concourse of people having assembled, the services of the solemn occasion were commenced by singing a hymn, 'Before Jehovah's Awful Throne,' in which the assembled multitude, sitting and standing around the edifice, heartily united, to the immortal tune of Old Hundred. An appropriate prayer was offered to Almighty God by Rev. Dr. Cooke, Pastor of the Liberty Street M. E. Church; after which the Rev. Fliedner addressed the congregation in German, explaining the design of the Institution as an Infirmary for the sick, and a Mother-house for the training of Christian Deaconesses for hospitals, asylums and congregations in other parts of the United States. The remarks of this eminent philanthropist, the restorer under God of this office of the Christian Church, were listened to with deep interest, and his earnest appeal to Christian females to consecrate themselves to this holy work will not soon be forgotten.

"The venerable Dr. Herron, Pastor of the First Presbyterian Church, followed in an English address, in which he commented on that article in the Statutes of the Infirmary, which requires that 'In the admission of patients and treatment of the sick, no preference shall be tolerated in favor of one creed, country or color over another;' assuring the public that though the director of the Institution was connected with a particular denomination, he had made provision by express statute in law, that the Infirmary should be a refuge for the worthy sick of every religion, color or clime; that proselytism was thus excluded, and that all who aided in this benevolent work had the most ample assurance that their donations would be sacredly applied. The Rev. Dr. Herron in concluding his

remarks, warmly commended the Institution to the support of the public, gave it unqualified approbation, and prayed that it might long continue to be a Bethesda for the bodies and souls of men. The German portion of the congregation then united in singing Luther's celebrated hymn,

'Ein' Feste Burg ist unser Gott,'

after which an address was delivered by Rev. W. A. Passavant, and the building was consecrated in the name of the Father, the Son and the Holy Ghost. A similar address in German followed and a consecration prayer was offered by the Rev. J. Vogelbach, pastor of the First German Lutheran Church. An English and German hymn succeeded, after which the Rev. Dr. Cooke made a most interesting address on the office of Deaconess in the primitive church. The speaker dwelt on the importance to the Christian Church of availing herself of the gifts of the female sex, for the instruction of the ignorant, and the alleviation of human suffering in all its complicated forms. Dr. Cooke was followed in his remarks by the Rev. R. Kaehler, in an appropriate German address, after which the audience was dismissed by the Doxology and a benediction from the Rev. Mr. Roe."

The same report gives this interesting summary of the work of the first two years, thus affording a clear idea of the character and scope of the work carried on ever since:

"The number of patients received into the Infirmary until it was placed under the care of the Deaconesses, in August, 1849, was eighty-two. Since then, three hundred and eighty-eight have been admitted, making a total of four hundred and seventy, in the one year and eleven months which have elapsed since the first patient was received. This number would have been more than doubled, were it not that the principles of the Institution admit chronic diseases, and other cases of long standing and almost hopeless cure, when their sufferings may be mitigated and a possibility remains of restoring them to partial or permanent health. In consequence of this, a bed is often occupied for several months by a single patient, and the aggregate of patients received during the year is lessened in proportion to the number of sick patients, though the average number in the hospital from day to day, may remain the same. Of this class of sufferers, many have been on the funds of the charity for three months, while not a few have been permitted

to remain four, six and even eight and ten months, as their necessity seemed to require.

"It has been a source of sincere pleasure and heart-felt gratitude to God, that a considerable number of the most hopeless of this class have been so far relieved, as no longer to be a burden to themselves and to society, while several cases of many years' standing and most obsinate character, have finally yielded to medical skill and good nursing.

"There are a number of persons in this vicinity, who after years of suffering and wretchedness, are now restored to health, and gain an honest livelihood by the labor of their own hands. As regards moral and spiritual results, likewise, this class of sufferers have been the most interesting and hopeful; and the exemplary conduct of not a few who left the Institution restored to health, affords the pleasing evidence that the influence of Christian kindness and Christian instruction has not been in vain.

"Of the above number, upwards of one hundred were cases of contagious or infectious diseases, and fifty per cent of all the deaths in the Infirmary have been among the cholera and small-pox patients of this class. Many of these, owing to previous neglect and exposure, were in a dying condition when brought to the house, and already beyond the reach of medical skill. When the condition in which numerous cases of ship-fever and small pox were received, is taken into the account, the mortality is unexpectedly small. No language can describe the wan and spectral forms of some of these, covered with filth and livid with disease. Yet not a few such live, to thank the public for a refuge in their awful visitation, and to bless God who brought them back from the valley and shadow of death.

"Of the moral results, which have been brought about through the instrumentality of the Institution, it does not become us to speak in any other but general terms. The light of eternity alone will reveal all the impressions for good, which have been made upon the patients.....In an encouraging number of instances, however, the signal blessing of the Almighty has attended the labors of his servants. Not a few wanderers have been reclaimed, and of more than one it may be said, 'they were born there'. The faith of the dying saint, sorely tried by poverty and neglect, has been strengthened, and death itself made welcome by the consolation of the Gospel.

The influence of Christian kindness and example on the part of the nurses, has invariably secured for the offices of religion the respect of the most reckless, and stout-hearted and wicked men have wept under the silent teaching of this practical exhibition of religion. A weekly service is held in the chapel of the Infirmary, which is attended by those convalescent patients who desire it; and the sick are visited in the wards several times a week, by the Director and other clergymen, who attend in rotation. In addition to these opportunities of religious instruction, and the daily worship of the house, there is a respectable library of English, German, French and Welsh books, which we are happy to say is highly appreciated by those who are sufficiently recovered to read.

"It is with very great pleasure that I refer to another evidence of interest manifested by our citizens in the permanent success of the Institution. At the suggestion of the Hon. Thos. M. Howe, the field adjoining the Infirmary and containing upwards of four acres, was purchased from A. B. Curling, Esq., for the sum of twelve thousand dollars."

After he had organized the Institution of Protestant Deaconesses of the County of Allegheny, Pa., the following Principles and Regulations were adopted.

GENERAL PRINCIPLES.

1. The association of Christian females is purely voluntary. The members unite without persuasion, remain without vows, and retire without restraint.

2. It is not an order, but the restoration of an office, that of 'Servant' or Deaconess in the primitive church.

3. Its members heartily confess the faith, engage in the worship and observe the discipline of the Evangelical Lutheran Church.

4. Its object is habitually to engage in works of mercy among the sick and poor, the ignorant and fatherless, and other suffering members of our Lord's body. In the better attainment of this object, the association is incorporated and fully empowered to establish and conduct the necessary charitable institutions.

5. Not earthly reward and honor but the desire for an opportunity to manifest their gratitude to Jesus Christ in the way revealed in His word, has influenced the members to associate themselves as servants of Christ and of His church.

REGULATIONS.

1. The members of the Institution shall consist of the deaconesses proper and the probationers, both of whom shall be received into the association in the manner hereinafter provided.

2. They shall alike be subject to the Director and the Directing Sister in regard to the designation of their field of labor and the manner of its performance and shall conscientiously observe both the letter and spirit of its principles and regulations.

3. They shall reside in the Parent House, unless appointed to labor elsewhere by the Board of Managers, in which case they shall still retain their connection with the parent association, continuing subject to its rules, reporting statedly to its Director and Directing Sister, and holding themselves in readiness to be recalled or to be transferred elsewhere whenever deemed necessary or proper by those in authority.

4. The internal government and regulation of the association shall be vested in the Director and the Directing Sister, both of whom are elected by the joint suffrages of the Sisters and the Board of Directors according to the mode described in the charter. The relation of the Directing Sister towards the other members is, as far as possible, that of a mother or an elder sister, while that of the Director is, as far as possible, that of the Head of the Family and the spiritual guide.

5. The sisters shall wear a plain, economical habit, as much as possible conforming in style, expense and color, which shall be black or gray or blue on week days as they may prefer. In regard to the other articles of dress, the counsel of the Director is first to be sought before being purchased. The wearing of the sister's habit is voluntary to the probationers during the probationary year but all display or ornament is to be avoided.

Sept. 10., 1848, the Rev. M. J. Steck, president of the Synod and the warm friend of Mr. Passavant, died. The latter went to Greensburg to conduct the funeral. Coming home, he rode from nine o'clock at night until three in the morning on the stage box with the driver. To his mother he gives this account of the trip:

"On Saturday at one o'clock, Mr. Jon. Graff kindly called for me with a buggy and drove me to Greensburg. Having

SISTER C. LOUISA MARTHENS—FIRST DEACONESS CONSECRATED IN AMERICA.

been closely confined to my room nearly all week, I found it most soothing and delightful to ride through the lovely scenery on the road to G. and was quite sorry when we reached the place of our destination. The beautiful and variegated forests, the falling of the leaves, the wild influence of the autumnal sky, gave to this little tour a peculiar charm, and richly did I enjoy it all. On reaching G. the family received me most kindly, and after spending a short time with them, I returned to my lodgings at Mr. Kuhn's. On Sunday morning at eleven o'clock, the services commenced in the church. The immense multitude of people, filling the church, aisles, stairs, galleries, as well as the yard, were gathered together, and listened with solemn attention to the close of the services. As these were long and required loud preaching so as to be heard outside of the church, I was very much exhausted at their close. In the evening service was appointed for me at the Episcopal Church (where the English Lutheran congregation worship) but the house would not hold half of the people, and we adjourned to the Presbyterian Church which was likewise filled. I endeavored to preach with as much spirit as I could, but felt the pressure of the morning service very much, while I spoke from the words, 'There is joy in the presence of the angels of God over one sinner that repenteth.' This was the last subject of our faithful brother Steck....I can only say now that his family and our poor Synod—of the praises of which I am both ashamed and heartily sick—have been greatly afflicted. More, when we meet in a few weeks in Zelienople."

CHAPTER IX.

WORK FOR SCANDINAVIANS AND GERMANS.

As we have seen, there was much dissatisfaction with the character and conduct of the Lutheran Observer. This dissatisfaction led to the establishment of the Evangelical Review, a quarterly, in magazine form. Prof. Reynolds was its first editor. From the very first, it favored a conservative and consistent Lutheranism. Its principal contributers in addition to the editor were Drs. Morris, the Elder Krauth, the Schaeffers, B. M. Schmucker, J. A. Seiss, and the younger Krauth, who contributed an article to the second number on "The Relation of our Confessions to the Reformation and the Importance of their Study, with an Outline of the Early History of the Augsburg Confession." The new periodical and especially this article of Krauth's roused the ire of Dr. Kurtz and the Observer. In his opinion, published in the Observer, the second number of the Review "killed it dead by its old Lutheranism." He regarded it after this as "the most sectarian periodical he ever read." Of Krauth's article he wrote, "How many such articles would it take to convert a soul? Poor Charlie! What a prostitution of talent!"

Dissatisfaction with the tone and trend of the Observer made Mr. Passavant plan for a paper of his own. He was averse to controversy. He felt that polemical articles and bitter personal attacks are not conducive to the edifying of the church. It was his conviction that the church's life, activity and progress are hindered instead of helped by such a course. He realized as probably no other man in the church did that the church of his love has a great mission in this land. He felt the need of a church paper for the people, free from the objections referred to, popular in tone, calculated to inspire a hopeful and aggressive activity in all the interests of the church and moderate in price. He felt that the church's institutions were too little known and therefore poorly supported by the people. The people were perishing for lack of knowledge. The need of a broader, better and more aggressive missionary policy, at home and abroad needed to be impressed upon the people in such a

way as to make the masses feel that it was their privilege as well as their responsibility to carry on and enlarge the work. He felt that there were other far-reaching activities of the greatest possible importance to the full life and existence of the church that had not even been thought of, much less entered upon.

From these and similar convictions in his mind, The Missionary finally emerged. This little monthly was something new in the church. It brought Mr. Passavant before the church in a new light. By many he had been looked upon as an oversanguine, visionary, restless, unpractical spirit. His paper was a surprise to all such. It showed to the church for the first time that here was a young man with superior gifts as an editor and with practical and far-reaching plans for organization and system in church work.

The first number of *The Missionary* appeared in January, 1848. It sets before its readers its purposes, aims and hopes in the following prospectus:

"This paper, as indicated by its name, will be missionary in its character. It will not, therefore, interfere with existing periodicals devoted to general interests. It occupies a field peculiarly its own, and as it aims to be helpful to all, it hopes to be helped by all in return.

The plan we propose is briefly this: the field is the world. That portion of it occupied by the Lutheran Church, and those parts unoccupied by other Christian Churches, will constitute the field of our especial observation. The whole will be regarded as a vast mission field, and the numerous and diversified interests of the church and the world therein, will be considered under the general heads of inner, home, and foreign missions. A few remarks on each of these will further explain its character:

Inner Missions.—These are missions within the church, such as Scriptural revivals of religion; the instruction of the children of the church, comprehending Sunday-schools, infant schools, catechetical classes, Bible classes, etc., etc.; the education of our people, comprehending Church schools, academies, colleges, theological seminaries, and education societies; the relief of the temporal need of the members, including the Institution of Protestant Deaconesses, together with the various funds, societies, and institutions for the indigent, the aged and infirm, for disabled ministers, for the widows and orphans of

clergymen, etc., etc.; the improvement of church architecture, of congregational singing, of the liturgical service, of the better observance of the order and worship of God's house. In a word, we shall labor for the purity of the church in faith, government, discipline and religious life, to develop the resources, energies and elements of good which are in the church, to make them available and cause them to act and react upon herself, thus enabling the church to fulfill her mission and destiny in the world, this will be the constant aim of the editor and his correspondents. In doing this, we shall seek out, propose and recommend, the more excellent Bible means, agencies and appliances for the accomplishment of the ends in view; and their practical working will, from time to time, be spread upon our pages.

Home Missions.—Under this head, we will give a monthly review of the work of evangelization of the different synods and societies of the church in America and Europe, among the spiritually destitute in our land. The various missions among the American, German, Swedish, Danish, Norwegian, and French population, as well as among the North American Indians and our colored population, will be reviewed in every number. In order to make this department interesting, we made arrangements while in Europe to procure the different papers and reports published by the numerous societies and mission institutes which educate and send forth laborers for our emigrant population.

Foreign Missions.—In addition to a variety of items, and a monthly survey of general Christian missions, the official reports of the Lutheran missionaries in India to the 'Foreign Missionary Society of the Evangelical Lutheran Church,' together with acknowledgements of moneys by that Society, will appear from time to time. The reports of the German Lutheran missionaries who are laboring among the Telugus, with Brothers Heyer and Gunn, to their society in Germany, will also be translated for this paper.

In a word, to create, increase and develop the spirit of missions in our American church, is the great object of the proposed periodical.

Our plan comprehends all the synods, and all shall receive the same impartial consideration. We wish this understood. The Missionary is the organ of no one synod, party, or society. By diffusing information concerning all, it hopes to contribute its share in making a divided church one.

God has given us two instruments wherewith to promote his cause. One is the pen: the other, the tongue. To these, we are endeavoring to confirm the addition of the press. If we succeed, well; if not, still well. The pen and tongue may toil on, if the press stop; for the pen costs but little, and the tongue, by the grace of God, nothing."

Most nobly did the little paper carry out this promising program. In looking over the early volumes, we find a series of articles on the following subjects: Jesus as a Missionary; Christian Education; Against Church Fairs and Festivals; Best Means of Raising Church Funds; Disciplining Members for Selling Liquor; Luther's Pastoral Theology; Discriptions of Missouri, Indiana, Illinois, Iowa, Wisconsin, Minnesota and of other Western States as Missionary Fields; Letters from India and other Foreign Fields; Hospitals and Orphan Homes; pleas for boxes for Home Missionaries; a plea for the support of a recently opened Colored Orphan Asylum; Missions among the American Indians. We find editorials on Catechizing; on the Need of more Ministers, and against Union Churches. There are also editorials on the pressing need of English Evangelical Lutheran Churches in Chicago, Omaha, St. Paul, San Francisco and other large cities, and on how the congregation should look after its own poor.

Much editorial space is given to the Academies at Zelienople, Leechburg and Greensburg, which Mr. Passavant was so largely instrumental in founding.

We find in the first volume commendatory notice of Muhlenberg College, in Jefferson, Harrison County, Ohio, in which such good advice is given that, had it been heeded by the Joint Synod of Ohio, the Institution, so auspiciously begun with a fine property, would not have been so short-lived. There is also like notice of Wittenberg College, Springfield, Ohio; German Lutheran Seminary, Columbus, Ohio; German Theological Seminary, Fort Wayne, Indiana. Mission Institute, Washtenaw County, Michigan, a training school for missionaries to labor among the Chippewa Indians at Saginaw Bay, Michigan, received warm words of encouragement and hope from the editor.

For Hillsboro, Illinois, College and Seminary, in the then "far West," he solicited and offered to receive books and subscriptions.

For the College and Seminary at Altenburg, Perry County,

Missouri, the pioneer college of the Missouri Synod, he also has words of encouragement and counsel.

There were urgent editorials on the duty of sending missionaries to search out and arrange for the ingathering of the Germans in Canada and Texas. These early missionary efforts became the starting points that finally led to the organization of the Synods of Texas and Canada. The same is true of the Minnesota and the Wisconsin Synods, whose field the Rev. Mr. Heyer explored after his first return from India. Nearly every number of *The Missionary* has a column or more on the Germans and Scandinavians of the West and on the Church's duty to minister to their spiritual wants.

This gives us a general idea of the contents and aims of the paper. Its tone throughout is serious, sober, earnest, hopeful and devout. A deep and loving spirituality pervades it all. Every number shows the editor living in close communion with that Saviour whom he so ardently loved. There is a remarkable absence of that petty, personal strife, jealousy and un-Christian controversy that disfigures so much of the church's periodical literature. The tone is irenic, the striving is for the things that make for peace. It desires not to pull down but to build up.

The Missionary was not received kindly by all. Mr. Bassler writes that some of his people wished to have it discontinued because it strongly condemned the custom of having the liquor bottle on the table.

Mr. Weddell writes: "The design of your paper as expressed in your prospectus pleases me, but yet on account of the unsettled nature of our theological language, I have so far been unable to come to a perfect discernment of the definite 'standpoint' you intend to occupy. There seems to be a variance between the Eastern and Western sense of the technical language of our church. I trust, therefore, you will excuse from a friend a few special inquiries. In your letter to the German Reformed Messenger you profess to be a friend to revivals. By this, are we to understand revivals produced by the instrumentality of long-protracted efforts and conducted on what may technically be called the 'anxious or mourner's bench' system or those produced by the faithful continued pastoral labors and catechisation? By 'defending the ancient usages of the church' are we to understand a denial of the right or propriety of the laity leading in prayer in social meetings for that purpose, or the contrary?

"Finally, will the *Missionary* be devoted to the Augsburg Confession entire as the symbol of our Faith or only as teaching the 'fundamental doctrines of the word of God in a manner substantially correct'? I must again ask your pardon for the liberty I have taken in proposing these inquiries, which nothing but former friendship, anxiety for the welfare of the Church and a desire to know something of the grounds taken by the 'Minority' of your Synod has induced me to do. Our Church in Ohio is full of schisms and seemingly 'all sorts of doctrines preached by all sorts of men.'

"Unless God with sovereign power interpose I have little faith in the stability of our Zion. I feel that some definite position must be taken, the hay, wood and stubble must be consumed and conflicting parties be reconciled without the sacrifice of principle, or our identity as a church here will be lost. But as I have extended this letter to an undue length, I will conclude expressing my deep anxiety for an early answer or if not an answer at least a letter from you on the subjects referred to. I think I may be able to raise twenty or thirty subscribers for you here. Accept my best wishes for your prosperity."

But there were not wanting also kindly commendations, encouragements and offers of assistance and support. Here is a letter from his young friend Krauth which is interesting not only to show his estimate of the paper to which he afterwards became a regular contributor, but also to show the feeling of cordiality that existed between these two young men working in different spheres, representing the two sides of the Church's interests and destined to become so important in the Church's life and prosperity.

"I send you eleven additional names for your paper in whose success I feel a strong interest and in whose contents I have found much satisfaction . . . The field which it proposes to occupy is so large that it will require great care, skill and economy of space to cover the whole ground. . . . You have spoken, my dear brother, of coldness which has risen in our past intercourse. Let me assure you that there has been no time since I have known you in which I have not felt a warm and affectionate interest in you. I believe that there was no one who loved you more sincerely than myself, but Dr. M. had so many remarkable plans, astounding projects, and aerial castles which he told me were of your building that a very false impression was made on my mind in regard to your character

which I now know to be in the highest degree practical. We were both ministers, just starting, differing, in some respects, in temperament and in views. You highly sanguine, I rather disposed to scepticism. You full of the Lutheranism of the youngest generation, I with some little tint (I thank God it is now stronger) of our older life; you disposed to be always in the field, I too fond of the retirement of the study; then things which should have bound us more closely together that our joint stores might be a common treasure perhaps separated us. We have both experienced, since, the ripening effects of time, trial and deep affliction. I hope that we will henceforth and forever be so near in heart that no alienating voice will ever be able to separate us."

Prof. Reynolds writes: "We are very much pleased with your paper in this region, that is to say, Dr. Krauth, Prof. Baugher, brother Keller and myself. Mr. Keller has recommended it from his pulpit and Prof. Baugher will recommend it to his people, so that you may expect a considerable number of subscriptions from this barren region, that is, provided young Hirst goes around to the people as he says he will. The Lutheran Observer will be jealous and do all that it can to throw cold water upon your enterprise, but I hope you will succeed; not that I wish the Observer any ill, but that I wish it to be made better, to stand more fully upon Lutheran ground. And this I think will be one incidental though important result of your paper. I have done all I could to give the Observer the character which I think it should bear, by doing my full part to furnish it with matter; but as that does not answer, I shall now stop that, for a while at least, and see whether the idea that other papers can be got to answer our views, if it will not, will have some effect upon the policy of the Observer. Your paper, it is true, proposes to avoid all interference with the Observer and to occupy a field of its own; but I hope it will set the Observer a good example and prove that a worthy popularity can be secured in other ways besides flattering Tom, Dick and Harry. If the Observer will fairly represent the Church and maintain a dignified, or at least a decent character, I shall do all I can to assist in sustaining it, otherwise not. Let me know what the prospect is for establishing 'The Missionary' upon a permanent basis. Could you not get a good agent to visit certain points where you might perhaps obtain a considerable number of subscribers?"

Here is Dr. Jacob's recent estimate of *The Missionary* and its editor: "Through the small monthly, *The Missionary*, in his youth he enlisted a wide sympathy in all the enterprises started through his agency. Never has the Lutheran Church in America had an editor who entered into such close relations with his readers, and could move them so thoroughly. His pen glowed with the interest with which his work held him. He wrote as one possessed of truths which he had to express. His knowledge of persons and things was so extensive, the facts presented were so numerous and diversified, the horizon covered was so wide, the language was so plain, so forcible, so diversified, so full of unction, so directed to one point, the judgments concerning man and events and movements were so pertinent, so positive, so decided, while calm and discriminating, and so completely was the bond of sympathy with his readers maintained, that the arrival of the paper was awaited almost with impatience in hundreds of Christian homes."

Even the Observer yields gracefully and says: "Brother Passavant's zeal, and his peculiar competency for such a work as he has embarked in, are too well known in the Church to require any commendation at our hands, and we hope he will not regard it as a 'matter of course,' or as a mere compliment, when we say that we wish him a hearty 'God speed.' If he can find time and has sufficient strength to add to his numerous labors those arising from the management of a periodical, there can be no doubt of his ability to render The Missionary both useful and interesting."

The Lutheran Standard gives it this hearty welcome: "We hail with pleasure this spirited missionary journal, and we indulge in the hope that all our ministers and members, who are familiar with the English language, will unite in its support. A paper of this kind, to arouse and bring into activity a spirit of missions throughout our Church, was long since needed, and we are glad that brother Passavant has undertaken the task. We feel confident in our opinion, that, under his direction, the 'Missionary' will not only bring the joyful news of the triumph of the Gospel at home and abroad, and point out the destitutions and wants of our Zion and the means to supply them, but also advocate the principles and doctrines of our Church as laid down in her Confession."

Here is Mr. Passavant's own estimate of editorial life, written one year before he died:

"Fifty years of editorial life! Few who are unacquainted with such a life have any conception of what it means. It is not only a knighthood of anxious thought, plodding toil, and financial struggle, but an incessant conflict with the world, the flesh and the devil and, worst of all, with the whole trinity of evil in the Church of the living God. It is an unceasing teaching, reproving, exhorting, encouraging and lifting up of the dispirited forces of the Church, and inciting them to come up to the exalted mission committed to her of the Lord . . . But for the unwearied labor and indomitable resistance to unscriptural doctrines, tendencies and usages, by our church papers, what would have been the condition of the Church and its constitutions in the dark days of the past, when faith was weak and principle was weaker, and the ark of the Lord seemed to be removed from the sanctuary?"

To show the wide and far-reaching influence that the young editor exerted on the Lutheran Church throughout the land by means of the Missionary, it is only necessary to glean from its pages what he advocated, planned and did for the scattered Lutherans of various nationalities who were at that time just beginning to settle in and make themselves felt throughout the best parts of the new West. It is not too much to claim that no other single man did as much to arouse the whole church to see the importance of the western Lutheran Diaspora and to realize her responsibility toward them. No other man understood the West and the value of its Lutheran settlers as well as he. None other did as much to investigate, direct and assist the western work.

Mr. Passavant was as free from narrow nativism as he was from party spirit. As he was concerned for the welfare of all the inhabitants of his land, whether white, black or red, so he was concerned for all the children of his church, whether American, German or Scandinavian. We have already noticed his interest in the thrifty and pious Germans from whose sturdy stock his parents had come. He was constantly looking up and finding out their settlements in the country and their quarters in the city. He kept his Synod on the lookout and on the hunt for them throughout its bounds. It might be hard to find a German Lutheran Church in western Pennsylvania or eastern Ohio and Virginia in whose starting he did not have a hand. He, more than any other man, was instrumental in the beginnings in Pittsburg, in Allegheny, in Wheeling, in Erie and in

nearly every town reached by his Synod. He had his eagle eye on every large city in the land and had a most remarkable faculty for finding out where there was material for a German Church. To these places he called the attention of the German ministers and German Synods. He willingly lent his services in procuring the men and the means for these beginnings. As is noted above, it was he who prevailed upon his Synod to send Mr. Bassler and Mr. Diehl on a tour of investigation to Canada to gather and organize the scattered Lutherans in those regions. He was instrumental in sending the first missionary to Texas, and Mr. Heyer to Minnesota. What he did for the German immigrants we shall see later on. The German Lutherans owe more to him than they are willing to acknowledge.

But he was not less interested in the warm-hearted, devout and open-hearted Scandinavians. What he did for them in the early days of their weakness and helplessness, is well worthy of a chapter.

The first settlements of the Swedes on the Delaware had proven disastrous, as far as the church of their fathers was concerned. It is indeed incomprehensible to us that a people, whose ancestry and traditions all favor a thorough education of head and heart in every child among them, should have so sadly and so sinfully neglected the planting of church schools. Settled among English-speaking people, these early Swedes were satisfied to let their bright children get all their education in the English day and Sunday-schools around them. The Episcopalians were not slow to recognize the sterling worth of these youths, flattered them and their parents, and successfully carried out the baseless and false pretense that the English Episcopal Church is the same as the Lutheran Church in Sweden. They captured the third generation of those early pioneers, unable longer to worship intelligently in the language of the fatherland. They got possession of the churches which the Lutheran fathers had built at so much sacrifice and consecrated with so many prayers and tears. They own today some of those venerable churches, their burying grounds and the very bones of the dead. A few years ago a descendent of the early Swedes requested before his death that he be buried with his fathers in the grounds of the Old Swede Church in Wilmington Deleware, where the moss-covered stones still bear the names of Lutheran pioneers. But because he had not been a member of the Episcopal Church, his body was refused a resting place

in the church-yard which his fathers had paid for and where they are sleeping their last sleep.

There came a later migration of Scandinavians to our shores. One of the first of their colonies was that of some Norwegians from Stavanger who settled near Rochester, N. Y., in 1825. In about ten years they removed to La Salle County, Ill. About this time Clem Pedersen explored the then Territory of Wisconsin and made his countrymen acquainted with that region. This gave the first impulse to that great migration to the Northwest which is still going on and is possessing the best part of the land, from the lakes to where the western shore is washed by the Pacific. In 1850, when Mr. Passavant first visited the West, there were supposed to be thirty thousand Scandinavians in Iowa, Illinois, and Wisconsin. July 9, 1844, the Rev. G. A. C. Diedrichsen, who had been ordained in Christiania as a missionary to his countrymen in America, arrived in New York. At this time there was lying in New York harbor a ship belonging to Captain Nyssen, who belonged to an association of pious Swedish ship captains who had made an agreement to hold religious services on all their vessels on every Lord's day. The Archbishop of Sweden had consecrated the Bethel flag, the raising of which was the signal for divine service. On Captain Nyssen's ship, Mr. Diedrichsen held regular services while in New York. He also hunted up the Norwegians, Swedes and Danes in the city and preached to them every Sunday in St. Matthew's German Lutheran Church.

From New York, he went by way of Albany, Buffalo and the Great Lakes to Milwaukee. He visited all the Scandinavian settlements that he could hear of in Illinois, Wisconsin and Iowa. To his surprise he found a Rev. C. L. Clausen laboring among the Norwegians of Muskeego, which is supposed to have been the first Norwegian settlement in Wisconsin. This Mr. Clausen was a Dane. He had intended to become a foreign missionary, but the pious pastor Schreuder of Christiania had persuaded him to go and labor as a school-master among the destitute Norwegians in Muskeego. Arriving in 1843, he found them without a minister, church, sermons or sacraments. They implored him to become their pastor. This he was unwilling to do without being regularly examined and ordained. He therefore applied to the German Lutheran pastor, L. F. E. Krause, who was laboring among the Germans near Milwaukee. This brother carefully examined and then ordained him, and so he became

the first Norwegian Lutheran minister in Wisconsin. There were those, probably instigated by the Episcopalians, who had their doubts about the validity of his ordination. To satisfy these doubters, Mr. Clausen wrote to the Theological faculty of Christiania and laid his case before them. The faculty returned this answer: "That the services of an ordination to the priesthood (ministry) by a priest and not by a bishop cannot in and of itself overthrow the validity of an ordination to the ministry." This has always been the position of the Church in Norway, Sweden and Denmark. Do the Episcopalians not know this or are they wilful deceivers and acting as if they do not know it?

During the first year of his labors, Mr. Diedrichsen organized churches at Koshkonong Prairie, Rock River, Hamilton Diggings, Rock Prairie, Shoponong and Milwaukee in Wisconsin. Also at Rock Ground, Long Prairie and Chicago in Illinois. He then returned to Norway to induce other ministers to come to labor among their destitute countrymen. Failing in this, he returned alone and began again to labor as an apostolic missionary. He kept on pleading, however, to the church at home to send shepherds among their scattered sheep. In the year 1850, in response to his earnest entreaties, the Revs. A. C. Preuss and H. A. Stub came to his assistance. The difficulties of Mr. Diedrichsen and his three colaborers were greatly enhanced by the disorderly and fanatical, even if well meaning, efforts of a certain Elling Eilsen and a small coterie of congeners who went into the congregations and cast suspicion on the piety of the three educated and self-sacrificing ministers who were endeavoring to inculcate the orthodox Lutheran faith and churchly practices among their people. The Methodists and Baptists were also busy with their nefarious proselytizing efforts. The Episcopalians had a theological seminary at Nashota and did all they could to entice Scandinavian students into their institution, convert them into Episcopalians and then send them out to persuade their countrymen to aspostatize from the church and faith of their fathers. They succeeded in winning a Swede named Unonius, and Bishop Kemper ordained him in 1844. We shall hear of this renegade again.

We have thought it well to give this sketch of Scandinavian church history because of the deep and abiding interest which Mr. Passavant took in these Lutherans from the Northland. He had made himself thoroughly acquainted with the character,

condition and history of these people. This is abundantly proved by leafing through the files of The Missionary. He realized from the beginning that these people were destined to become a mighty power all over the West. He understood and appreciated their sterling character, their trustworthiness, their unostentatious and intelligent piety, as well as their thrift and prospective prosperity. He had a prophet's vision and saw what all this must mean to the Church of the Reformation. He knew the danger to which they were exposed amid their new and strange surroundings. He understood the schemes and deceptions of the sweet-mouthed proselyters. His great heart went out to these children of the Diaspora. He knew that in their influx God was giving to His dear Church a second great opportunity. He felt that an immense responsibility was laid upon the whole Lutheran Church.

The venerable and apostolic Dr. Norelius, at this writing the president of the Swedish Augustana Synod, says:

"In the Lutheran Church of America, no name is perhaps as well known as that of Passavant. No one who did not belong to our nationality was as well known among Swedish Lutherans as he. He had early come in contact with us and had become intimate with us and with our work.....

"We can safely say that his special mission, in the Kingdom of God and within the Lutheran Church of America, was to become a leader in the Home Mission field in its widest sense.

"Early in life his attention was directed to the great necessity of extending the work of the Lutheran Church in his country. He not only placed himself in active communication with ministers of different nationalities, but made long and expensive trips to different parts of the country in order that he might assure himself personally of the various needs and then adopt ways and means to meet them. In this manner he came in contact with the Swedes at an early day. He often appeared at the meetings of the Augustana Synod and made our hearts warm through his devout and ardent sermons and addresses."

Our space forbids the quoting of all the good things that *The Missionary* says of these children of the Vikings; or of the plans he suggested, the counsels he gives and the aid he secures and extends to them. We must, however, bring before the reader a few facts that make his desires and deeds in this direction stand out in a clear light.

In 1850, he learned from the "Herald of the Prairies," published in Chicago, that the Rev. Lars Paul Esbjorn had made a request, for aid in his labors among the Swedes in Illinois, to the "Central Association of the Congregational Churches in Illinois." This moved him to write in *The Missionary* in January, 1850:

"While we cannot but recognize with the deepest gratitude the fraternal course of our Congregational brethren towards the Rev. Mr. Esbjorn, in lending him their countenance and aid, without requiring him to change his ecclesiastical relations, we are deeply pained, that, from the want of a Synod of our own, composed of Norwegian and Swedish ministers, such a course would seem to be necessary. Had we not been assured by the officers of the Home Missionary Society, that it was their design to do something for the Norwegians and Swedes of the West, the mission committee of the Pittsburg Synod would have sent a deputation to our Scandinavian brethren, two years ago, and labored to bring about a Synodical organization in Wisconsin and northern Illinois. This mission dare not longer be delayed. The immigration of Swedes and Norwegians is increasing from year to year and if we neglect this great interest now, the voice of our lamentation will be taken up when it is too late. We speak advisedly when we say that something efficient must be done, and that quickly, if the interests of Zion and her King are not to suffer an irreparable injury."

Of the efforts of the very liberalistic Franckean Synod among the Scandinavians he says in the April number of the same year:

"From information in our possession, we know that there are from twenty-five to thirty Norwegian Lutheran churches, and some of them very large, in Wisconsin alone, in addition to the churches which have been formed by the Rev. Mr. Andrewson of the Franckean Synod. Several of these are supplied by worthy pastors, while others are imposed upon by wretched men, who 'have stolen the livery of heaven to serve the devil in.' That these churches, or the people to any great extent will throw away the Augsburg Confession, and substitute in its place the Articles of Faith, drawn up by J. D. Lawyer, (now erased from the role of the Franckean Synod), we have no idea whatever. Here and there, existing churches may be broken up, and feeble congregations may be organized upon the doctrinal basis of the Franckean Synod; but the mass of the

Lutheran population can never be evangelized after this fashion. They cling with wondrous tenacity to the faith of their fathers and will not, without a struggle, cast away even the form of sound words. If they are to be influenced to any extent, it must be from other quarters than the Franckean Synod. The operations of the 'Old Lutherans' among them will be equally abortive, though for quite opposite reasons. Under these circumstances, we would again urge upon the Church, the importance of doing all in their power to effect the organization of a Scandinavian Synod, based upon our acknowledged Confession. In this way alone can the thousands of Norwegians and Swedes be effectually provided with the gospel, and its Institutions, and the people be led into green pastures and by the quiet waters of salvation."

Here are some extracts from a letter from Mr. Esbjorn, published in the July number:

"In appearing before the Central Congregational Association, in Galesburg, (narrated in number one of your paper), I related the points of doctrine of our Lutheran Church, and some of the members tried to persuade me that our doctrine was not right in all points, as for instance that of baptism and the Holy Supper, the possibility of a regenerated man's falling from the state of grace and others. But I openly confessed that I know and believe that our doctrine is founded on the Holy Scriptures. I have, since my conversion, upwards of ten years ago, diligently examined our doctrine, and found it in accordance with the Word of God. Other Christians may find it otherwise, for we know in part, and we prophesy in part in this world, but I would not say that a Christian brother of another denomination, for that reason, is only half enlightened by the Holy Ghost, or 'Sees men as trees walking.'

"Just now I received number four of *The Missionary*. The article on page twenty-seven, concerning a Scandinavian Evangelical Lutheran Synod, gives me a opportunity to declare that I have not yet united with any Synod, for I want time to examine the religious matters in this country. I have the hope that a Lutheran Synod may be opened in Illinois, and I would be pleased to unite with the same, unless it 'throws away the Augsburg Confession.' I openly confess that I never can unite with a Synod which does so, and the meaning of our organization is not that.

"We believe that said Confession is in accordance with the

Word of God, and have not buried any trick under the words, 'that we adopt the resolutions of synods and the symbola, only as far as they accord with the Word of God.'

"May God out of His great mercy bless you, and all them who love the Gospel of our Lord Jesus Christ! We desire a remembrance in your prayers."

On this letter Mr. Passavant remarks:

"From this communication it will be seen, that God, in His providence, has raised up a truly spiritual shepherd for these scattered sheep, and that amid poverty and many difficulties, he is seeking to lead them into green pastures by the quiet waters.

"We cannot but believe that God's hand is in this whole matter, and that now a commencement will be made for the evangelization of our Swedish population which will be steadily kept up with the increase of these interesting strangers among us from year to year. For the present, we could only add that a delegation of our ministers, deeply interested in the welfare of the Swedish and Norwegian population in the Northwest, propose (D.v.) to visit Wisconsin and Illinois this summer, for the purpose of ascertaining what measures should be adopted for the supply of their spiritual need. The result of his visit, we hope, ere long, to lay before our readers.

"A friend at our elbow has kindly furnished the means for the purchase of several dozen English catechisms. The bibles will be attended to as soon as possible. The suggestion of brother Esbjorn, concerning a tract for distribution among the Swedish immigrants on their arrival in New York, is a good one, and as twenty or thirty dollars will print a large edition of a four page tract, such as he speaks of, we hope some benevolent person will furnish us this amount.

"Will not some of our brethren send us donations for the completion of the Swedish Church referred to by brother Esbjorn? Christian reader! how much owest thou thy Lord! Then sit down quickly, take thy pen, and write a check for five, twenty, or fifty dollars for these poor brethren in Christ."

In the year 1850, Mr. Passavant made his first missionary journey to the Scandinavians of the west. Such a journey meant something in those days when there were no railroads west of Pittsburg. The great lakes, rivers, the stage-coach, the primitive wagon, the saddle and apostolic feet were the means of conveyance.

From Pittsburg, Mr. Passavant went to Springfield, Ohio, to visit the young Wittenberg College, the only English Lutheran college west of Gettysburg. Thence he traveled to the German Lutheran Seminary at Columbus, Ohio. From there he pushed on to Chicago and as far as Milwaukee. Here his trip was cut short by a dispatch announcing the breaking out of cholera in Pittsburg and serious sickness in his hospital family.

His mother had objected to his taking this trip because of his already abundant labors and also because there were still sporadic cases of cholera in Pittsburg, which in her opinion were dangerous to his family and hospital work. The good mother did not understand the importance of the West and of its Scandinavian pioneers to the future of the Church. In this case, the son believed that it was his sacred duty to go and so he obeyed God rather than man. On his return he wrote his mother a letter from which we quote:

"Prof. Reynolds accompanied me from Columbus, and his presence and valuable aid was the life of the expedition. In Chicago we made a good beginning in the Norwegian Church and gained much valuable information concerning the state of things at the different settlements of these people in Wisconsin and Illinois..... From Chicago we went per steamer to Milwaukee, the most beautiful city I have ever seen, and having made the acquaintance of Judge Miller, one of the principal citizens in the state, we spent a day with him in procuring additional information concerning the interior. Our plans were all finished and we were to have left the next morning for Madison and the Fox River country where the majority of these people reside. But the dispatch came and I was under the necessity of bidding adieu to Prof. Reynolds, who continued on alone with as sad a heart as mine.

"Now that I am once more safely at home, I can look back and see that all things have been arranged wisely and well. Had I not left Pittsburg when I did, Reynolds would certainly not have visited these regions and the attention of the church in the United States would not have been directed to these interesting people. It was high time to do something for them and a little longer delay would have been most ruinous to all our efforts in their behalf as our reports will show. Though my journey was cut off so suddenly, it was still an exceedingly interesting and pleasant tour, and I have returned home greatly renewed in health and spirits. Though I have seen so little of

the West, I trust this little will enable me to labor in the Missionary with new life and energy in its behalf and stir up the sluggish current of our Zion in the East to a proper sense of the importance of action and prayer for the West."

He writes a full account of this memorable and apostolic journey in the *Missionary*. He describes most accurately the Norwegian and Swedish settlements in Illinois and Wisconsin with his own estimate of the men who labored there. He seems to grasp the situation intuitively, and in many instances understands the field and the material better than the Scandinavians themselves did. We could fill pages from this interesting story. Lack of space forbids. We select only the account of Chicago and the dangers and difficulties of its early Lutherans.

Chicago— "Here, the Scandinavian population is estimated at about eight hundred to one thousand, two hundred of whom may be Swedes. The Rev. P. Anderson, a member of the Franckean Synod, is pastor of the interesting Norwegian congregation in this place. They own a neat and comfortable frame church, and are evidently walking in the fear of the Lord and the comfort of the Holy Ghost. It is enough for us to know, and to state for the information of the church and of the public, that brother Anderson firmly holds the doctrines of the church set forth in the Augsburg Confession; and that he instructs his people in the Word of God as thus explained; likewise using Luther's Small Catechism and Pontoppidan's Exposition, for the instruction of the youth and others seeking admission into his church. We could have wished that more of the usages of the Norwegian Church had been retained in their worship, but rejoice that we found so much to commend in their religious services. That he is laboring faithfully and successfully and with the most cheering evidences of divine presence and blessing, we are well assured. His church is filled with an attentive audience, many of whom testify by their purity of life to the soundness of their faith. The church now numbers about one hundred and seventy communicants, with a congregation of about three hundred persons; and gentlemen of intelligence not connected with it have assured us that the influence exerted by Mr. Anderson over the Norwegian population, generally, is of the most salutary character. In fact, the most superficial observer cannot but be struck with the manifest improvement and progress of the members of this congregation, in the outward decencies and comforts of life, which

we take to be an incidental result, if not a primary design, in the promulgation of the gospel. 'The tree is known by its fruits.' The influence of this church upon the Scandinavian population cannot but be great. It stands at the door by which the great body of those taking up their residence in Illinois, enter the country. It at once extends to them the hand of brotherly love and Christian kindness; it gathers them in from the vessels by which they arrive; turns away their feet from the places of temptation to the house of God; and serves as a bond of connection between this place and the new home wherever they may be settled. Its labors cannot but tell powerfully upon the religious interest of a large part of our Norwegian immigrants. For these reasons, it is obviously of the highest importance that this church should be efficiently sustained, and that it should attain such a high standard of Christian character and activity, that the whole Scandinavian population should unite in it.

"In addition to this, there is another Scandinavian church under the care of a Rev. Mr. Unonius. This is a very neat edifice not quite finished, and capable of containing perhaps three hundred people, though there were not half that number present. Mr. Unonius is a Swede but the services were in Norwegian or Danish. The liturgy, especially the baptismal service, which is used for the baptism of an infant, seemed to be a mixture of the Danish Liturgy and that of the Church of England. The parents are required at the close to 'Bring this child, when of a suitable age, to the Bishop to be confirmed,' a thing unknown in our Lutheran churches, where the rite of confirmation is performed by the pastor and not by the bishop. It was interesting and delightful to one accustomed to the glorious hymns of the German Lutheran church, to find these in a very fair Danish translation, and to hear them sung to their original and appropriate melodies. We were also informed by the pastor, that he used Luther's Small Catechism, and the excellent Exposition of it prepared by Pontoppidan, in the instruction of the children of the congregation. This and the ceremonies generally, are sufficiently Lutheran, and had we looked no further, and known no more, we might have thought ourselves among genuine Lutherans. But several hours' conversation with Mr. Unonius, and a printed sheet which he had published in the name of his congregation, presents the subject in a very different light, and makes his position and that of his people quite

unique. Mr. Unonius is not a Lutheran but an Episcopalian, never having been a clergyman in the Lutheran Church, but ordained by an Episcopal bishop in this country, and regularly enrolled as a member of the diocese of Illinois. Nor is his church in connection with any Lutheran body in this or any other country. Of course, Mr. Unonius having subscribed to the Thirty-nine Articles of the Church of England, and received the Canons and Constitutions of the Episcopal Church in the United States, thus rejects the Augsburg Confession and other symbolical books of the Lutheran Church, and can in no way be regarded as a Lutheran. Notwithstanding all this, he thus expresses himself in an address, '(Negle Ord til de Scandinavianske Udvandue i Chigago),' which was some time since industriously circulated among the Scandinavians in Chicago:

'Among all the numerous religious associations, which here surround us upon all sides, the Protestant Episcopal Church is the only one that answers to the church in our native land. Both these churches are real (living) branches upon the holy catholic, which is 'built upon the foundation of the Apostles and prophets, Jesus Christ being the chief corner stone;' they originate not from any human authority or right, but from God himself....! In one word, in the Protestant Episcopal Church in America, although bearing a different name from the Church in our native land, we still believe that we find the character, doctrine and faith of the former,—the Lutheran church. It is not so with any other Church in this country, by what name soever it may be called.'

"In reference to this exposition of the principles of 'St. Ansgarius Church,' as the society over which Rev. Unonius presides is called, we scarcely know whether to be more filled with pity and compassion at the ignorance that it displays or astonished at the boldness and recklessness of its charges against the Lutheran Church in America. We consequently felt it to be our duty, both in a public meeting of Scandinavians in Rev. Anderson's church, and in a communication over our signatures in the 'Prairie Herald,' to expose the flimsy sophistry of these assertions, and to place such a method of procedure in its true light before our brethren. While St. Ansgarius congregation is by its constitution, an 'Evangelical Lutheran' church, using the Lutheran hymn book and Liturgy of their native land, adhering to the Augsburg Confession, and their children are instructed in 'Luther's Small Catechism,' it is in law, an Epis-

copal church and is so represented in the conventions of the diocese of Illinois. A Lutheran clergyman could never become the pastor of this Lutheran church! We cannot believe that the Episcopal church in this country, will, when it understands it, approve of the course pursued by Mr. Unonius, who is in fact establishing an Episcopal church among our Norwegian brethren, under the baseless pretense of its identity with the Lutheran church of Norway and Sweden. Leaving orthodoxy out of the question, we ask whether any honest or honorable man, who is not self-deceived, can approve of such a course or procedure? We do not for a moment question the right of our Episcopalian brethren to exert themselves in making proselytes out of the members of our Norwegian or Swedish, or any other of our churches, but we cannot bring ourselves to believe that they can approve of this mode of effecting the work.

"A most important inquiry now addresses itself to our American Church, in view of this large and increasing population of Scandinavians, who are making their home in this New World. It is the interesting question, what is our duty to these, our brethren in the common faith? Here are vast interests, physical, intellectual, and spiritual, which dare not longer be neglected. The church should recognize her responsibility, and joyfully and earnestly labor for their welfare. We may thus briefly designate the work that ought to be done, —

1. The Church should extend her sympathies and prayers to these brethren. In this holy cause, all can bear a part. Our editors and pastors especially, can contribute much to this end, by the dissemination of the information concerning the wants of these interesting strangers. The whole church should remember them in her social and public prayers.

2. A few tracts in Norwegian and Swedish, suited to the circumstances and wants of these immigrants, to be circulated among them at New York and other sea ports, on their arrival in this country are needed.

3. A missionary chaplain conversant with both these languages, should be stationed at New York city, to labor among these immigrants and the Scandinavian seamen, who, in great numbers, frequent that port. We earnestly commend this subject to the attention of our different missionary societies as one of primary importance.

4. Our educational societies and colleges should encourage the education of young men who can preach the Gospel in Eng-

lish, as well as in their native languages. As a means to this end, the importance of endowing a professorship of Scandinavian literature, in some of our institutions, cannot be overestimated.

If at all practicable, all our Norwegian and Swedish ministers and churches should unite in the organization of a Scandinavian Synod. The interests of these people imperatively demand the existence of such a Synod. It would be a center of unity, effort and influence to this entire population, and under God, could not fail of producing the most happy results.

5. The importance of this field of labor to our American Zion is immense. These immigrants occupy a vast body of the most fertile and beautiful land in the United States. With our German brethren they will form the great mass of the population in Wisconsin and Illinois. Now is the time to lay deep and broad the foundation of the churches in the northwest."

Mr. Esbjorn was highly gratified with this report in the MISSIONARY. The following extract from a letter to Mr. Passavant shows not only his own gratitude but it shows incidentally also how the crafty Episcopalians had deceived and inveigled the great and guileless Lutheran singer, Jennie Lind:

"Your 'report' in the *Missionary* has given me much pleasure and much information. I intend to send that number to the Swedish Missionary Society at Stockholm, Sweden, and will thus lose my own copy. I therefore beg you to do me the great favor to send me another copy of number ten for my own use. I feel also very anxious that Miss Jennie Lind should very soon have a copy of the same number ten. I dare, therefore, to beg you too, to send a copy by mail to Rev. Dr. Robert Baird, New York, (to whom I write today about it) unless you think you may directly send it to Miss Lind. But she will rather read it, if she gets it from his hand. I sent a letter of request to her through him before she arrived in New York, but it looks as if she had not given it much attention. Mr. Unonius came personally and got one thousand dollars for his amphibious church. Now another letter is forwarded to her in which the above mentioned report is quoted. At present, I am busy in writing to the Norwegian ministers of all colors about forming a Scandinavian Lutheran Synod. May God in His grace enable us to build up His Kingdom and destroy the power of the devil among our countrymen!"

The above reference of Mr. Passavant to the Rev. Mr. Unonius brings to light an important movement and crisis in the Scandinavian Lutheran Church of Chicago. The smooth and bland Episcopalians had succeeded in gaining over Unonius a Swede, and also a Norwegian student, and had Episcopally ordained them. These young men had thus become full-fledged Episcopal rectors and were enrolled among the clergy as members of the diocese of Illinois. It was the intention to use these renegade Lutherans to entice other Lutherans into the Episcopal fold.

The Chicago Lutherans had been unfortunate in having a disreputable character, named Schmidt, as their first minister. His career was short, but long enough to divide the Lutherans into two hostile factions. One became embittered against Schmidt and, as is so often the case, vented its hatred not only against him but against the Lutheran Church. Of this misfortune and disaffection, the Episcopalians took advantage and sent Unonius to Chicago to missionate among the dissatisfied ones. He gathered a little congregation mainly out of this element, called it St. Ansgar's Evangelical Lutheran Church, palmed himself off for a Lutheran and made his deluded followers believe that they alone were the genuine and true Lutherans.

The visit of Mr. Passavant and Reynolds was very opportune. They exposed the whole situation. Through the papers and by public and private announcements, they invited all who were interested to come and hear the whole matter openly discussed in Mr. Anderson's church. For three days there was a public discussion in the church in which a number of Episcopalians besides Unonius took part. It is needless to say that the Scandinavians of the city had their eyes opened. The schemes of the Episcopalians were laid bare and brought to naught and many of those who had been beguiled came back from the fold of Unonius into the Lutheran church.

Prof. Reynolds showed himself especially able in this discussion. With his large historical learning, he exposed and disproved the fallacies and baseless assertions of the Episcopalians. The history of the Lutheran church in Chicago might have been much sadder than it is, had not Passavant and Reynolds come to its rescue. St. Ansgarius church still exists as the lone representative of Scandinavian Episcopalianism. It has led a pre-

carious life, while there are a half hundred strong Scandinavian Lutheran Churches in the city and suburbs.

On this matter of proselytism, Mr. Esbjorn writes to Mr. Passavant:

"It is a sad spectacle to see several denominations in this country run a race to get the 'simple-hearted Scandinavians' into their societies, rather for the purpose of giving numerical strength to themselves than of laboring for conversion and true life in God. If they get one Swede or Norwegian into their communion, they seem not to care that a hundred will perish by the distraction and the hesitation that such a course undoubtedly will create. A Christian minister of high standing of the Congregational Calvinistic Church who formerly resided in Chicago, once said to me: 'I would not wish that the Swedes should be turned over to any other denomination, not even to my own; because it is certain that if a true Christian Lutheran Church be organized among them, that will operate most effectually upon all Swedes to come, yea, it will, also, in a salutary way, react upon the Church in your home; but if they turn over to other denominations, such a course will produce prejudices on the whole and do but little good.' Oh! that such sentiments might prevail among the foreign denominations that are now so busy to separate the Swedes and the Norwegians. Oh! that they were as anxious for building up the Kingdom of God among them, as for forming them in accordance with new 'Constitutions and Canons! Oh! that these persons that undertake to form churches had better motives than that 'the temporal happiness and freedom, cannot be obtained, secured and really enjoyed' without religion!"

In 1851, two Norwegian church papers were started in Chicago, one by the Pastors Preuss, Stub and Clausen and the other by Pastor Hatlestad. Mr. Passavant gave both papers a hearty welcome and offered that if any one would send him fifty subscribers for the *Missionary*, he would send the twenty-five dollars to the two Norwegian editors to be used for the free distribution of their papers among those who were too poor to pay for them. In the same year he arranged a collecting tour for Pastor Esbjorn in the East and assisted him through the *Missionary*, by letters, and by personal efforts. He also made an earnest and eloquent plea on the duties of the whole church to the scattered Germans.

The Observer had published this statement:

"A respectable writer, who knows as much about the state of Europe as any man living, says there are twenty thousand Lutheran ministers in Germany, of whom, in the judgment of charity, there are not two thousand who even profess to have faith in the Lord Jesus! The Congregational Journal asks, Are these the men to teach our ministers and theological students the interpretation of the Scriptures and Christian doctrine?"

This roused Mr. Passavant's righteous indignation and he devoted a column to chiding the Observer, defending the Germans, and lamenting the evil influences of the State over the Church in every land where these were united. He ends up with these glowing words:

"No Church ever did, or ever could, preserve its purity in connection with the State. The alliance of the Church with a worldly power, is like the embrace of a living man with a corpse: foot to foot, arm to arm, face to face, corruption to life, would not be more terrible and fatal than such a union. Who shall deliver the church from the body of this death? Christ has not forsaken His Church. There is yet hope, 'I thank God, through Jesus Christ our Lord'."

When the Rev. Mr. Hasselquist arrived, Mr. Passavant warmly welcomed him, introduced him to the Rev. Paul Anderson of Chicago, and advised their co-operation. These two brethren together organized the First Swedish Lutheran Church in Chicago, in 1852. For this and for the Swedish Church in Andover and Moline, Mr. Passavant again made a most earnest plea. He took up the first collection in his church in Pittsburg for the church in Andover. At the same time he rejoiced in the holding of the first Swedish conference meeting in the United States, held in Moline, Jan. 6-9, 1853. He also reported how Ole Bull, the famous Norwegian violinist, who was a Lutheran, had contributed towards the building of Paul Anderson's church.

Speaking of some hypocritical proselyters, Mr. Passavant shows his righteous indignation and incidentally brings in Ole Bull again:

"It requires a large share of grace, and more than an ordinary stock of good nature, to keep one's peace, when reading in our exchanges all that is said about the poor, cold, dead Lutheran church of Europe and the United States. Run-away-students, men of doubtful character and persons who have been refused admission to our synods because of their stupidity and

unfitness, suddenly turn up in sister churches as evangelists and missionaries, and American audiences hang in ecstasy upon their lips, while in broken English they rehearse their pompous stories of the conversion of hundreds among their 'poor benighted Lutheran countrymen'! These gentlemen of immaculate holiness, could not remain in their own church because of its coldness and formality and therefore, (pious souls) left it lest their garments might be soiled. They find it much easier to play the game of deception, and live on the handsome salaries they receive from the great missionary societies in New York, than to be the obscure men they would be in their own communion. And thus the old song is sung over again until at length even the unsuspecting committees, begin to suspect that all is not right, and that in reality, they have been shamefully humbugged all the time.

"We are not a little amused at the account given us by Ole Bull, of a visit which one of these gentlemen paid to him when in Cincinnati a few years ago. The preacher had come all the way from Wisconsin, to see his distinguished countryman, and to procure from him a large donation for a church which he had commenced for his converts, but on which the sheriff was casting an evil eye. Although well dressed, and duly supplied with letters, his appearance was unfortunately against him. But Ole Bull heard him through, as he told his story, describing the dead and corrupt condition of the Lutheran Church, and warmly setting forth the necessity of doing something for true spirituality by paying the debt of the church which he had built for his converts! Then came a lesson and a reproof from his patient listener, which took the sectarian all aback and made him seek for the door with much more celerity than he had entered it. The thing which excited Ole so much was, as he explained it, the idea that such a man, 'so gross (fleshy) a man,' should thus prate about spirituality, while he bore upon his very countenance the unmistakable marks of grossness and sensualism.

"As a specimen of the spirit and style, in which the Lutheran Church is spoken of by not a few persons, take the following beautiful morsel, which appears in the German paper published by the so-called, 'United Brethren in Christ,' in Dayton, Ohio. It is an extract from the report of a certain 'Reverend' Bright, the Missionary Secretary of their Mission Board. This individual writes among other things, as follows: 'The American people, in general, are provided with a living ministry and the

pure Gospel. But this is not the case with the Germans. The great mass of these are Roman Catholics, Old Lutherans, and sceptics. They know nothing of a religion, based upon experience; their ministers are dumb dogs, blind leaders of the blind, and if not delivered from their deceptions, ministers and people will stumble and fall into the bottomless pit.'

"This is the old song, and the old bitter spirit of sectarianism. But we will not return railing for railing. May God forgive them, for they know not what they do."

The *Missionary* also rejoiced in the resolutions of the Northern Illinois Synod, to which Paul Anderson and the Swedes at that time belonged, to establish a Scandinavian professorship in the college at Springfield, Illinois, and commended the project of sending Pastor Esbjorn to Norway and Sweden to collect money to endow such a chair.

We might go on filling page after page showing not only the warm interest and sympathy but also the practical help that Mr. Passavant extended to the Germans and the Scandinavians. This was a trait of his character throughout life. He realized from the beginning that the Lutheran church is greater than any tongue or nationality and that the Lutheran faith is more important and precious than any synod or organization.

CHAPTER X.

ORPHAN WORK.

While Mr. Passavant was extending help to the scattered Lutherans of the different nationalities in the west, his various enterprises at home were not laid aside. For many years he was Missionary Superintendent of the Pittsburg Synod. He traveled over the widely scattered regions, visited the churches and missions, advised, encouraged and aided everywhere. The almost impassable roads and the poor accomodations of the pioneers, he endured, without complaint. He was flooded with letters and complaints and appeals of every kind. Preachers and people had found him a helper in need and appealed to him for aid, whether in feigned or real distress. Hundreds of such letters lie before us. Many of them are the basest frauds; others are what the Germans call "*unverschaemt,*" and still others are pitiful cases of real want. No one except the good Lord and himself ever knew how many of these were quietly helped and how many were carried in his benevolent hand and heart for years. Not only did he do his own full share, but he also knew how to interest others in these private charities. By the simple telling of a story of want, as he alone could tell it; by the writing of a letter, as only he could write; by a few lines in the *Missionary*, as he knew how to put it; he touched hearts and opened hands on every side. To this day, in the regions of the Pittsburg Synod, in different parts of the west and south, from Canada and from Texas, aged pastors or their widows or their children tell touching stories of missionary boxes and personal aid sent by good Mr. Passavant in the years long gone.

His congregation, its mission branches, the Infirmary and the *Missionary,* still demanded his time, labors and prayers. Had he enough to do? Yes, more than enough. His mother could not help warning him against taking upon himself more than he could bear. And yet he did take more and kept on taking more as long as he lived. His long and wonderful life stands before us as a living verification of the promise "As thy day so shall thy strength be." With added labors, he found added helpers. And here we meet another marked characteristic of the

man—one that is generally found in every great leader. He had a remarkable knowledge of human nature. He understood men and women better than they understood themselves. He knew how to select his aids. He put the right helpers in the right places. Sometimes he missed it. He was not infallible. He could be deceived. But on the whole, he was wonderfully successful.

We have seen how his tender heart was touched at sight of the Jewish Orphanage in London. The impressions of that hour never left him. They moved him to the starting of the Infirmary. Hospital work almost necessarily demands orphan work. Fathers and mothers who are homeless die in the hospital. The orphans are left without homes or protectors. What is to become of them? The Pittsburg Infirmary had not long been open before it had orphans on hand. Mr. Passavant was not the man to send them adrift or to throw them on doubtful charity.

Over and over again he thought of that hour in London. He alludes to his perplexities and doubts in these words: "The mind may have been filled for years with painful doubts and earnest inquiries. Some circumstance, seemingly trivial, may decide the question and decide it forever. The thought of faith becomes the work of faith and the labor of love. This is strikingly illustrated in the history of the Home and Farm School." He repeats the story of that hour in London and continues:

"How wonderful are the ways of God in His dealings with men! What we call accidents are but His wise arrangements. Apparent trifles are the important links in the great chain of causes which work out His will, and fulfill His word. Unto Him then, be all the glory by His church throughout all ages."

The story of the feeble beginning of his first Orphanage, of the trials and triumphs of faith, as well as the statement of the principles on which it was founded and carried on, together with a portrayal of the inner life of the Institution, Mr. Passavant has himself written. This report was read at the annual meeting of the directors in 1860. We give extracts from what he wrote, read and published:

"The first donation for the Home, was a dollar, and the circumstances which suggested it, the following. In July, 1849, the Rev. Th. Fliedner, of the Deaconess Institute at Kaiserswerth, then on a visit to Pittsburg, was spending an evening with a few friends, and warmly urged upon them the duty of mercy to the orphan. A German colporteur calling at the house,

listened attentively to his remarks, and on retiring handed a dollar to one of the ministers present, with this remark, 'Here you have a commencement for an Orphan House.' Fully occupied at the time with the care of a church and the Infirmary, we looked to others to begin this work and three years elapsed before other contributions were received.''[9]. . . . . .

The announcement of the purpose to establish an Orphan House, was first made in the *Missionary* of September, 1851. As a part of the history of the Institution, and an expression of the aims and views of its founders at that time, it is given almost entire:

''A few friends in this vicinity, moved by the love of Jesus Christ, and the sad lot of the orphan, propose to establish a Home for these bereaved children. It is designed to be a Church Institution. While none will be excluded, the orphans of the ministers, teachers and members of the Lutheran Church will have the preference in the way of admission. The faith of the Church, as taught in her Catechism, will be the basis of the religious instruction imparted; and the chief aim of those who have charge of the Institution, will be to bring these little ones to the knowledge of the Redeemer. Daily instruction, daily prayer, and the watchful oversight of a Christian pastor, will be employed with a reference to this great end. In this way, it is hoped that many neglected orphans will be trained up in the nurture and admonition of the Lord, and qualified to fill positions of usefulness and respectability.

''The friends who have undertaken this work, depend wholly on God for the means to erect the necessary buildings and to support the children. They will commence, as soon as possible, on a small scale, and extend and enlarge their operations as the need may require. All display and useless expenditure will be conscientiously avoided, and the contributions of Christian friends will go directly for the sacred purposes for which they may be designated.

''Words need not be multiplied to commend such an Institution to the sympathy of the Church. The simple fact, that the Lutheran church in America, with more than one million of population, and hundreds of thousands of immigrants from the Old World, has not a single asylum for her poor orphan children, is all that need be told. In the almshouses of our cities

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[9] That minister was himself.

and sea-ports, multitudes of forlorn orphans may be numbered who are growing up amid the society of paupers and wretched women and men; and among these how many of 'those of our own household' are found, whom the Church has hitherto overlooked with a most unnatural and cruel neglect."....

"As early as 1850, two orphans were received, the sons of a clergyman from Germany who died on his arrival in this city. As the Home was not yet in operation, they lived in the Infirmary upwards of two years, making themselves useful in various ways and attending the public schools.

"Two others were admitted shortly after, the sons of a teacher in Switzerland, who remained for a shorter time. Suitable places were procured for them, and they have since acquired useful trades, with credit to themselves and honor to their employers. The Home was organized as a separate Institution in April, 1852, by the appointment of Sister Louisa Marthens to the charge of the children. On the 15th. of that month, the first orphans were received, two Norwegian boys and one girl, brothers and sister, from Chicago, Ills. They were accompanied by the Rev. P. Anderson, who gave them over to the Institution with a pastor's fervent blessing. On the 20th of the same month, two German children of a very tender age, were admitted. To these, two of the above-mentioned boys were added, making the orphan family seven in number. The withdrawal of the two youngest children in a few weeks, and the going to a trade of the two larger boys, soon reduced the family to its original number. By September of the same year, however, five other children had been received. One of these was committed to the Institution with many tears, by a father who died in the Infirmary. Another was brought to it by a justice of the peace, in consequence of the dying charge of her father, who left his child with his little all, to the Home."

Many years after the foregoing report was read the writer of this heard Mr. Passavant tell these interesting stories of those early beginnings:

One of the early consignments of children was sent from Philadelphia. Mr. Passavant went to the station expecting to meet a group of bright, clean and happy children. Instead of this he found them begrimed with dust of travel and bestained with tears. When he told them who he was, one of the larger girls ran up to him, threw her arms about his neck and sobbed:

THE ORPHANS' FARM SCHOOL, ZELIENOPLE, PA.
1854.

"So you are Mr. Passavant, and you will be our father." Then and there, he told us, he received a new and needed lesson on what it means to be director of an Orphanage. Then he knew that he must be a father and love these desolate little ones into goodness and happiness. But the romance and the visions that his fervid imagination had pictured were gone. Orphan work, and all mercy work henceforth meant to him the giving of life and love.

When the cholera was raging in Chicago Mr Passavant on a hasty trip to that city found a Swedish Pastor making coffins, with his own hands, for the poor among his people who had been cut down by the pestilence.—If we recall correctly this was the Rev. Father Carlson, the devoted pioneer missionary among the Swedes of Chicago. Wringing his hands he said to Passavant, "What shall I do with their orphaned children?" "Send twelve of them to my orphan's home in Pittsburg," was the ready reply. The twelve were sent in charge of the Norwegian Pastor, Paul Anderson. Mr. Passavant met them at the station and they were soon made comfortable and happy. Some of these became men and women of mark and all became useful citizens.

"When the Home was commenced in Pittsburg, one institution was thought to be all-sufficient. The experience of the first six months, however, revealed the necessity of a special Institution for the larger boys. The want of out-door employment, and many other reasons, pointed to the country as the most suitable place for this branch of the Institution.. Accordingly, after an examination of different localities, a small farm joining the village of Zelienople, Butler County, Pa., was selected as the site of the proposed Farm School.. The land was purchased in September, 1852, from Joseph Ziegler, at sixty dollars per acre, and possession was obtained the following April. Among the reasons which led to the selection of this land, were its fresh and mineral springs, its grove of noble forest trees adjoining the site of the proposed building, the fertility of the soil, the beauty of the situation, and its seclusion from the busy scenes of men. The location is much admired for its quiet beauty and the romantic scenery by which it is surrounded. It is alike accessible from the east and west and from the north and south, being but 28 miles from Pittsburg and ten from Rochester Station on the Pittsburg, Fort Wayne and Chicago and the Pittsburg

and Cleveland railroads, which connect with leading western and southern roads. [10]

It also combines the advantages of all the other places proposed, such as general healthfulness, good water, cheapness of living, access to a large city, and a surrounding community, industrious and virtuous.

The necessity of a suitable dwelling for the director of the proposed school, led to the erection of a neat and substantial Gothic cottage in the summer of 1853. During the year, other improvements were made, such as the digging of a well, the building of a stable, out-houses, and fences. In April, 1854, the Rev. G. Bassler of Middle Lancaster, Butler County, having been appointed to the charge of the Farm School, removed into the Director's house. The advantage of his presence was soon apparent, not only in the preparations for the erection of the main building, but in the improvement of the grounds, and in his valuable co-operation in everything relating to the interests of the Institution.

In the spring of 1854, two years after the first orphans were admitted, the Home in the city was already crowded, and new applications were constantly received. It was therefore determined to make a commencement at the Farm School without delay. Accordingly, some rooms were rented for this purpose, in the building in Zelienople now occupied by the Academy, and in May, 1854, eight of the larger boys from the Home were organized as the first family of the proposed Institution. The services of a worthy woman were fortunately secured; the most necessary furniture was procured for housekeeping, and with a student as an elder brother, the Institution went into operation. The mornings were occupied in various kinds of labor on the farm, and the afternoons in the exercises of the school room, under the Rev. A. H. Waters, who had re-commenced the Academy in the village. In looking back to the first year in the country, the remembrance of many trying and unlooked-for difficulties recurs to the mind. The whole was an experiment. The experience of others was not at hand to guide us. The inconveniences attendant on the first trial, were unusually great. The rooms occupied by the Institution were so small, that the boys had to sleep in the garret both during the summer and winter. And the entire failure of the gardens and

[10] The B. & O. R. R. now passes through the town.

crops by the excessive drought, not only made their labor in vain, but rendered it necessary to bring most of the provisions and flour from a distance and at a great expense. Some of the experiences of this period were as amusing as they were trying, but all the difficulties incident to the new undertaking were met by a cheerful faith, which turned the gloomy shadows into sunshine, and looked forward to a better day.

The erection of the principal building at the Farm School was the great event in its history. It was originally designed to build a number of cottages for orphan-families of from ten to twelve children, but on mature reflection, and for reasons which need not here be detailed, it was finally decided first to erect the main building, which would contain the necessary offices, school, work and dining rooms, with kitchen for the whole Institution, and sleeping apartments for sixty or eighty children. Accordingly, in the spring of 1854, the ground was broken, and preparations made for the new edifice. By July the foundation had been finished, with the exception of the range work, which was rapidly approaching completion.....

The work was vigorously prosecuted. At an early hour every day, between thirty and forty men, before going forth to their toil, met in the woodshed, and united with the Director in prayer to God, that He would bless the labor of their hands and give the Institution its daily bread. Seldom, perhaps, was there more unity of purpose and heartiness of will among workmen. Though none could be poorer than the Institution, the men were paid with a promptitude to which most had been strangers. It was a frequent remark among many, that they had never before received their wages with so much regularity. Not only were friends raised up to contribute out of their abundance and their poverty to the advancing work, but others kindly brought money and loaned it to us without security. Others, who had furnished materials and labor, allowed their account to stand until it became convenient to pay. Notwithstanding the heavy outlay, there was no interruption, and by the end of November the building was roofed and enclosed without injury or accident. The year 1854 was thus happily closed and the following entry made in the journal of the Institution:

'Hitherto Hath The Lord Helped Us.'

With this utterance of gratitude we desire to close the year. It would be deeply sinful not to bless the name of God,

who hath done wonderful things for us and crowned the year with His goodness. With a record of hourly mercies and daily deliverance have not the two Institutions experienced! The officers, teachers, children, spared in the midst of contagion and death, their daily bread supplied in the midst of general want, the wisdom and counsel of the Highest bestowed in our ignorance and inexperience, the necessary means furnished by gifts and loans, in every time of need, preservation from loss of life and limb to those engaged on the building, and to the edifice itself protection from fire and lightning and storm. Again and again have we been taught the lesson, that 'except the Lord build the house, they labor in vain who build it.' And now, in the review of the trials and deliverances of the past year, we desire, not with words merely, but from the heart to say: 'Not unto us, not unto us, but unto Thy name, Oh Lord, give glory and praise.'

During the two preceding years, the labors connected with the orphan work, were, to a great extent, free from pecuniary anxiety. The number of children in both Institutions had indeed increased to twenty-four by the beginning of 1855, but the means for their support were generously supplied by a sympathizing Church. Through the accumulation of previous years and a few special efforts, the cost of the Farm, the Director's house and other improvements, was met without difficulty, and on the first of April, 1854, the last obligation was paid.

It is indeed true, that only 75 cents remained in the treasury after this was done. To stand still, however, seemed impossible. The call to go forward appeared as from heaven. The contracts were therefore made for the main building, nothing doubting that the Lord would provide. Looking back, in cold blood, upon this step, we acknowledge that our course seems presumptuous and indefensible. But, then, we could not so regard it. The duty of large and immediate action appeared clear as the sun in the heavens. The ability of the Church for such a work, and the power of God to move the heart, unhoard the wealth, and prompt to generous charity, could not be doubted. The concurrence of many favoring circumstances, and the voluntary offerings of the benevolent, together with the painful and increasing want of a suitable dwelling for the orphans, made the call to go forward irresistible... .....

Scarcely had the corner-stone of the Farm School been laid, when the springing crops withered away before the

drought. What the heat did not destroy, clouds of grasshoppers consumed. In many places, the cattle perished in the fields. Flour rose from five dollars a barrel to twelve. Labor, building materials and food of every kind, advanced in proportion. But the work could not stop with unfinished walls. At any price, the building must be inclosed.

On the 14th of September, the cholera broke out in Pittsburg with awful virulence. In a fortnight, nearly a thousand persons were numbered with the dead. The wards of the Infirmary were crowded with the sick. Among the victims of the plague, were many helpless orphans, whole families of whom were received into the Home and Farm School. By this visitation, the expenses were greatly increased at the time of painful embarrassment.

A few months later came the financial crisis. Men's hearts failed them with fear. Strong houses were crushed by the storm. Others shook to their foundations. Among these, were generous friends of the orphan enterprise. Some of the largest subscriptions were thus lost, but the obligations which had been assumed in reliance on them, remained, and only after years of anxiety and trial, could they be finally paid.

These were but the beginnings of sorrows. The embarrassments of the country were passing away, when the financial crisis of 1857 caused a panic and revulsion throughout the world. The voluntary loans which had been made to the Institution in prosperous times, were now called in. Some of them were from widows, and others from business men, and could not be withheld, and yet, while the orphan family was rapidly increasing, the contributions, in consequence of the panic, fell off by one half. All the banks were closed. Confidence between man and man was almost gone. There was relief nowhere but with God. The struggles and pleadings of that dark year are known only to Him. But here was 'The anchor of the soul both sure and steadfast, and which entereth into that within the veil.'.....

At its commencement the Home was without Constitution or Rules. Perfect freedom, in the way of providential development, was felt to be a necessity. Its plan was based upon the idea of a Christian home; but to develop that idea in an orphan institution, is a work of time and difficulty. The absence of the home feature, in many existing orphan asylums, was painfully apparent in the very looks of the children and in all

the internal arrangements; but to supply this want and give the Institution, as far as possible, the character of that divine society, where God has set the solitary into families, has been the cause of continued thought, anxiety and effort. In addition to this, and in immediate connection with it, other issues were from time to time presented, which could be met only after a patient examination of all the circumstances in the case, and the application to them of the teachings of Christ. While perfection has not been attained, nor even the full measure of truth in its relation to these and to the general principles of the Institution, they are given as the results of our experience, after eight years of patient trial, and earnest prayer for the divine guidance.

Children Received, without Reference to the Religious Faith of Their Parents.

In the appeal first sent forth, it was stated that while none would be excluded, the orphans of the pastors, teachers and members of the Evangelical Lutheran Church would have the precedence in the way of admission. The institution having been at first designed mainly for the orphans of the Lutheran Church, such a precedence was thought to be necessary and proper. The teachings of Christ and of experience, however, have swept away this slight restriction. It was early seen that Christian mercy is infinitely above all denominational distinctions. It is based on the fact that Christ comes to us in the person of the orphan, and that whoso receiveth one such little child, in His name, receiveth Him. This principle settled, the Institution was at once placed on a purely Christian foundation. The children were received "in His name," and all lower motives were discarded. From that moment, they were loved and cared for because they were His. All doubt, too, in regard to their support, instantly ceased. God became the father of the fatherless. Our children ceased to be ours, and became virtually His; and the resources of the universe were all pledged for their maintenance.

Entire Orphans Alone Received.

In no respect has the plan of the Institution been so materially modified, as on this point. The first children were, with few exceptions, half-orphans, and had the rules then been framed, provision would have been made for their continued

reception. It was sincerely desired to be helpful to many struggling widows in the support of their needy little ones. Accordingly, children of this class were freely admitted for several years, and only after an experience the most painful and discouraging, was this reluctantly discontinued. The chief difficulty arose from the plan of the Institution as a Home. The heart of the home, is the parental relation. In the case of most half-orphans, the Institution could not take the parent's place. There were virtually two parents, the one without and the other within. Our efforts to exercise proper discipline over the children failed. In several instances, this led to a conflict of authority, and between the two, obedience was broken down. To the natural love of the mother, was often added an undue tenderness because of orphanage, which made the government of the children and the correction of evil habits well-nigh impossible.

Other serious difficulties gradually manifested themselves. The changing circumstances of the surviving parent, often made the children comers and goers. Instead of a home, the Institution became a house-of-call. Nothing permanent could be done, in the way of Christian nurture and education. The very objects of the Institution were in danger of being defeated, in the effort to attain them. There was reason to fear that, notwithstanding the precautions taken, it would be largely used for convenience, rather than charity, and that the thriftless and undeserving would impose their offspring upon it, to the exclusion of those who were orphans indeed. The trial made was sufficiently discouraging. In several other cases, the interference of the parent was so constant and annoying, that the children could not be retained.

The final result, was the adoption of a rule admitting none but full orphans. Ordinarily, they are the most destitute. The Institution becomes their home. Its officers sustain to them the relation of parents, and they stand to them more in the position of children. There is no conflict of authority or of control in their case. They are more easily governed and taught in 'the way they should go.' There is a greater measure of charity in their reception, and a larger promise of future good to the orphan.

THE CHILDREN TO BE LEGALLY INDENTURED TO THE INSTITUTION.

The necessity for such a provision was early apparent. In its absence, their stay was dependent on the whims of child-

hood or the caprice of officious friends. To do the children justice, it was soon felt that their entire control was indispensable. In this respect, the Institution must stand to them fully in the place of their parents. It is true, the carrying out of this arrangement imposes very responsible legal obligations on the officers, but in no other way could the necessary control be secured. If it is thought that such an authority over the children ought not to be required, we reply, that this arrangement is universal in all other Orphan Houses, and that in one organized on the plan of our Home, it is indispensable to its very existence. In all cases, then, where orphans are received they must be legally indentured by their friends, the Court, or the Guardians of the Poor. In this way alone can they be adopted into its family, enjoy its support, protection and counsel, and receive the legal pledge of a proper training in such branches of religious, secular and mechanical knowledge as will qualify them for usefulness and respectability in after life.

The Children to Remain until of Age.

It is this feature which presents the greatest attractions and the most repulsions to different minds. This, likewise, distinguishes the plan of the Home from that of other Orphan Asylums. A brief explanation of the reasons which led to its adoption, therefore, will not be without interest.

In calling the Institution "The Home," it was earnestly desired to make it a home, in the best sense of that word. It was felt, that the Church owed a home to her destitute orphans, and that any provision for their welfare short of this, would not meet their wants, nor yet fulfill her duty to the fatherless. It only remained to comprehend the nature of the home, and to give to the Institution, as much as possible, such a character. A temporary asylum or retreat, would not be home. The idea of permanence, as well as of parentage, is inseparable from it. All feel the sacredness of the spot men call their home, the cradle of their childhood, the scene of joyous youth, and the cherished abode, toward which the thoughts wander back in after life. To provide such a home for his offspring, is the aim of every right-minded man. He would gather around it the adornments of taste, and dignify it with the supports of knowledge, virtue and religion. Under its benign influences, he fondly hopes to rear his children, and not until they are prepared for the change, are they sent forth from the parental roof, to struggle with the

realities of life. Even then, a father's blessing and a mother's love follow them, and the sacred endearments of home become a guidance and defense, amid the duties and temptations of life. Such a home the Church should give to her orphan members. She must be a father to the fatherless, and in the erections of her charity, the Christian Home, where their infancy and youth may be guarded and sanctified by the word and by prayer, must not be forgotten. Around it should taste gather its attractions, and purity and love make all beauteous within. Though not their first dear home, it must yet be the home of holy affection and tender solicitude and watchful oversight; and when the appointed hour of departure comes, with the blessing of her pastors and teachers, will these youthful ones go forth, prepared for the appointed duties of life. From thence, as from a home, must go out the directing influence to govern their course; and to it, as to a home, should the heart of the orphan turn, as to the one loved spot around which are clustered the holiest remembrances of life.

With such a view of the Church's duty to the fatherless, it will be understood why the children are retained in the Institution, instead of being bound out in early years. While it is conceded, that no Institution is to be compared to a well-regulated Christian family as a home for the orphan, experience has fully proved that those who are least qualified to assume the responsibilities of foster-parents, are often the most ready to do so. The result is painfully manifest in the history of many orphan children. Notwithstanding the carefulness of Managers and friends, scarcely one in five, thus put out, finds a suitable and really Christian Home. We know this from the testimony of others and from personal observation. Not a few of the children in the Home, had already been in from two to five families. In several instances there was gross and shocking abuse. In most cases, the children had been received not from principle but for convenience, and when inherent sins and neglected habits made them repulsive, they were coldly thrust away. In contemplating the case of such, we could not but understand the language of a poor lad, who, when asked where he had been since his father died, three years before, feelingly answered, that he 'had been knocked about since,' while the scars and seams on his frail person confirmed the truth of his reply!

This provision, therefore, which gives to the orphan a per-

manent home, in which the Church has placed her pastors and teachers and around which her sympathies and prayers cluster, is the purest mercy to the fatherless. Their nurture, education and development are in her hands, and go on under her eye. Every noble trait is fostered, every talent carefully marked and improved, every evil tendency perseveringly resisted, and all the habits of order, industry and piety diligently cultivated from day to day. The child has been adopted by the Institution 'for better or for worse' and the motives of the Gospel and the obligations of the law alike bind its officers to a conscientious fulfillment of assumed duty. How great, in some cases, such a trial of faith and patience becomes, every parent will comprehend; but how necessary, that when death robs the child of its natural protector the Church of the Redeemer should stand in his place and fulfill to him the offices of a faithful and self-denying devotion!.....

THE CHILDREN TO BE CAREFULLY INSTRUCTED IN RELIGION.

To guard against all uncertainty on this vital point, and to secure for the children the benefits of a pure and positive faith, whatever may be the fluctuations of human opinion, or the decline of truth, hereafter, special legal provision is made that the Holy Scriptures and Luther's Smaller Catechism shall be daily taught in their integrity by all who are employed as directors or teachers in these Institutions. The Church owes it to her orphan members to guard them against the perils of error and to instruct them thoroughly in the doctrine and duties of her Evangelical faith. Such instruction, is the richest blessing she can confer upon them, and time and experience alone will fully demonstrate the wisdom and mercy of this provision. In the spirit of the principle involved in this arrangement, the children, with their teachers, attend the regular services of the Evangelical Lutheran Church. As one of the results of this familiarity with the Word of God, we record with gratitude the interesting fact, that the majority of the boys now at their trades, have of their own accord "witnessed the good confession," and are consistent members of the Church.

CHILDREN NOT ADMITTED ABOVE A CERTAIN AGE, NOR THOSE OF VICIOUS HABITS.

It has been fully demonstrated by the experience of both Institutions, that children who are more than ten years of age cannot be received with advantage to the other inmates, unless

in very special cases. In most instances, the habits have become so fixed and the characters so developed under unfavorable circumstances, that it is a work of the greatest difficulty to create in them the spirit of true obedience, or impart to them that home-feeling, without which they become restive and impatient of restraint. The earlier, therefore, children are placed in the Institution, the more certain are they to grow up in all the habits of obedience, industry and virtue.

Nor are orphans of vicious character and corrupt habits received into the Institutions. A fair trial has been made with such unfortunates, but the injury inflicted upon the other children more than counterbalanced the good done to them. The influence for evil which one depraved child may exert upon a whole family, no tongue of man can utter and the officers are unwilling to imperil the principles and morals of the children by the admission of those who are proper subjects for a house of correction. The demands of some persons in behalf of such children are in the highest degree unjust and unreasonable. The Institution is not a prison for old offenders, nor a house of correction for youthful criminals. The same principle which separates them from the family, excludes them from the Home.

For the same reason, those orphans are not admitted who are suffering from diseases, which would injuriously affect the health of the other children. Sympathy for their wretchedness must not inflict their misery upon the rest. Other modes and places of living must be sought, where they may be taken in without peril to others.

Such are some of the leading results to which the Institutions have been brought by the practical working of the past eight years. They differ materially from the details of the original plan, and have been gradually reached over previously formed opinions and efforts, to bring about a different result. On this account they are more reliable, as they are not theories but the teachings of experience, gained in the difficult school of trial and tested by the operation of years.....

In seeking to restore to our orphans a home, the idea of the family relation is constantly kept in view. At the home in the city, owing to the peculiar character of the building occupied and for other causes, the children are not divided but constitute a single family, under the supervision of two of the Deaconesses. At the Farm School however, there is an approximation at least toward a 'family system' of the Rough House

near Hamburg. The boys are classified into families of from ten to fifteen each and are placed under the special care of young men of approved Christian character to sustain to them the relation of elder brothers.

Music and good singing we consider, next to the Word of God, one of the best means of touching the heart of the child. We therefore, teach our boys to sing, and if they do not yet sing beautifully, they do their best, and hope to improve by and by. English and German hymns and songs from different sources among which I mention the beautiful collection of German songs used in the 'Rauhe Haus' of Dr. Wichern, called 'Unsere Lieder.' We are endeavoring to make some of these our own, and hope the day is not far distant when a volume of 'Our Songs,' printed by our boys, will be in the hands of many of our friends.....

A lively sense of obligation to those with whom it has been our happiness to be more immediately associated in the orphan work, will not suffer us to close this report without a few remarks. The hand of Providence has been as plainly manifest, in qualifying and bringing together the required laborers, as in providing the means necessary for the support of the Institutions.

From the commencement of the Home, several of the sisters of the Deaconess Institution have devoted themselves wholly or in part to the care of the children, a service of toil and anxiety which can be appreciated only by those acquainted with the previous surroundings of neglected orphanage. In the day when that which is done in secret shall be rewarded openly, their labor of love and patience of hope will find a glorious reward, in the salvation of many a rescued child, and the eternal benediction of Christ himself: 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me.'

From the organization of the Farm School, in 1854, to the present time, the Rev. G. Bassler has sustained to it the responsible relation of Director and has resided in the Director's house, adjoining the main building. To his fidelity, practical tact, and self-sacrifice, the Institution is largely indebted, not only for its economical management but likewise for the good behavior and general improvement of the pupils. Mr. Bassler is at the same time pastor of the English Lutheran

congregation in the village, the Sunday-school and church of which the children regularly attend.

During the first year and a half, the duties of teacher at the Farm School were discharged by different persons who appeared to have been sent in the very hour of need. In November, 1855, however, the Institution was so fortunate as to secure the services of Mr. G. C. Holls, then principal of the academy in Pomeroy, Ohio, as Head Master and House Father to the boys. Having spent several years in the celebrated 'Rauhe Haus' of Rev. Dr. Wichern, and since then greatly enlarged his experience by teaching, study and travel, he brought with him to his new position qualifications as rare as they are valuable. Entering into the orphan work from principle, he has devoted himself to the welfare of the children with great assiduity and rendered the most important services in developing the inward life of the Institution.

Whatever may have been the anxieties and labors of our position, in the general superintendence of the Institutions, they have assuredly not been more perplexing than the daily duties and cares of these, our beloved associates. Without their valuable aid, little could have been accomplished. The material structure might indeed have arisen, and the outward organization have been made, but the true home-life within would have been wanting. To these our fellow laborers is largely owing the measure of success which has been attained, and with profound gratitude to God we record their capacity, fidelity and self-sacrifice in this holy work, as among the greatest blessings which have been conferred upon the Institutions.

Our sincerest acknowledgements are likewise due to Mrs. Rev. Bassler, Mrs. Holls, and Mrs. Gottlieb, the matron, for the many and valuable services which they have so cheerfully rendered to the inmates of the Farm School, and for their kind attention to the numerous strangers, visitors, and relatives of the orphans.

We would be doing violence to our feelings, did we not, in conclusion, express our great indebtedness to the Rev. H. Reck, of Pittsburg, for his generous sacrifices of time, labor and position in behalf of the Institutions. Though prevented until lately by pastoral duties, from an official connection with them, he has nevertheless, for the past six years, shared largely with us in the unavoidable toil and drudgery of this work. Recently, he has even resigned his church, that he might devote himself

more fully to the relief of the suffering and the fatherless. The assistance, thus rendered, which money could scarcely have procured, was given as cheerfully as it was bestowed gratuitously.

We have referred thus publicly to our associates in the Home and Farm School, not for vain compliment, nor yet merely in the way of deserved acknowledgement, but mainly to remove the impression that these Institutions are the result of individual exertion. All who have been engaged in their establishment and care, have alike given their pains and prayers and toils to the common end.

The Home and Farm School were commenced under the clear conviction that the cause of the fatherless is the cause of God. Our sole reliance was on Him, who had graciously promised to supply all our need through Jesus Christ. The ordinary modes of paid agency were therefore discarded. "Begging" sermons and appeals were persistently refused. Only where it was requested, was a simple statement of the objects and plans of the Institutions made at the close of the service or in the Sunday-school. Collections were seldom taken, and offerings were privately handed in, or were sent to the Treasurer. Every thing was avoided which would mar the purity of Christian faith, or weaken the fervor of that Divine charity, which flows without constraint from love to God.

Going thus forth without purse or scrip, to receive every indigent orphan child of the requisite age and character, the question may be asked, "Lacked ye anything?" After an experience of eight years, we must joyfully answer, "Nothing." Every worthy application has been cordially welcomed. And yet, God has given our children bread and flesh every day, and water from the brook. He has provided them a house to dwell in, such as his own dear Son had not. Every real want has been supplied. In the midst of scarcity and embarrassment, the Institutions could say with the apostle, 'as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things.' What seemed to our impatience, withheld or bestowed only in measure, is now clearly seen to have been for the highest good. It has taught the difficult lesson of dependence upon God. It has led to a simpler faith, and to strong crying to the Lord. It has rendered indispensable the strictest system and economy in the admini-

stration of affairs. It has prevented indulgence, softness and ease among the children. It has resulted in a training, frugal, earnest and manly. Poverty, struggle and embarrassment have been a school whose teachings have been above price.....

The New Home in Germantown, Pa.

Though not connected with the Home or Farm School, by any outward organization, the Home at Germantown, in some sense at least, may be regarded as an offshoot of these Institutions. From their commencement, a lively interest was manifested in their welfare, by the pastor and congregation of St. Michael's Lutheran Church in Germantown, and a zealous band of ladies were associated in laboring for the support of the fatherless. The bread thus cast upon the waters was found again after many days. The relief of parentless children abroad awakened attention to the same class nearer home. The desire was repeatedly expressed by the pastor's wife, to be more directly engaged in the same blessed work, and eight years ago, a dollar was placed in her hands, as the first donation toward this object. Seven years passed away, during which she greatly desired to carry out in faith the thought of faith, which God had put into her heart. But sickness and other causes hindered the realization of this desire. At length God's time came, and every obstacle disappeared. A small house was rented "in the name of the Lord," the necessary furniture procured, and in the early part of March, 1859, Sister Louisa Marthens, with four orphans from the Home in this city, arrived in Germantown, and entered into the humble dwelling which had been selected as the cradle of the Eastern Home. In the short space of eight weeks, seven new orphans were received, and the services of a Matron having been secured, our sister and her little charge returned to Pittsburg. Since then, the progress of the new Institution has been as rapid as it is gratifying. The principles of the Home and Farm School have been adopted, and have been found, on trial, to meet every want. A Board of Managers, consisting of two ladies from each Lutheran Church in Philadelphia, with a Directress, superintend its affairs. Thirteen orphans now compose the family, and a fourteenth has been sent to the Farm School at Zelienople. A small rented house has given place to a larger one of their own, which, with its extensive grounds has been purchased at a cost of seven thousand dollars and of

which nearly two-thirds have already been paid. While we pen these lines, the orphans are removing into their new home.

The Orphan House in Germantown, though not under the same management as the Parent Institution, is one with them in principles, aims and plans. No emulation exists between them, but to excel in being helpful to each other and to the fatherless. The boys of the new home, for the present, are sent to the Farm School, on arriving at the required age, just as they are transfered to it from the Home in Pittsburg. Its future history is with God, who hath called it into life, and whose shall be all the glory for its success."

The Treasurer's report, read at the same time, closes with these words: "The report is earnestly submitted with the single remark that the important and laborious services of the Rev. W. A. Passavant have, from the commencement, been given to both Institutions without charge. He has from the beginning refused a compensation and has thus, in addition to his generous personal donations saved the Institution many thousands of dollars in salary."

In the above interesting and full report, Mr. Passavant has not recounted all his trials. Doubtless among the sorest of these was the fact that many of those on whom he had counted for encouragement and support not only wavered and discouraged but positively opposed him. So, when about to purchase the first thirty acres for the Farm School, a warm and valued friend remonstrated: "Why Mr. Passavant, do not do it. Just think! flour is eleven dollars a barrel and potatoes a dollar and a half a barrel." "Yes, I know it," he quietly answered, "but God wants me to begin or He would not have sent me these poor children to care for. The Lord will provide."

Probably nothing hurt him so much as the decided opposition of his good mother. To this we shall refer later.

Certainly, one of the most highly prized donations for the orphan work in those early days was a gift of twenty-five dollars sent, at the request of young Mr. Krauth's wife on her dying bed, by the broken-hearted husband.

Nov. 8, 1861, a fire broke out in the building used as the Girl's Orphan Home in Pittsburg. While the building itself was saved, the contents were almost entirely ruined. This meant new anxieties and labors for Dr. Passavant. The event, however, served also to bring out anew the sympathies and charities of many friends.

THE ORPHANS' FARM SCHOOL, ZELIENOPLE, PA.

At the opening of the new year, Mr. Bassler took upon himself a considerable part of the duties which Dr. Passavant had hitherto performed. Mr. Reck, at the same time, was made Director of the Home in the city. This took another load from the shoulders of Dr. Passavant. He still remained Director of the Deaconess Institution and of the Infirmary. He still had the responsibility of raising the supplies for all three Institutions.

In December of the same year a worse calamity than the one in Pittsburg befell the Farm School at Zelienople. Of this Mr. Passavant writes in the Christmas number of the paper:

"'Our holy and beautiful house' for the fatherless, the object of years of anxiety, toil and sacrifice and the cherished 'home' of our orphan boys, 'is burned with fire.' The destruction is complete. Already on the evening of the sixth the entire north wall, notwithstanding its great thickness, fell carrying with it most of the interior walls, while those that remain are so much injured that they cannot stand. So intense was the heat, that the stone foundation in certain places is burnt and broken up as if a battery had played upon it for hours.

"Of the origin of the fire, nothing certain is known. The most probable supposition is that it was caused either by a defective flue or by too close proximity of some timber to the chimney through the carelessness of the masons. When first discovered at ten o'clock on the morning of the sixth, smoke and flame were breaking forth from the eaves of the entire roof. In a few moments more the cupola was in a blaze, and shortly after, the bell came down with a fearful crash. The children were at the time in their family rooms, practicing singing under the direction of the 'Brothers,' and were at once removed to a place of safety. As the wind blew a perfect gale, all hope of extinguishing the fire was abandoned and every effort directed to save the furniture, clothing, etc. on the lower stories. In this good work, the teachers were most nobly assisted by the people who came from the village and vicinity. Some of these even risked their lives in saving property, and ceased their exertions only when their retreat was cut off through the doors and they were obliged to escape from the burning pile through the windows. Their reward was the consciousness that by their united exertions more than half the furniture, books, clothing and bedding were safely brought out and that although most of the winter provisions and stores were unfortunately con-

sumed, yet that not a few valuable articles were rescued even at the last moment which are of essential service in this our time of need.

"When all was over, the sight which was witnessed around the Director's house, drew tears from many eyes unused to weep. In the foreground were the blackened walls and smoking ruins of the once beautiful Farm School. The gardens and play grounds were covered with furniture, boxes, bedding, books and clothing. The Director and House father with their households, the brothers and their families of fifty-five orphans, and the various helpers in the work, looked sadly on the scene and seemed for the first time to realize their loss. The poor children appeared to feel it most deeply. Once before in their young life had they been bereaved in the loss of both parents and a home and now for the second time their 'home' was gone! Whither were they now to go? What were they to do under this new and appalling calamity? Many wept as if their hearts would break. Others brushed away their tears and addressed themselves to the duties of the hour. In a short time, wagons were sent by the villagers and all were engaged in removing the scattered furniture and clothing to the neighboring barns and houses. So general was the sympathy felt for the children that they were taken into the families of the citizens and treated with great kindness. On Sunday morning at 8:30 o'clock they reported at the Director's house and in their weekday clothes went as usual two by two, to the village Sunday-school. That Sunday was a sorrowful one and will never be forgotten by those young friends.

"Immediately after the fire, a messenger was sent to us at Rochester, twelve miles distant, and after church on Sunday morning we at once went to Zelienople. We found the friends weary and downcast, but after the rest of the night calm and hopeful. Though their 'flight was in winter,' and difficulties seemed to thicken around their path, we rejoiced one with another because of our remaining mercies. The preservation of life was a cause of special thanksgiving. The merciful exemption from all accidents was another. For the first time, we realized that ' the life is more than meat and the body than raiment.' But a cause of the most devout gratitude to God was that no moral calamity has befallen the Institution, no breaking down of principle, no denial of faith, no dying out of love to Christ and to those 'little ones who believe in Him.' If we wept together,

it was not tears of earthly sorrows because of the destruction of property or the discomforts and embarrassments of our altered circumstances, but tears of thankful joy that we have been together kept by the power of God from the great moral calamities which, but for His preserving grace, might have long since overwhelmed both us and the work of our hands.....

"The amount of our pecuniary loss by the fire, without counting the cost of temporary shelter and the increased expenses of living, may be set down at twenty-five thousand dollars. On this there is an insurance of ten thousand dollars, which it is expected will be paid after sixty days. It is very desirable that this sum should at once be increased to twenty-five thousand dollars so that preparations for enlarged accommodations may be commenced without unnecessary delay. We are deeply grateful for the sympathy which has already been manifested from various quarters and believe that with the divine blessing this amount can be obtained.....

"In reply to the inquiries, where are the children and what are they doing? we would state that a number of them are yet very kindly entertained by the friends in the village of Zelienople, while the remainder are living for the time at the Academy in the family of Prof. Titzel and at the Director's house with the family of Rev. G. Bassler. The number of inmates at present, in the dwelling of the latter alone, is twenty-seven, and three several times must the table be spread at each meal in order to accommodate them! We deeply sympathize with all concerned, in the discomforts and inconveniences of their station, but rejoice that they bear up nobly under this trial. The erection of the plank 'Barracks' goes on slowly owing to the great difficulty of getting workmen. The hauling of lumber twelve miles over the winter roads is also a difficult undertaking. So far as employment for our boys is concerned, there will evidently be no lack. The cleaning away of the rubbish, and especially of between seven and eight hundred thousand brick from the walls of the old building, will require much time and toil. A commencement has been already made at this time, but after a week's work, it seems scarcely commenced. It is hoped that in a few days more several of the temporary houses will be up and that when the scattered children are once more arranged in their accustomed family order the embarrassment will gradually cease to be so painfully felt. For the present, it is evident that no additional orphan boys can be received, the friends at Zelienople

having their hands full of difficulties both from without and from within. They deserve the sympathy and co-operation of all good men, for the loss is most inconveniently felt in the domestic affairs of the Institution."

On the occasion of a visit to Steubenville, Ohio, Dr. Passavant was invited to address the students of the Young Ladies Seminary of that place. At the close of his address, the principal, Rev. Mr. A. M. Reed requested him to say something to the young ladies of his work for the orphans, which he did in his usual, happy way. A week later, he received this letter:

"Please find enclosed my check for twenty-five dollars, the amount of a collection the young ladies have made for the orphans under your care. It is their own free-will offering. What was said has evidently reached their hearts, and they begged me to let them do something to help along this noble cause. This I am most happy to do, and now send the result. May God abundantly bless you, in your efforts to ameliorate the condition of the poor and afflicted. In the best of bonds."

Of the cost of keeping the Home and Farm School, he writes:

"Some may be disposed to ask, have not the expenses of the Institution been met during the past year? We answer frankly, 'Not by one half.' If anyone is curious to know what it costs to keep up two institutions, with some eighty or more orphans, let him take a pencil and figure it out. For example, look at one item of food. There are on an average, at least three barrels of flour consumed every week, making in the course of a year, say, one hundred and fifty barrels! If flour costs but six dollars per barrel, and it is often much more, lo! here is the flour of nine hundred dollars! Now, let it not be forgotten that man 'does not live by bread alone,' and anyone can estimate the cost of clothing, shoes, feeding and schooling of such a troop of youngsters who have good appetites, are growing finely and, like all active children, are 'hard on clothes'! If anyone is fond of figures he can count up the donations of the past few weeks and he will see what proportion of the whole is gone to pay the flour bill alone! We hope no one will be frightened and give up in despair. It is but a little thing for God, who careth for all, to provide for his fatherless ones. Let us rejoice that we are permitted to bear our part in this blessed work, and

may the bread we thus cast upon the waters be found again after many days!"

Dr. Passavant was generally averse to soliciting State aid for his institutions. He wanted them supported by gifts prompted by love, and felt that State aid would dry up the fountains of true benevolence. In 1864, however, some of his friends secured a grant of $5000 for the Orphans' Farm School. Of this he writes to Bassler:

"You have seen by the papers that the Legislature agreed to give us $5000 for the Farm School. This was wholly without any effort on our part and we have submitted to it as from the Lord. It has, however, completely stopped my subscriptions here. For six weeks I have not been able to ask for a dollar. My suggestion to you is that we appropriate this sum for the purchase of additional land."

The Doctor had many encouraging and comforting compensations for his unselfish labors. Incidents like the following were always appreciated. They were more highly prized than riches or worldly honors. They brought what gold could never bring. Outside of the consciousness of God's approval and blessing, these evidences of appreciation and accomplishd good were the joys of his life. He was human enough to appreciate appreciation. We submit these incidents which show:

What Becomes of Our Orphan Boys.

"In looking over a bundle of letters from some of our dear children, the thought occurred to me that if some of our kind friends could read short extracts from a few of them, it would be of interest. Frequently the question is asked, 'Do you ever hear anything of the boys after they go away?' 'Do they ever write?' 'Do you know what they are doing, or where they are?'

"How comforting to us and satisfactory to benefactors to read: 'Ten years ago I left your institution, and look back on the days spent there with pleasant memories. I would like to hear again from my home: this is my purpose in writing. My race being in a crude state of civilization and needing the teachings of Christianity, I speak in behalf of them. Bordering the county, in which I live, my people live in a wide territory reserved for them by the United States. Missionaries are working among us, but I speak for more help. In knowing the Lutheran church and what it is composed of and having been taught its tenets, I could lend aid to the work among my people, and

fruitful ends might be attained.' This is from an Indian boy who is now studying in a lawyer's office in Nebraska.

"Another writes from Ohio, who is a photographer and copies pictures in colors: 'It has been a little over five years since I left the Home. Although but a short time, many changes have been wrought, and things are not what they seem to be; 'old things have passed away, and all things have become new.' My wild, rambling notions enticed me to wander into the world to seek its pleasures, but worldly pleasures would not suffice. Something whispered to me that my mission was to be more than a sailor, and often when ridiculed by my companions for not joining them in their wrongs, and when far from friends and home, and among those who scoffed at religion, even then the good Spirit followed me and kept knocking at the door of my heart, and I have found that God is more willing to forgive than we are to be forgiven. The world I found to be cold and friendless, so different from what I expected, but each conflict and trial has brought back more vividly the good advice of my kind superiors which was so often disregarded and unappreciated at the time. The parental care and training which I received can never be forgotten, and when I look around and see the condition of so many who have been brought up carelessly, I feel grateful to my Heavenly Father that He took me and placed me among Christian friends to receive Christian training, which is worth more to me than anything the world could give.'

"Another who is working on a farm in western Pennsylvania expresses his regrets that he was not more studious while in school. 'I miss it now. I think it so strange, something always seems to restrain me; I mean in this way: One evening I went down to the store, and some of the boys bought beer, and they tried hard to get me to drink, but I would not touch it. I never will drink a drop. Something always keeps me back, some Scripture text comes into my mind, and I don't forget them easily.'

"Another dear child, under date of January 13, 1889, now engaged in teaching school in Kansas, writes thus: 'There is no church here, and the first week I taught here the children coaxed me to start a Sunday-school. I tried to discourage them, but they insisted, and brought me money to send off for

needed material, and when we met the first Sunday the schoolhouse was full of children, and not an adult beside myself. I felt quite nervous, but I asked God to guide me what to do, so we sang several hymns, read the Scriptures, had a prayer, and then I told them to come again next Sunday and to be sure and bring their parents along, which some few did. Every Sunday we have from thirty to forty-five scholars in attendance. I am fond of the work, I love Jesus better than my life and will work for Him, for it is my chief pleasure. The people here are from the New England States, and are not churchly.'

"And here is another: During the absence of the Editor at the Wartburg Home, near New York, a gentleman called at his house and introduced himself as a brother of a family of four Swedish orphans who had been received into the Home in this city in the first year of its history, and who remained here until they grew up and went forth to positions of usefulness and respectability in the West. Disappointed as he was at not meeting us, he yet remained in pleasant converse with our family and expressed his unaffected gratitude to God at the loving Providence which had watched over the younger children who were cared for in Pittsburg, and the elder ones who continued on their way with a company of Swedish emigrants. These, on being discovered to be in the greatest want, were provided with food and the needed means to take them to Chicago, and a Swede who spoke English was sent with them to protect them from a worse fate than that which threatened them here. No one could be more grateful than this worthy man. He had been to the Outer Depot in the Fifth Ward to find the old shed, where in absolute poverty a company of forty poor Swedish emigrants had waited and prayed to God for deliverance. Then a boy of twelve years of age, he remembered the dreadful fast of thirty-six hours, the despairing cries of hungry parents and starving children for bread, and the scenes which followed the arrival of one with an interpreter, and the ample supply of food, the separation which quickly followed from his brothers and sisters, the taking of the Chicago train and their arrival there. He supposed that we had done it all, and he looked upon us almost as an earthly savior. But he was mistaken in the person who really did it. This was only one of the many merciful acts of the late George Weyman, Sr., whose services and sacrifices, under God, bore so important a

part in the establishment of the English Lutheran Church of this city. When the children were brought to us, all the necessary arrangements had been made for the comfort and removal of these helpless immigrants, and the poor people soon went on their way west rejoicing. In this and numberless other acts of mercy 'the work' of this unobtrusive but really great and good man 'follow him,' and though he rests from his labors, he yet lives and labors mightily for God.

"The Swedish gentleman in question is now at the head of a large manufacturing company in a western city. He is also an officer in a leading Swedish Lutheran congregation of the Augustana Synod, which on next Sunday will dedicate to the service of Christ the largest and most costly Swedish Lutheran church in America. What an illustration this of the importance of caring for the poor, the fatherless and the stranger within our gates! Alas! that through our neglect of Christ in the persons of His suffering ones we not only lose the riches of faith and the vast capabilities of good which are found in men, but that we lose the presence and fellowship of Christ who said, 'Inasmuch as ye did it unto the least of my disciples, ye did it unto me.'"

CHAPTER XI.

LIFE AND WORK IN PITTSBURG.

We return to the life and work in Pittsburg. Mr. Passavant was still pastor of the now large and widely scattered English Lutheran church. That church had become a fruitful mother.

In Birmingham a large corner lot had been secured on Carson Street. A neat brick chapel had been built, called Grace English Evangelical Lutheran Church. The Rev. H. Reck became the first settled pastor. He made his home with Mr. Passavant and, in addition to his pastoral labors, assisted on the *Missionary* and as chaplain of the Infirmary. Mr. Passavant in turn assisted in raising funds for the building of Grace church.

In Allegheny a frame chapel was built on Liberty Street where Mr. Passavant, with the assistance of his members, gathered a Sunday-school and organized a congregation called Trinity English Lutheran church. Of this church the Rev. Mr. Göttman became the first settled pastor.

In Manchester a Sunday-school and congregation had been gathered by Mr. Passavant and his peopele. A lot had been secured and a chapel was in process of building in 1850. When it was under roof and paid for as far as finished, a hurricane blew it down. It was never rebuilt but after many years Emanuel English Lutheran church took its place.

In East Liberty a lot was secured, a Sunday-school and congregation gathered, and the Rev. J. K. Plitt became the first pastor. Christ and Bethany English Lutheran churches are there to-day as a fruit of these early efforts. Out of Christ church has grown an English Lutheran church at Wilkinsburg.

In 1853 several acres of ground were secured near the mouth of Chartier's Creek, and Mt. Calvary church was erected on it. This church in after years became the basis from which a young pastor operated on the Allegheny side, built Mt. Zion church and congregation, started the work of Memorial church,

regathered and reorganized the remnants of the abandoned St. John's church out on the Perrysville Road.

Under Mr. Passavant a Sunday-school was also carried on in Bayardstown and another in Lawrenceville. For want of proper support these were afterwards abandoned.

In that old Seventh Street church the Pittsburg Synod was organized, mainly through the efforts of its young pastor, in 1845. In it the first collection was taken for the first Protestant hospital in the United States. In 1850 the first American deaconess was solemnly set apart for the ministry of mercy within its walls. Her name was Catharine Louisa Marthens. She had been catechized and confirmed by Mr. Passavant. From his lips she had heard the story of the blessed work of the Kaiserswerth deaconesses. She was present when the four sisters from Kaiserswerth were consecrated by Pastor Fliedner. When the hospital was opened in Allegheny and no means were at hand she heard how her pastor and student Waters had washed and nursed the first patients. Her heart, warm in its first love to the Saviour, moved her to offer her services, and she became the first regular nurse. She helped to nurse the first cholera patients. She was present when the house was mobbed and stoned as a "pest house." She stood by her post, moved with the patients to Lacyville, and became the first nurse of the Pittsburg Infirmary. She became the first matron of the Pittsburg Orphan Home. She took the four orphans from the Pittsburg Home to the new orphanage in Germantown, and helped to set that institution of mercy going. She afterwards became the Matron of the Girls' Orphan Home in Rochester, Pa., and in later years was the Matron and guiding spirit of the Passavant Hospital in Jacksonville, Ill.

We return from this tempting digression to the First church. Within its walls the Pittsburg orphans and the deaconesses worshipped. The first missionary to Texas, through whom the Texas Synod was afterwards organized, was commissioned in this church. The same is true of the first missionary to Canada, out of whose initial labors the Canada Synod grew. The German congregation, of which Rev. Wm. Berkemeier became pastor, was organized in the lecture room of this church. Here the first subscriptions were gathered for

the erection of the first Swedish churches of the West. Here, also, several thousand dollars were subscribed to send Pastor Hasselquist to Sweden and to pay the passage of students and missionaries secured by him from Sweden to America to labor among their scattered countrymen in the West.

What a history! What a fruitful church in the years when that consecrated man was its pastor! And all this while he was carrying the many burdens of Synod, of struggling missions, of poor and discouraged pastors, of debt-laden academies and institutions of mercy. How could he do it? We know not, except that, like Luther, he always joined prayer with his labors and prayed most when he had most to do.

In 1851 he informs his mother how he divides his time. He spends his forenoons at home in private devotion, correspondence and study. At one o'clock he goes down to the city, gets his mail from the post-office, goes into the office of Mr. Weyman and remains there for an hour or two to receive persons who desire to see him. While waiting there he looks over his mail. The remainder of the afternoon he spends in making short calls, first of all on the sick, then on the careless and on those who need special counsel and encouragement. If there are evening meetings or services, of which he had a large number, he takes his supper in the city and does not go home until after these services.

Of his home life during these busy years we shall again let the eighty-year-old Mrs. Passavant tell the story in her own artless way:

"We were now living in Lacyville, which was then in the country. There we occupied in turn three houses in sight of each other. In one of these houses the first two children, a daughter and a son were born. The Rev. Mr. Reck was living with us and assisted Mr. Passavant. The Infirmary had now been opened near our home. How well do I remember the coming of Pastor Fliedner and the deaconesses. Their stay at our house was an event never to be forgotten, and was much enjoyed by the family and the many visitors who there called on Mr. Fliedner. Our house was a stopping place for ministers of all kinds, Germans, Swedish, Norwegians and others. In fact, all kinds of people found out where the English Lutheran minister lived, he being at that time the only one in the city.

All were made welcome with true Christian hospitality. In our second house in Lacyville another daughter and our lovely twin boys were born. What a joy came with this precious gift. They were solemnly dedicated to God in baptism, as were, indeed, all our beloved children. This was a busy family. The father had the care of the many outside interests connected with the institutions and the missions. The mother had the large family to look after, with the care of the home and its many guests. Our love was unselfishly bestowed on all, especially on these precious children committed to our care. In all our labors we found the blessing of God resting upon us and upon our interests, to the glory of His grace.

"Time moved along and brought increasing cares and responsibilities. We moved to another more beautiful place in sight of the one we had occupied, which had large grounds, fruits and flowers and a stream of water to add to its charms. Here the family was visited with scarlet fever; every member had it except the parents. The lovely eldest daughter, ten years of age, was taken to her heavenly home. Truly a saint fit to enter the blood-washed throng. She had longed to depart and to be with Christ. This was the consolation of the heart-broken parents. The anxious solicitude as to the life of two others, a son and a daughter, whose lives were hanging in the balance, drove the parents to cling more and more to their heavenly Father. They had to learn to say in broken words, 'Thy will be done.' All the sick were restored to health. By and by another son was born, and many happy days came again to this sweet secluded home.

"When Mr. Krauth became pastor of the church he lived quite near us and was a frequent guest in our home. He was very much beloved by the children. The departed daughter had been a special favorite of his."

Mr. Passavant always made much of Christmas. He fully appreciated the true Christmas spirit which had ever been manifested and implanted in his parental home. At this blessed season he had a special thought and care for the sick, the sorrowing and the suffering of every class. The lonely and sick patients in the hospital wards were made glad with true Christmas cheer. A tree was set up in each ward, filled with presents and candles. On Christmas Eve the tree was lighted. A short

and sympathetic service was held in which the symbolism of lights and presents was made to set forth God's unspeakable gift to poor and suffering humanity. Then the presents were distributed amid the smiles and the tears that suffused the pale and wan faces on the couches of pain. These Christmas Eves in Passavant's hospital wards were never forgotten. To many a careless, hardened, homeless one they brought back memories of purer and better days and became the turning points toward a better life.

Of a Christmas in his own home and in the church he writes his mother:

"After I came home from the Infirmary service we had our own tree. It would have made you weep for joy to see the delight of the children as they capered with Mary over the room, Jinny, with her doll, etc., and the professor (one of the boys) running away from his top, which he said was a 'humming bird trying to catch him.' I believe all enjoyed themselves most heartily, from Mr. Muntz down to the youngest of the family.

"At ten o'clock on Christmas morning we had service in the church, Mr. Plitt preaching for me, after which I examined my class of eighty children before the congregation, sang several hymns and then presented each one with a little book containing a text and verse for every day in the year. Mr. Plitt and Mr. Rodell (the new missionary of the Birmingham mission) took dinner with us, and we enjoyed ourselves greatly in each other's society. A visit to a poor unfortunate German in jail and services with the patients in the evening closed the day. It was a pleasant and, I trust, not unprofitable Christmas."

Mr. Passavant was loved most sincerely by his people. They showed their love especially at Christmas time. But at all times, indeed, he was the recipient of gifts of love; many of them quite costly and all highly prized for the sentiments that prompted them. He keeps his mother informed of these tokens of love.

Of the early trials and deliverances of the Infirmary Mr. Passavant wrote his mother:

"I am almost afraid to say anything about the Infirmary, for one day we are exalted and then God shows us who and what we are. I could, however, fill this sheet with pleasing and

encouraging instances since I last wrote. On Friday evening last, as I had just returned from the Infirmary and was asking Eliza to lend us a few comforts till we could get some more made, a dray stopped at the door with a package, and on opening it, how was I rejoiced to find ten most beautiful blankets, a present from Father Rapp, of the Harmony Community."

He was always averse to the publishing of these wonderful deliverances. Had he published them all, we should have a record no less remarkable than that of George Muller, of Bristol. He experienced the most signal answers to prayers. He has left us the accounts of only a few, and even of these he speaks apologizingly, as it was against his nature to parade himself before the public. In the *Missionary* for January, 1851, he gives this account:

"'The Lord will provide.' This sweet truth is every day made good in the history of the Infirmary. Humanly speaking, the support of a family of more than thirty persons without any vested funds is a serious business; but so wondrous are the resources of God that, like the disciples whom Jesus sent forth without scrip or purse, it has never lacked. The promise of the Lord has been daily realized, and their bread and water have been made sure. In so many ways, the most unlooked-for and remarkable, does God provide, that unbelief is rebuked, and distrust would seem to be the most unnatural of sins.

"Here are a few instances, out of many similar ones, of the way in which God provides. The cellar is empty, the treasury exhausted, twenty-five patients in the house, and other sufferers are seeking admission. Coming home in the evening we find the passage filled with bags, potatoes, apples, flour—two dray loads in all. The next day a canoe load of potatoes comes from Neville Island, nine miles below the city. It is the close of the year. The first of January is approaching, the time for settling accounts; bills are sent in for bread, medicine, coal, and other necessaries of life, and these must be paid; but the Lord knoweth that we have need of all these things, and He provides. One day a gentleman in passing presses a five-dollar note into our hand. Coming home, a letter with ten dollars is on our table. Calling at a store on business, a merchant, unasked, makes a donation of one hundred dollars. Going to church on Christmas morning, two ten-dollar gold pieces are

handed us from the boarders at one of the hotels. A gentleman, almost a stranger, obtained a number of annual subscriptions and calls to communicate the names.

"Nor may we overlook another remarkable instance of the same kind. The Institution is three thousands dollars in debt on the Infirmary building, and a payment of one thousand dollars is just due. But for this, also, the Lord provides. A society of ladies brought one hundred dollars as the proceeds of their labor during six months, and on last week gave a festival which realized four hundred dollars more. So kindly did the public smile upon this effort that multitudes could not obtain admittance into the hall; and at the urgent request of many of the citizens it will shortly be repeated, and an attempt will be made to wipe away the whole remaining debt.....

"The want among us, in carrying forward the cause of mercy and religion, is neither means nor men, but faith in God. Oh, that we believed our Father's word: 'All things are possible to him that believes.' "

In the beginning of 1852, to the great joy of Mr. Passavant and the small force of sisters, a new deaconess arrived from Kaiserswerth. She had been an orphan in an asylum in Frankfurt where she had been maintained by one of the Passavants still living there. He had sent her to Kaiserswerth and had also influenced her to come to the Pittsburg Institution.

During his whole eventful and eminently useful life Mr. Passavant often said that he wished that he might have ten lives instead of one, when he saw the amount of suffering and need around him. The hill above Pittsburg, on which the Infirmary was located, was being settled more and more with colored people. He was often moved with compassion for them when he saw their poverty-stricken homes, shiftless, thriftless lives, their easy virtue and how readily they became a prey to the sins of the flesh. Could not something be done for them? Could he not do something? He never could carry out all his benevolent intentions, but it is interesting to note them as they throw an additional light into his wonderful nature. To his young Baltimore friend, Miss Carolina Super, he writes in a letter in which he expresses the hope that she may yet see her way clear to give herself to the holy calling of the ministry of mercy, which letter had a decisive influence in winning her finally for the cause:

"The Deaconess interest is gradually extending itself more and more. By spring we design to open a school of an industrial character to educate some of the many poor colored girls who live in the neighborhood. Many of these poor unfortunates grow up to a life of infamy for want of an honest way of making a livelihood, and we hope to be able to do much good to this unfortunate class."

In 1850 Mr. Passavant sent twenty-two dollars to Pastor Esbjorn to help send a Swedish student to Capital University, Columbus, Ohio. The student was young Norelius, who is, at this writing, the venerable president of the Augustana Synod.

In the spring of 1852 Mr. Passavant visited the Ministerium of Pennsylvania and made a strong plea for assistance in the work in Canada and Texas. This plea brought in about four hundred dollars in cash and permanently interested the Ministerium in these missions. This trip also won many friends for his Infirmary and Orphan Home.

Here is his own account of an interesting trip to Gettysburg in the spring of 1853:

"My trip to Gettysburg was a very agreeable one, especially as I met Rev. Dr. Schaff on the way, with whom I had the pleasure of traveling to Chambersburg, where his family was staying during the vacation. In Chambersburg I went at once to the Lanes, where I found one of my members, Thos. H. Lane, of this city, and received such a welcome as made me quite at home. As the services at Gettysburg were to be at three o'clock on Wednesday afternoon, and the stage did not run in time, one of the friends made up a party and drove me along with them in a carriage, so that we got there in good time, to the great relief of Asa Waters and many others who had given me up for lost, thinking that I would come by New York and Hanover. The exercises went off 'as well as could be expected,' and although I was not satisfied with the performances, there seemed to be a grand satisfaction on the part of professors, visitors and students, so that I feel more comfortable than I had hoped. The commencement took place on Thursday and was truly an interesting occasion. The young men, and especially Asa, acquitted themselves well, and the Institution appears to be in a flourishing condition. After so many years of absence my intercourse with the professors, and particularly

with Prof. F. A. Muhlenberg, of Lancaster, (who was a student at Cannonsburg when I first came there), was very agreeable. I was to stop with my old friend, Aunt Polly Geiger, who formerly lived at Fountaindale, and has ever been a true friend to me, amid all the changes of time. There were quite a number of old acquaintances at Gettysburg whom I had not met for many years, so that on the whole, although I was there but a short time, I had many opportunities of social and familiar intercourse with old friends.

"On Saturday I took the stage for Hanover, thence by the New York Railroad for Baltimore, where I arrived, quite unwell, by eight o'clock in the evening. It seemed that I had taken a severe cold, and on Sunday morning I was so ill that it was with difficulty that I got up and went over to the chapel; but the surprise and excitement occasioned by seeing such an elegant and costly church, together with all the associations of the past, broke the fever, and I was able to preach in the afternoon. The services were quite interesting and instructive, and it was a day long to be remembered by all present. It is truly wonderful how those poor people have risen out of obscurity, and that mainly by the labors of one man, my dear friend Wysong, who is still as faithful and persevering in the school and church as when I was yet there. It was with great difficulty that I could tear myself away from the old friends whose affection is still touching in the extreme. Fearing the night air, Uncle John drove me out to his home immediately after the afternoon services. In the evening Dr. Morris again preached to a crowded house. Monday and Tuesday we devoted to visiting old friends both at the chapel and at Oldtown, so that there was no time lost. In the intervals I labored some for the Pittsburg Orphan Home and was tolerably successful. Owing to the rain and George Walters not coming in on Monday, I did not go to his place in the country but drove out again with Mr. Hewes on Tuesday night, taking supper at Margaret Downing's and spending the evening. I also baptized their youngest child, a solemn and deeply affective occasion, in view of their second affliction and the death of their little boy a short time before.

"The friends were very cordial, indeed, and I enjoyed myself much among them. On leaving, one and another un-

solicited gave me donations for the Home. And this reminds me that I ought to mention that there is but one feeling on this subject among all our people in the East. They seem to feel that they are alike interested in its prosperity and are disposed to do everything in their power for its establishment. Even those men who have hitherto stood aloof are gradually coming over and take collections for its support. Unto God be the praise."

Mr. Passavant had two great sorrows in the year 1853. His father, Philip Louis Passavant, who for years had been the most influential citizen of Zelienople, died in Christ and in peace, April 15, in the 76th year of his age. He had come to Zelienople in 1807 and had established the first store in the town, which he had carried on until 1848, when he sold it to his son Sidney. [11] During his long life in Zelienople he had been an unobtrusive and quiet helper of the saints. Again and again he had come to the relief of the churches, missions and institutions of his son. He had also been a succorer of many of the poor of the community, who were among the sincere mourners at his funeral. He was laid to rest in the Passavant lot in the beautiful churchyard, the grounds for which he had presented to the Lutheran Church. A modest marble monument with suitable inscription marks his resting place.

Burdened as the young Mr. Passavant was with the cares, sorrows and sufferings of others, with debts and financial burdens, he felt the loss of his father all the more. But he knew where and how to find comfort and strength, and sorrowed not as others who have no hope. After the funeral he plunged again into his work and buried his own grief in his efforts to relieve the woes of others.

During the same year two of his Kaiserswerth deaconesses were married, and he lost their sorely needed services. What wonder that in his sore straits he felt deeply disappointed? In his distress he wrote a letter of grievance to Pastor Fliedner. This large-hearted man replied in a kindly letter, endeavoring

[11] This Sidney was at this time working in a store in Pittsburg. He remained in mercantile business all his life. He was a founder and a pillar of the English Lutheran Church at Zelienople. He was known far and wide for his business integrity and liberality. All through his long and prosperous life he took a deep interest in and liberally assisted in all the charitable work of his brother William.

to comfort and reconcile his young friend. He assured him that such cases occur and will occur among deaconesses, that they have them in Kaiserswerth, also, and that when a sister becomes enamored (*heirathslustig*), it is best to let her go with a benediction. The number of deaconesses was thus reduced to four.

Of the work of the deaconesses in the Infirmary and elsewhere we find this account in the *Missionary*, June, 1853:

"Hitherto the principal labor of the Sisters has been the care and relief of the sick. For this purpose a hospital has been established, grounds purchased and the building erected, which offer every accommodation, comfort and facility in the treatment of the suffering. There are forty beds in the Infirmary, though the number of sick is generally from twenty-five to thirty. During the past year the number of patients received was one hundred and eighty-five, making a total of nine hundred and twenty-seven in the four years since the Institution was commenced. In this large number almost every form of suffering finds its representative, and some of the combinations of disease, wretchedness and want could not be described in human words. In the language of the last report: 'To those reared amid the comforts of home, and unacquainted with the trials which sickness and poverty bring in their train, it is difficult to convey a proper estimate of the usefulness of such institutions which provide shelter and healing for the shattered body and seek by the offices of mercy to shed upon the chafed and wearied spirit, the peaceful light of the religion of Jesus. It is not merely, nor even mainly, by the number of patients cured or relieved that their importance is to be estimated. The moral and spiritual results are the true tests, and instances are constantly occurring which more than reward all the toils and pains which have been endured for the many, who, though restored to bodily health, go away apparently without one thought of Him who healeth all their diseases and crowneth their lives with His goodness.

"In addition to the above about forty have been nursed by the Sisters in their own homes in this vicinity and other places, principally in the cases of cholera or other contagious and dangerous diseases. The greatest gratitude has been manifested by those relieved under such circumstances; for in not

a few instances had the nurses fled, and neither love nor money could procure the necessary assistance.

"A second field of labor has been among the female prisoners in the Western Penitentiary, located in Allegheny City. Owing to the pressure of duties among the sick, these visits have frequently been interrupted, but they were always thankfully received by the wretched inmates, and, it is hoped, have not been entirely in vain.

"A third field of labor has been among the orphans. Within the last twelve months several of the Sisters have been wholly employed in this department, and quite a family of orphan children have been gathered together under their care. A small farm has been purchased, and buildings are being erected to which the larger boys will be removed, while the girls and smaller boys will remain here under their entire control and instruction. The number of the children is constantly increasing, so that more laborers are needed for this department.

"A fourth class, for whose relief something has been done, are aged and friendless females. Two such aged people, one in her ninety-second year, have been received during the past year, but owing to other duties all other applications have to be refused. Until more laborers are raised up it is clear that nothing further can be done in this respect.

"All this has been accomplished under God by a mere handful of Christian women associated with their pastor in endeavoring to carry out the merciful precepts of the Gospel. If our small number were doubled or trebled, how much more might be done! What is requisite to such a service is not brilliant talent or romantic zeal, but, first of all, devoted love to Jesus Christ; secondly, good common-sense; thirdly, vigorous health of body and mind, and, fourthly, a mind for the work. Not a few persons have come recommended by their pastors who were totally deficient in several of these respects, and after a short trial had to be refused. The Institution is a simple society, all living in community and working by the same rule. No vows are made, and no binding force requires the members to continue longer than they feel it to be their duty. But a field of usefulness is here open to Christian females who have a mind for the work of the Lord, and who, like Phoebe of old, would be 'succorers of many.' To such we give a cordial

invitation to enter this service. We invite them to visit the Institution and to make themselves familiar with its character; the probationary period will give them an opportunity to prove their own feelings and enable the Institution to judge of their fitness for this service. We ask our pastors to second our feeble efforts and help these women who labor with us in the Gospel. We trust that parents, instead of dissuading their daughters from entering such service, will lend their approval and counsel. Truly the harvest is great, but the laborers are few. In believing obedience to the command of Jesus, we will pray that He would send forth more laborers into the harvest."

In July, Mr. Passavant made a missionary trip to Canada and helped to organize the first Lutheran conference there. We present two short extracts from his report:

"I can only refer to one or two subjects which occupied a large share of the attention of the conference. One of these was, of course, the cause of missions and the connected work of education. The large number of immigrant Germans who are rapidly filling up the western districts bordering on Lakes Huron and Erie demand the immediate and most earnest attention of the Church, both in Canada and in the United States. With the exception of some eight ministers who are connected with different Synods, the remaining persons who officiate among them are wretched imposters. These miserable men have hitherto wasted and despoiled the heritage of God without let or hindrance, until the Church, in several important places, is almost totally and hopelessly ruined. Still there are many inviting fields where the prospects for usefulness are encouraging, and only laborers of zeal, prudence and faith are needed, to make the wilderness blossom as the rose. It is a wonder of mercy that the cause is not more hopeless than it really is, and this, in connection with other considerations, encourages the belief that by prompt and effective action our Church in Canada may yet become a glorious Church without spot or wrinkle or any such thing. . . .

"The Conference adjourned on Saturday, to meet again in Waterloo, C. W., in the month of October, and the Lord's day closed the religious services of the occasion. After the ordination of Brother Wurster and sermons in German and English, the Communion was administered to a large number of communicants. It was deeply affecting to see so many aged men

approach the altar, and to think that after almost half a century of conflict, neglect and destitution, the day of Zion's glory has at length dawned."

In February, 1854, he makes a plea for more institutions of mercy: "The Lutheran Church has not a single Hospital or Retreat for her suffering immigrant population in any Eastern, Northern, Southern or far Western city. Such institutions are imperatively needed in New York, Philadelphia, Baltimore, New Orleans, Galveston, St. Louis, Cincinnati, Chicago, Milwaukee, Detroit, Cleveland and Buffalo. And thousands die annually by fever, destitution, neglect and sin, and are eternally lost through the culpable and awful neglect of the Church to her own flesh. With our thousands upon thousands of destitute and orphan children, what provision have we made for them? Twenty or thirty asylums, retreats, homes and houses of recovery and refuge? No! To our shame be it confessed, we have one small and struggling home, with twenty-two orphans and a few half orphans of ministers, who draw an annuity from its funds. Yes! This is all, and in a country, too, which contains upwards of three millions of Germans and nearly one million of population under the care of the Lutheran Church!

"If it be said that there are city hospitals, 'fever sheds' and asylums for children in most of our seaports and cities, we answer that we know there are, such as they are, but what has this to do with the real issue? 'Let the dead bury their dead.' State and city provision for their own is well enough, but the Church of Jesus Christ cannot kneel down before them to ask alms for her own, and a pauper's portion is not the provision either bodily or spiritually which the Church should make for the suffering."

On a business trip to New York he made some effort to gather funds for his orphans and reported:

"Having some acquaintances among the German importers, Monday and Tuesday mornings were employed in making an effort among a few of them, which resulted in the collection of two hundred and ten dollars, with the prospect of more hereafter. From the interest which was manifested in this cause by these gentlemen we are persuaded that if our brethren in New York would make a vigorous effort to establish a similar institu-

tion for fatherless emigrant children near the city, they would find many large-hearted and liberal supporters among this class of their citizens. . . .

"Returning home by way of Philadelphia we had the pleasure of receiving the voluntary contributions of several friends. A member of a sister church whom we had frequently met in Pittsburg in former years came up to us and remarked: 'See here; are you not establishing an Orphans' Home?' On answering in the affirmative he replied: 'Come into my store a minute, for I must have a brick in that institution.' On going out and examining 'the brick' it proved to be a ten-dollar note. A member of Dr. Barnes' church, whose acquaintance we had the pleasure of making while visiting one of the missions, kindly volunteered to 'buy a few bricks' for the new building, and his bricks likewise turned out to be ten dollars. So easily can God raise up friends and means for His fatherless children.

"After an eight days' absence we returned home, if not a wiser, a more humble man. We could not but wonder at our unbelieving heart, so prone to doubt and so slow to trust the promises of the eternal God. We felt grateful, deeply grateful to the Giver of all good for the many tokens of His favor received during this short journey, but we see more than ever the sinfulness of being unduly solicitous for the support of those of whom God hath said, 'I will be a Father to the fatherless.' The mighty and merciful God is the Father of the orphan. Will not He provide for His own children? Let us then no longer doubt."

Here is one of scores of cases of mercy to the orphans:

"A family from Norway, consisting of father, mother and four children, through the aid of benevolent persons at home, had obtained the means to emigrate to this country. They fared well across the Atlantic Ocean, and a little farther than Buffalo, N. Y., where the father, by accident, was caught under the wheels of a car which passed over his body and cut off his legs above the knees. The cars passed on at their usual rate, leaving the poor man to his fate on the track. The widowed mother came on West to the Norwegian settlement at Lisbon, Ill., and died of cholera the next day, leaving the four children without relatives or anyone to provide for them. The man with

whom these children now live has himself a large family and is in limited circumstances. When I last preached in that neighborhood he spoke to me of the necessity of making some arrangement for their care, and I advised that some of the members divide them amongst their families until I could write whether there was still a place in the Home. The common practice out here has been to bind such children out, regardless of the character of those to whom they are given, or, in other words, to enslave them up to a certain age, a system which I hate from my very soul. We need scarcely add that we immediately wrote 'to send the children on.' "

Of the work of the Infirmary during the frightful visitation of cholera in Pittsburg during the summer of 1854 he gives this account:

"At the request of several friends at a distance and in the hope of directing attention to the importance of the Church engaging in works of mercy among the poor and suffering, we will be permitted to say a few words concerning the Infirmary during the late awful visitation of cholera. It is generally known that a number of Christian women, members of the English Lutheran Church of Pittsburg, are associated together with their pastor for the exercise of mercy. One of the Institutions under their care is the Pittsburg Infirmary, which, by its character, is open to persons of every creed, color and country, and sincerely seeks to do good to all, without partiality and without hypocrisy. The number of beds for the sick is thirty-five and the average number of patients about thirty. For the support of this large family our sole reliance is on voluntary contributions, and though often reduced to the greatest straits, we can say, to the praise of the divine goodness, that none have ever gone away from its doors hungry or unrelieved. The Institution was pursuing its unobtrusive course of usefulness when the cholera suddenly broke out in our city on Thursday, Sept. 14, with unexampled virulence. On Friday morning 46 deaths were reported in the papers, and mortality increased daily to a most alarming degree, so that in a fortnight nearly a thousand persons were numbered among the dead. Words are incapable of describing the scenes which were witnessed in our city during this time. The streets were filled with funeral processions, many of the factories and

workshops were shut, men were hurrying to and fro, or were collected in anxious groups to hear the latest intelligence of the disease. After the first panic scenes of suffering and neglect were brought to light among the poor and in families where the plague had done its worst, which were heart-rending. A Howard Association was formed to seek out and relieve such cases, and then only was fully seen the advantage of hospitals, whither the suffering who were without a home or proper attendance might be removed. Both the Roman Catholic Hospital and the Infirmary, under the care of our Deaconesses, were filled to their utmost capacity, and at the latter the physician's rooms and the parlor were turned into wards for the sick. In addition to the patients already in the house, sixty cholera patients were received into the Infirmary, nearly two-thirds of whom were happily restored. Our dear sisters were indefatigable in their labors of love, and although at times almost prostrated by the exertions and watchings of this time, they were yet wonderfully sustained by the grace of God and the blessing of those who were ready to perish. In the language of one of the city papers: 'They labored night and day, when hired nurses could not be obtained, and performed the most disgusting offices for the poor sick under their charge with the greatest readiness and cheerful pleasure.' Our heart swells with gratitude to God who strengthened them in this trying time and mercifully spared their lives in the valley of the shadow of death. The physicians of the Institution were likewise unremitting in their attentions to the sick, and one of them, Dr. J. H. Nelson, died during the first week of the disease.

"The kindness of a humane public and the encouraging words of Christian friends sustained the hearts and upheld the hands of all engaged in the severe duties of the hospital. We had no time for appeals to the public for aid, neither did we think of the fact that the Institution had been almost wholly without funds for months before. But He who knew our need supplied it without efforts on our part."

From the fourth annual reports of the Infirmary we clip this paragraph:

"The question has been repeatedly asked by persons both here and abroad, 'How is this Institution supported without an endowment or any visible means of support?' Neither is

the difficulty removed when we answer, 'Solely by the free-will offerings of the humane.' 'But have you not considerable funds on hand to supply the wants of the sick?' 'No, often less than three penny's worth of bread and a few small fishes.' 'But what do you do then? Do you not refuse further admissions?' 'Certainly not; we continue as before to receive any worthy applicant until all the beds are occupied.' 'But does not the Institution become hopelessly involved by such a course?' No. the very reverse is the case. Experience has fully proven that it is only when the Institution opens wide its doors to the suffering without reference to the state of its own resources that its wants are more readily supplied. From its commencement the Infirmary has been conducted on the principle that we have but one care, viz., to see that none but objects of real suffering were received, and that all means entrusted to us for their support were conscientiously and economically expended. The experience of every new day has confirmed the correctness of this position. Athough greatly straitened at times for want of funds, no sooner was this known than our wants were supplied. Instead of abandonment and ruin the unavoidable debts incurred by the erection of the hospital building were diminished every year until they finally disappeared, while for a period of six years the wards of the Institution have been filled to the utmost capacity by the hundreds of patients who have sought relief within its walls. To the praise of the divine goodness we can say with deep gratitude that during all this time no one of these ever wanted for the necessary care or food or raiment which their circumstances required. Distribution was made unto all as every one had need."

While the editor, solicitor, traveling missionary and pastor was busy in his office where he spent about two days a week; on the street soliciting funds for churches and institutions in all parts of the land: on the train, in the boat or in the buggy going by day and by night, preaching in his "gravel church" in Rochester, Pa., or visiting from house to house in the town, he was still director and provider of the Infirmary and the two Orphan Houses. Night after night, also when others were comfortably sleeping, he was on his knees in his closet, telling his needs and the needs of the Church, the sick, the fatherless, to his Heavenly Father, casting all his cares on Him who careth

for His own. Of the work and influence of the Infirmary he speaks in his ninth annual report from which we cull a few extracts:

"During the period occupied by this Report an unusually large number of chronic and other cases of long standing have been under treatment. Owing to the time which is necessarily required for their relief, and the expense of their maintenance, this class of sufferers are excluded from most hospitals. Other hospitals are confined principally to acute surgical cases. Experience, however, has fully confirmed us in the opinion that scarcely any one class of the suffering appeals more rightfully to Christian mercies than do these unfortunates. Through long sickness and consequent poverty their situation is most distressing, and so long as a probability remains of a permanent or even partial recovery it appears to be a plain duty to 'take them in.' In obedience to this many patients of this class have been on the funds of this charity for three or four months, while not a few have been permitted to remain from six to ten months, as the treatment of their case required. The results of this course have fully justified all the expense and toil. In many instances diseases of long standing were so far relieved that the sick ceased to be a burden to themselves and to society, while in numerous other cases the most obstinate chronic diseases finally yielded to medical skill, suitable diet and careful nursing. Many such are found in our community, the dark shadow of whose former life has turned to brightness, and from their peaceful homes and happy firesides benedictions are continually invoked upon the Institution which gave them shelter, food, healing and spiritual rest when the poorhouse or the grave seemed their only refuge.

"Notwithstanding the general good health and the absence of cholera, no less than fifty-one cases of contagious and infectious diseases are reported. These were principally of smallpox and a malignant form of typhus fever, of the former of which no less than twenty were under treatment at one time. For nearly two months, in addition to the large number of sick in the Infirmary proper, the building appropriated to such cases was filled with the victims of this loathsome disease, while the wants of these unhappy sufferers, many of them in the wildness of delirium, required the unwearied care of the nurses by night and by day. With three exceptions all recovered, a sufficient

reward for the nights of watching and days of weariness devoted to them.

"As heretofore, we prefer to allude briefly to the spiritual side of these labors among the suffering. Many incidents might be given from the journal of the Director, where the ministry of mercy was made effectual to the recovery of those who had condemned the living ministry; where the long-lost prodigal was restored to purity and peace by the power of kindness; where doubt departed before the daily illustrations of true religion and death itself was made easy, and at times triumphant by the consolations of the Gospel. . . .

"By a reference to the donations, their interesting and diversified character will at once be perceived. As heretofore, the mite of the poor and the bounty of the rich stand side by side. Churches, associations and societies of various kinds have sent in their voluntary offerings. The husbandman, the merchant, the mechanic and the capitalist have each aided the Institution in his own peculiar way, while the sweet piety of childhood has breathed forth its prayers and cast its alms into the treasury. Nor may we forget the obligation of gratitude to those excellent women, who in the summer's heat and winter's cold have labored so unwearyingly at the annual and special festivals which were given for the Infirmary. . . .

"We cannot conclude this imperfect review of the past history and present condition of the Institution without a public acknowledgment of the invaluable services of those excellent Christian 'women who labor with us in the Gospel'. To them are committed the management of its domestic affairs and the care and nursing of the sick. Were it not for their labor of love, their calm endurance and their unwearied attention to the patients, its doors would probably have been closed. The Infirmary is a standing monument to the power of faith and love in the breast of Christian woman. Only they who know their daily duties can appreciate their labors and understand their value to such an Institution. In seeking not their own but the things which are Christ's they give to the Institution at once the energies of a free and loving heart and the largest sacrifices of time and strength."

At the next meeting of the Board of Visitors of the Infirmary, Mr. Passavant could report that for the first time in its history the Institution began the new year without a debt.

It might not be amiss to mention here, also, that for the former year's work as editor of the *Missionary,* Mr. Passavant had received two hundred dollars. This was his first remuneration for this work.

Of a morning among the sick in the Infirmary he gives this interesting sketch:

"In the female ward several new beds are occupied, while two patients have been discharged cured. One of the new cases is a German servant girl from the Fifth Ward with violent fever and in great bodily pain. Spoke a few words of encouragement to her, but she looked wildly around and seemed not to understand their meaning. Another, an aged disciple, with paralysis, a member of the Methodist Church, for whose care a few friends had agreed to make up something, as no family was willing to take the trouble of such a charge. She expressed herself free from suffering and as 'very comfortable.' Another was a little German girl, perhaps three years of age. The mother is a poor washwoman with four children, who is obliged to go out and wash, and by permission brings her little imbecile on those days to the Infirmary. The joy of this poor sufferer, on being told that she would be carried out under the apple trees where the men were making hay, was quite affecting. Her sad countenance became radiant with joy and she clapped her thin, bony hands with an expression of the greatest delight. (Oh, my God, let me learn from this suffering child to thank Thee for help, and that I may walk forth into this beautiful world!) Mrs. B., the consumptive, still lives, but is very weak. Her mind appears more at rest since we consented to receive her little boy into the Home after her death. Poor, sad heart! In a little while weakness will give place to strength, and then

'Unkindness shall be felt no more
And all life's bitterness be o'er.'

"The young woman who suffered so inconceivably with what was supposed to be cancer in the mouth is pronounced convalescent by the physicians and will soon be discharged. She appears to be deeply thankful to God and man, and expresses her gratitude that she found a retreat in the Infirmary during the long months of her awful suffering.

"The first male ward likewise contained a number of new patients. Most of the former ones had been discharged cured.

Among the new ones is a young German who reminded me painfully of Bunyan's 'Man in Despair.' He is almost reduced to skin and bone, and his sorrowful look is enough to move one to tears. Sitting down by his bedside, I sought to find out the cause of that heart sorrow which was evidently hurrying him to the grave. He insisted that he had committed some dreadful wrong against his fellow-men, but nothing could extort from him the nature of his crime. I tried in vain to pacify his mind by telling him of the mercy of the Lord to all who confessed and forsook their evil ways and humbly came to Christ for pardon. A few wandering words of reply told his sad fate. Reason was dethroned, and I was talking to a maniac! On going to bed Number 10, I found a young man who works in a foundry in this city, in the first stages of consumption. He is from Ireland, and his parents were members of the Reformed Presbyterian or Covenanter Church, but since they came to America 'they attend no church in particular.' He was reading the Psalms, and as I talked with him he listened with attention, but without any apparent interest, until the mention of Jesus opened the fountains of feeling, and he wept like a child. Thanking me for the visit and solemnly promising to seek that Saviour whom he had neglected and forgotten in health, he begged me with tears to come soon again. Poor W. still lies in his corner. His hands and feet were so badly frozen in January that his fingers and toes dropped off. The process of healing goes on very slowly, but patience must have her perfect work. What a time for reflection on his previous life! He was thoughtfully reading God's Word, and may we not hope that although he may leave the Institution a cripple for life, yet that his heart may be made every whit whole?

"In the second male ward there were no new faces. The patients are rapidly recovering and some were making hay in the Infirmary grounds, while others were walking and sitting under the trees in the orchard. It is a real blessing that the Institution has such a breathing place where our poor fellows may stretch their weary limbs after the long confinement of the sick room.

"The room above the balcony has two patients to-day, the one a colored girl who has occupied another room for some time past, and an old colored woman, so old that 'indeed, young

master, I don't know how old I is.' Mary is very much worse, for the fatal rattle in her throat tells but too truly that death is at the door. 'What is your hope, Mary,' I said, 'in view of your departure?' Raising herself up in her bed and gasping for breath, she calmly replied, 'The merits of Jesus Christ.' To various other questions her answers were even more satisfactory, and these, taken in connection with her previous life as a consistent member of a Christian church, awakened the conviction that in ministering to this poor and neglected daughter of Africa the Institution was ministering to Christ Himself in the person of one of His disciples. After prayer, in which I endeavored to commend her spirit to the mercy of God, I engaged in conversation with the old colored woman. She is a member of the African Methodist Episcopal Church, her friends are all dead, and for many years she has lived with different people, 'doing little turns and nursin' the baby, honey, till I couldn't stand on my sore leg any longer. De bredren and sistering war very kind, but you know, my child, dat it ain't home to a body no more when they can't do nothin'.' So she, too, had sought a refuge in the Infirmary 'till her leg got strong agin,' and her heart was full 'that the swellin' war goin' away.' And yet, notwithstanding the sorrows of old age and poverty, she is cheerful and even happy. 'It's all well, honey; dat is, I takes it all for well, bekase de Lord gives me grace to believe dat what He do is all for de best.' Here is the patience of the saints, and the wise and the philosophic may learn from this poor and illiterate African the true wisdom and the only real philosophy which will meet the wants of the human hearts amid the sufferings of life."

In March, 1855, he made this noble defence of the Lutheran Church against a Presbyterian correspondent of the *New York Evangelist,* who had written: "The Reformed churches have, from the beginning, laid great stress upon Moral Reforms and Practical Christianity, while Lutheranism is theoretic and contemplative, and prefers the enjoyment and profession of faith to its practical manifestation and actual life":

"It is the peculiar glory of Lutheranism that she ever has made herself most powerfully felt by 'the practical manifestation of Christianity in actual life.' Notwithstanding her unhappy union with the State in most countries, by which she has been greatly shorn of her strength, there have perpetually

appeared in her communion men of simple apostolic faith and character who have been the lights of the world and the benefactors of the race.

"Hans Egede, the first Protestant missionary, went forth from her bosom. Schwartz and his companions laid the foundations of Christianity in India, when Episcopalian and Presbyterian missions were not thought of, and the name of Father Schwartz is to this day associated in India with everything holy and pure. Francke built the first Protestant orphan house in Halle and electrified both hemispheres by his labors of faith and love at the time when 'pure and undefiled religion' was habitually neglected. Oberlin civilized and Christianized his degraded parishioners of the Vosges when most men thought a pastor's duty was performed by the preaching of the Gospel from the pulpit of his charge. When Mrs. Fry commenced her work of prison reform she found Pastor Fliedner in a prison of Düsseldorf, where he had been carrying out his reforms for years. To the same remarkable man are we indebted, under God, for the restoration of the House for Christian nurses, which extends from Jerusalem to Stockholm, from Paris to Pittsburg. The gigantic labors of Dr. Wichern, described in this correspondence, furnished a striking refutation of the opinion above expressed, and the ragged schools of England and the industrial schools of America are but imperfect imitations of the great principle illustrated by Wichern in his 'Rauhe Haus,' that love is stronger than force, and a home of affection a truer school for reforming vice than stone walls and houses of correction. The Moravians, who are Lutherans in their faith, have given to the world the most sublime examples of missionary enterprise and success among the most hopeless of the race, and the Lutheran Church of Wurtemberg has furnished more missionaries for the heathen world than all the Protestant churches in the United States. So, too, in this connection, we might mention the interesting fact that the devoted Miss Nightingale, the head of the noble women of England, who are nursing the sick in the hospitals of Scutari, although an English lady by birth, united with the Lutheran Church in Germany, where her heart was charmed away from earth, and her very being consecrated to Christ. In fact, the practical character of Lutheranism is everywhere on the continent making proof of its power to grapple with the great social needs of society, and what it

may and probably does lack in administrative talent it more than makes up by the patience of hope and the perseverance of never-failing love."

In June, 1854, Mr. Passavant preached his tenth anniversary sermon. The main part of it is published in the *Missionary* for September and October. It makes intensely interesting reading. The first half is mainly historical. As all facts there mentioned have been brought out before, we need not repeat them here. The preacher also warmly defended himself against the criticisms of those who blamed him for taking upon himself too much work outside of the congregation. From this it appears that there were those in his church who were opposed to his work of mercy in founding and carrying on his institutions. He was also blamed by some for giving so much of his time to mission work in the city, the Synod, the West and the South. In view of these criticisms we may well ask where would be the Passavant institutions of mercy which have done so much for sinning and suffering humanity, and which are among the crown jewels of our Church, had he followed the advice of these church members? In his defence against his critics he says:

"Seven years of observation have not changed the conviction then expressed or weakened the purpose then declared that it is the duty of the Christian ministry to engage personally in all those labors of mercy which adorn the life of our blessed Lord. If other interests may have appeared to be secondary, the reason has not been an unwillingness to attend to them, but a deep and ever-present conviction that religion was dishonored, misunderstood and neglected by too exclusive attention to so-called spiritual duties, while the exercise of mercy to the suffering was in a great part overlooked by the Church of our day. And here permit me to add, that while there have been occasional notes of dissatisfaction, that a part of the pastor's time and strength was given to those who seemed to have no claim upon him, at least no claim over those who thought they had a right to look upon the whole as belonging to themselves, the church members, with very few exceptions, have nobly stood by their pastor in every effort to relieve the suffering and provide a home for the fatherless. And now, what, I ask, has been the effect of this course upon the congregation? Have their souls prospered less than if they had received five visits from their

pastor where they perhaps received but one? Have they a fainter resemblance of character to Jesus Christ for having forgotten their own comfort, convenience and advantage? Are they poorer for having made many rich? Has the Church suffered or has it prospered in comparison with the other churches of our city by its intimate connection with the exercises of mercy to the afflicted? Comparisons are said to be odious; but where a great principle is involved it cannot be amiss to state that of eight churches in our city, which were established a few years before this, and all of which, ten years ago, were stronger and more flourishing than it, but two have now an equal number of members, and none of the whole number can be said to be in a more prosperous condition. Indeed, five are weaker than they were ten years ago, and several are maintaining merely a sickly existence.

"I allude to these facts, not for display or from party spirit, but to show that the word of the Lord standeth sure. Jesus Christ hath said: The merciful shall obtain mercy. Seeking our own, we lose even our own. Sacrificing our own advantage, comfort and self-interest for the good of others we gain an hundredfold, even in this life, of all that we seem to have lost. I speak of these things thus publicly because of the frequent prediction of the decay and ruin of the church because of the union of other labors with what was conceived to be the sole duties of the ministry. And I desire here to record the prosperity of to-day as a sufficient answer to all that may be said against the course which has been pursued. Instead of one feeble church of sixty members with a debt (in principal and interest) amounting to fifteen thousand dollars, we have become several bands, and the present debt of the parent church is secured by good subscriptions."

He then tells of mission churches and Sunday-schools already established and of lots secured for others. This second half of the published sermon we give entire:

"In this connection we would divert to a few of the principal difficulties which have operated to the injury of the congregation, and have made our progress slow in comparison with what it might have been had these hindrances not existed.

"First. Prominent among these may be mentioned the fluctuating character of our population. Situated, as Pittsburg

is, between the East and the West, it may be said to be 'A house of call' for all points of the country. Persons who have not given this subject their attention have not the least idea of the migratory character of our American people. In the towns and cities of the West (more, perhaps, than elsewhere) they are constantly coming and going, here to-day, and to-morrow a thousand miles off. It may be safely said that not more than one-fifth of all those who reside here for a season make it their permanent home. Many who come from the East to better their condition, or for the sake of their children, find the cost of living so expensive, the avenues of business so thronged and competition so great that they either return after a brief stay or go farther west. It is this peculiarity of our population which gives to our congregation its fluctuating character and greatly increases the labors of the pastor. As strangers they are to be visited and added to the church, and, if possible, made acquainted with the members in their vicinity; but scarcely do they become interested in the church and Sunday-school than they frequently remove from the city and seek another home. It is thus that the membership is perpetually changing, so that while additions are made at every communion, this exhausting process is constantly going on, and the actual increase of the church is scarcely perceptible. During the past ten years no less than 135 persons have received their dismissal from the congregation on removing from the city, while the whole number received by certificate from other churches here and elsewhere was but 205; and after deducting twenty-five of this number who were dropped from the records only forty-five remain in the communion of the church of all who were thus received. It will be seen from these statistics how much of a city pastor's labors are scattered over the land, even though they cannot be said to be entirely lost. His principal duties are among the comers and goers of his flock, and for their spiritual welfare he must be content to labor without the hope of seeing much of the fruit of his toil. It is among the poorer portion of this class, also, that his largest number of pastoral visits are made; for affliction, poverty and death often come upon them like an armed man; without friends and means, and strangers in a strange land, they especially need the consolations of religion and the merciful offices of the Church. We complain not of this large expenditure of time and strength, for the peculiar

province of the ministry of the Word is to this very class. We refer to these facts only to show that the fluctuating character of our population has ever been a serious obstacle in the establishment of our church. Other congregations have been increased by those who were here gathered out of the world, and it is a source of unspeakable consolation to know that many of those who here witnessed the good confession are pillars elsewhere. But the parent church has been sadly weakened by this constant drain upon her membership, and years of patient toil have been necessary again to fill up the ranks and strengthen the things that remained and were ready to die. On the other hand it is also true that many valuable accessions have been received by occupying the position which we do. We dismissed almost as many as we received from sister churches, and on several occasions the congregation was weakened by the loss of its most efficient members who were here brought to the knowledge of the church.

"Second. Another obstacle in the growth of the church is found in the fact that this was the only English Lutheran congregation in Pittsburg and vicinity. Other denominations were well supplied with pastors and churches, not only in the different parts of the city, but even in the suburbs and surrounding villages. By their local position they were enabled to cultivate their respective fields with what Dr. Chalmers calls 'the thick-set husbandry.' They could explore every foot of their territory, penetrate into every alley and street, and ascertain the spiritual destitution of their inhabitants, and by the machinery of Sunday-schools and benevolent societies could gather in the neglected youth and the outcasts from society and from God. In our case, however, this kind of thorough work was an impossibility. The most that could be done was to superficialize over a large surface and be satisfied with the results. The membership of the church were scattered over a large area of nearly ten miles in boundary. They reside not only in Pittsburg and Allegheny, but also in East Liberty, Oakland, Minersville, Lawrenceville, South Pittsburg, Sligo, Mt. Washington, Temperanceville, Chartier's Creek, Manchester, Troy Hill and Sharpsburg. After the increase of the congregation and their dispersion over so large a territory the most that could be accomplished by the pastor was to visit the sick and afflicted in all cases which came to his knowledge, and con-

scientiously to improve the remaining time in such pastoral visitations as appeared most needful and were within his power. During the principal part of the past ten years he has felt that, to be permanently useful, much of his work must be missionary in its character. While his first care was to build up the church committed to his charge and relieve it from its embarrassment, the secondary object was to prepare the way for the organization of other churches in his field. And if these efforts have not been so successful as was hoped, the regret of no one was greater than his own when he saw that the same condition of things must still continue, and that the day of relief was still as far distant as before. In attempting to cultivate so large a territory he does not claim to have done what other minsters ought to do, and many have done, to the people in their charge. He is, however, conscious that he has endeavored to do what he could under all the circumstances of the case. That he has failed to satisfy himself and, perhaps, others, he is painfully sensible; but he is persuaded that no man can satisfy his own conscience nor the people of his charge in so extended a field. Until additional laborers are procured and other congregations are established, the time, energy and strength of a pastor must be to a great extent occupied in keeping in repair the enclosures of the field entrusted to his care instead of cultivating the ground.

"A third difficulty in our establishment as a church has been the pressure of the debt which remained after our house of worship was consecrated. The existence of such a debt will not be thought surprising when the fact is remembered that in October, 1840, when the church was consecrated, only thirty-nine communicants were reported as belonging to the congregation. The cost of the lots on which the church and sexton's house stand was eight thousand five hundred dollars, and of the building probably nine thousand dollars more, making the whole cost nearly eighteen thousand dollars. Of this amount about three thousand five hundred dollars were collected by arduous exertions at home, principally from the few members, and perhaps a thousand dollars abroad by the Rev. J. M'Cron, the pastor, thus leaving a debt of thirteen thousand five hundred dollars. From the beginning this has been a source of great affliction. But for this hindrance the church might have established a number of mission churches in the new wards and

at the same time greatly increased her own efficiency and strength. Its apology for contracting such a debt is that, though poor and weak and unsupported by denominational connections in this community, it was urged into its contracts by the most flattering public and private encouragements. These contracts ultimately involved a much greater expense than was anticipated; the sudden revulsion in business affairs augmented and multiplied difficulties, and when by the unexpected and most generous kindness of one of the members in the hour of greatest need, the money was advanced to pay for the lots and the contractors' bills, and the church was thus saved from the sheriff's hands; it became impossible, at that time, to free it from embarrassment. This unwavering friend of the church, though wonderfully sustained, has been at times greatly embarrassed, while the pastor and council, most anxious to see that everything possible should be done for his relief and the redemption of the church, have been often distressed almost beyond measure.

"It is not necessary that I should recount the different efforts which were made to bring about this result during the past ten years. With a unanimity and liberality which was delightful to contemplate this great undertaking was commenced and prosecuted with spirit. Notwithstanding these repeated efforts a debt of some six thousand dollars still remained. It will be gratifying to the congregation to learn that this sum has just been subscribed by the liberality of a few of the members who have given their notes for this amount, so that the church in a few years will be free from all pecuniary embarrassment. It is with a glad heart that we make this announcement, for we regard this as the crowning act which opens to our church a future and eminent success. For what right have we to expect the divine blessing when we suffer the house of God to be weighed down with the pressure of debt? How can religion prosper when its pastor and officers are perplexed and care-worn about the outer business of the house of God? How can we enjoy the comforts of our own homes and dwellings when we know that the very temple in which we habitually worship is encumbered with pecuniary liability? No, my brethren, the place of prayer must not, dare not, be in debt. We rejoice in the speedy prospect of relief in the case of this church. We sincerely thank those brethren who have done

themselves the honor to wipe out this stain from our history, and we pray God so to bless them in their basket and store that they may be able, even before the promised time, to remove all the traces of our former embarrassment.

"We have thus hastily reviewed the struggles of the past ten years in the hope that, by weaving together the perishing fragments of our history and thus renewing the remembrance of a period which to many of us is the most important in our lives, we might be led to adore the God who hath hitherto helped us, and to render to Him the praise and glory which are His due. Surely He who hath prepared for us a table in the presence of our enemies and made our cup to run over will cause His goodness and mercy to follow us all the days of our life, and we shall dwell in the house of the Lord forever.

"The history of this church for several years past is known to most of you who are present this morning. I need not enlarge on this topic or endeavor to call up before your minds those scenes in which you have so recently taken a personal part. They are as familiar as household words and will live in your remembrance as the lights and shadows of your religious life.

"Did time permit it would be a pleasing task minutely to describe the present condition of this church in order to excite our gratitude to God for His mercies. We live in constant enjoyment of its privileges and ordinances. Every returning Sabbath finds us with our families in this earthly temple, participating in the high and solemn services of the sanctuary. We have peace in our borders and prosperity in our palaces. We have a pure Gospel, a fellowship of brethren and a communion with all who love our Lord Jesus Christ in sincerity. The congregation is increasing; the membership is increasing; the spirit of liberality is increasing; the spirit of humanity is increasing; and the kind, merciful spirit of pure religion is increasing; a desire for knowledge and holiness is increasing. In a word, there is a more intense longing among us for the pure, peaceful, gentle and merciful religion of the Lord Jesus Christ in our hearts and in the hearts of all men."

CHAPTER XII.

RESIGNS FIRST CHURCH. MULTIPLIED LABORS. GATHERS AND BUILDS CHURCHES.

For some time previous to this sermon Mr. Passavant had felt that he could not carry the church much longer together with all his other work. He felt that the church was not getting the attention that it deserved, and that there was some ground for the criticisms against which he had defended himself in the sermon. He knew, to his sorrow, that his pastoral visits had been sorely neglected. He was also sadly conscious of the fact that his sermons could not and did not receive the time and attention that should have been given them. He had little time for study, and he often felt guilty when he entered the pulpit, and more guilty when he left it. His ideals of preaching were high. His ability was far above the ordinary. He was recognized as among the best preachers in Pittsburg, which at that time had an unusual array of brilliant pulpit orators. His church had attracted more intelligent outsiders than any other in the city. Its delighted hearers had been from among the best classes in all denominations. The students from the Presbyterian Seminary in Allegheny frequented his evening services, and he had been much sought after to speak on all sorts of public occasions.

But during the late years of his multiplied labors he knew that he was not doing justice either to himself or to his people. What could he do? He dearly loved his people and was not less loved by them. He could not for a long time endure the thought of resigning, but the unwelcome necessity became more and more clear. He became satisfied that it must come.

During the latter part of the year 1854 he first mentioned his determination to his mother in these words:

"At the next meeting of the church council I intend to hand in my resignation, to take effect on the first of April, and if they cannot be supplied before by another pastor and desire me to continue, on the first of June. If the latter is the case I will then have been pastor for eleven years. A long time, and

yet how short it appears now that it has nearly passed away. I can say with truth that no one act of my life has been longer or more calmly considered, and I am perfectly easy in my mind about the question of duty in this matter. Possibly I may be mistaken in the indication of events, but it appears to me that my life is to be devoted to the cause of mercy among the poor and suffering. Should the future convince me that I have mistaken my vocation, I shall know that no earthly motives or object impelled me to accept the course I have taken."

His mother was greatly exercised and not a little worried at this news. To her mind it meant a laying down of the ministry of the Gospel. She had objected more and more to his taking upon himself so many heavy burdens. Her German heart was especially vexed at the contracting of so many and such heavy debts and at the need of the constant "begging," as she called it. When he was about to contract for the erection of some necessary buildings on the Zelienople Orphan Farm she had written him this almost bitter complaint:

"As to your success in collecting, no one else, I believe, would have got so much in so short a time; but, after all, what are the few hundreds in view of the many thousands necessary for the immense building you are again undertaking? For, besides the fifteen thousand dollars as per contract, there will again be many 'extras,' fencing, laying out the grounds and now the building of a stable and necessary conveniences for Mr. Bassler, which will swell the already enormous sum to several thousands more. What 'appeals,' what 'festivals' will be needed till this large amount is collected, and how mortifying to always see my son before the public in the character of a beggar! The 'faith' of which you speak so much seems to me in such a case nothing but presumption. In fact, faith, being the substance of things not seen, relates more to spiritual things, and in temporal ones only to assistance from ills which we have not brought on ourselves by our own fault. But when we rush headlong into difficulties, make enormous debts while we are commanded to 'owe no man,' I do not believe we are authorized to expect relief. You will perhaps reply 'that it is too late now to pause.' But you must remember that from the first I made the same objections, and when you engaged the land from Ziegler (while I happened to be absent in Ohio) you comforted me with the assurance 'that it would be years before buildings

would be erected.' You must, therefore, not wonder that I am dismayed when I find these troubles come on like an avalanche while I am yet here."

He answers her briefly thus:

"I have been greatly troubled of late, dearest mother, to find that you take things so hard concerning the responsibilities which I have assumed. Would that I could say something to allay your fears in my behalf. But I can only add, in addition to what I have already said, that every day's experience convinces me more and more that 'he that believeth shall not be confounded.' On Wednesday, in visiting a sick lady near Lawrenceville (Mrs. Collins, who has had a stroke of paralysis) a gentleman met me and told me that on mentioning his intention to his wife to give two hundred dollars to the Home she begged him to make it two hundred and fifty and charge her with the additional sum. And so instances of similar interposition are constantly occurring which make it impossible for me to doubt that there is a hand above which is adjusting all things to the praise and glory of His holy name."

But when he finally resolved to resign she almost rebelled and wrote one of the severest letters he had ever received from her. This letter from that good mother, whom he loved so dearly and whose good advice he delighted to follow, hurt him sorely, and he answered:

"Your truly kind letter has been duly received and is gratefully acknowledged. I confess, however, that it has caused me no little uneasiness, for I see that you greatly misunderstand my position in the future, and I do not wonder that this gives your tender heart anxiety and pain. There is no one on earth whose opinion has more weight upon my mind than yours, dearest mother, and certainly there are none whom I am more anxious to gain over to my way of regarding certain things than you, the guide and friend of my youth and the one to whom under God I owe the little of good that is in my character, and the measure of usefulness which I have been permitted (though so unworthy) to attain. And, therefore, on the risk of writing on a thread-bare theme, for my own peace of mind and your relief (for I cannot but think that much of your pain arises from a misconception) you will permit me to write once more on the subject.

"And first, I confess to the sad side of the picture, the resignation of my church and the sundering of the ties which have so long and so pleasantly bound me to this people. That I will feel all this, even more deeply than the congregation, I know full well and have reflected upon it much for many years in looking forward to this event.

"But in the second place you greatly err in regarding this as a laying down of the ministry for what you regard as secular things pertaining merely to the bodies of men. I confess that I was wounded by the quotation from the letter I wrote when I entered the ministry, nor do I see in what way I am to be charged with having forsaken the ground then expressed. My views and feelings are precisely the same, and no price could induce me to cease preaching the gospel, I mean not a 'begging' gospel, but the gospel of Christ, 'which is the power of God unto salvation to every one that believeth.' I have never yet, when away from home, preached a sermon on 'giving,' never anything that referred to it, never one in the cause of orphans or the sick, but always a sermon for the spiritual welfare of the congregation; and when any addresses were made on these topics they were announced as such in the evening or generally during the week. Sermons on 'giving,' etc., I have none, and while some brethren may be able to preach them, I cannot. The most that I have ever done in this line when abroad was to make a brief statement of five minutes in length of the Home and its aims just before benediction, and then leave the whole subject to the voluntary action of pious people to send in any money if they desire it. Nor have I ever yet taken up a collection in a church for the Home after such a statement. This, dear mother, is the amount of my 'begging' and the idea and mode I pursue when I go East and as occasion may offer labor between times for the Home. Unless my views of duty as well as all my feelings undergo an entire change, it is the course I hope to pursue hereafter.

"Besides all this, so far from not preaching at home and having idle Sundays, I have no idea of anything of the kind. Preach, I will, and preach I must, and 'woe is me if I preach not the gospel.' But I cannot but add a remark or two on the expression 'secular' in opposition to 'spiritual' anxieties, of which you speak in your letter. Here is just where I have all along differed with so many of our Protestant ministers. Al-

ready in Baltimore I had a society for the relief of physical suffering, because such suffering had to be relieved in order to do the unhappy victims spiritual good. I do not, dearest mother, think that anything is comparable to the soul and its salvation. But what wonder that the suffering lose all belief in spiritual things when so many pastors neglect the plainest duties to their wretched and miserable poor? What wonder that reflecting men are disgusted at the religion of our pewed city churches with their awful want of mercy and charity? Take the following as an illustration. You know I found poor Alonzo Gross in jail, a raving maniac; and for some weeks past we have had Wesley Hoon in the Infirmary, literally covered with the most loathsome smallpox. Here were the sons of our two next neighbors, both companions of my boyhood, both 'strangers' in the city, both unable to find a home in the hour of their distress at any price; and what had the secular authorities for these unhappy ones? A jail for one and absolutely no place for the other. The spiritual authorities of the city had done nothing, but, like the priest and the Levite, were passing by on the other side. Now, when such a state of things exists here and elsewhere, is it going out of the appropriate sphere of the ministry to endeavor to do something more than to preach the gospel? The gospel must be lived as well as told, or men disregard it as an idle dream. All this we feel more deeply in such a bustling city where every one is for himself and people scarcely know each other, much more than it is possible in the quiet homes of our village. And if I express myself strongly, it is not for want of a proper regard for the opinions of her whose will to me is next to that of God, but because I see such an amount of uncared-for wretchedness from day to day, and such general and awful insufficiency, indifference and positive neglect on the part of many ministers that I feel it to be my duty to preach in a position in which I may be able at the same time to contribute my mite in the relief of suffering humanity and its salvation."

His answer in a manner reconciles his mother, and she replies:

"I was glad to find from your letter that you still take the same delight in preaching as in the happier times when you first entered the ministry. But could you not spiritually do good by assisting other ministers without encumbering yourself

afresh with a new congregation? Have you not experimentally discovered that it is impossible for you to do justice to it and also to your troublesome Institutions? For although your congregation may be but small at first, yet the convenience of 'free seats' will soon fill it, and with a people too unable to contribute much to the necessary repairs and church expenses, so that by this new undertaking a prospect of more collecting labors is before you and the certainty of greatly hurting the feelings of your old congregation, who will very naturally conclude that if you can attend to the duties of a new congregation (in some respects more arduous) you might just as well have remained with one where everything was under way and in order. I am unfortunate, dear William, to be obliged to act so often as a damper in your well-meant zeal. It is not from a wish to contradict, but because I have more experience and forethought, and our minds are entirely differently constituted. The happiness of your life is to give scope to your fertile imagination and form plans on which you allow yourself to dwell till they become 'convictions' of duty, while it would make me insane to be distracted with such manifold responsibilities. Therefore I shall add nothing more on these subjects but my sincerest wish that you may not fail in your multifarious enterprises."

When, on Jan. 8, 1855, he offered his resignation to the church council, he made it final, so that the council was compelled to accept it. A committee was appointed to draw up an address to the retiring pastor. This committee afterwards reported these resolutions through Thomas H. Lane, which were unanimously adopted and presented to Mr. Passavant:

"WHEREAS, The pastoral relation which has existed during the last eleven years between the Rev. Wm. A. Passavant and the First English Evangelical Lutheran church of this city has been terminated by his voluntary resignation, he being impelled to the relinquishment of his charge of the congregation by the accumulated labors and responsibilities incident to the expanding demands of benevolent enterprises founded by him in the church, and to which he feels called by the voice of God to devote entirely his time and energies, we feel prompted to record our sense of sorrow at the loss we sustain as a congregation in thus being deprived of his able and earnest ministrations; therefore

"*Resolved,* That we cherish with gratitude to God the remembrance of that period of our history during which he presided over our congregation, a period characterized by a mutual participation in many signal manifestations of mercy, as well as the endurance of many dark hours of adversity and affliction.

"*Resolved,* That we esteem him as an able ambassador for Christ, who in the public discharge of the duties of his calling amongst us has been distinguished for his earnest and eloquent presentation of 'the truth as it is in Jesus,' and that whilst preferring to win souls to the service of the Redeemer by the persuasive motives of the cross he 'kept back nothing that was profitable to us.' Whilst he ever sought prominently to set before his people that 'pure religion and undefiled before God and the Father is this: To visit the fatherless and the widow in their affliction and keep ourselves unspotted from the world,' his own private character has beautifully adorned the sacred precept.

"*Resolved,* That we shall not only cherish the remembrance of his former labors amongst us, but shall likewise follow with our sympathies and prayers his efforts to relieve suffering humanity and extend the Master's Kingdom in the sphere of his present engagements, commending him, his family and his prospects to the guardian care of Him whom we serve in the full assurance that 'he shall in no wise lose his reward.'"

As no pastor could be secured at once, Mr. Passavant still had to serve for about half a year. During these final months, he and his family were made to feel more than ever how deep was the love of this people toward them. The last Sunday came and with it the tears and kind words and silent pressure of the hand that speaks more than words. The heavy labors of a city pastor were over. He writes to his mother:

"I find it exceedingly delightful to be relieved in mind from the heavy charge of so large a congregation, and cannot be sufficiently grateful to God that I was enabled to make the sacrifice of my situation for the sake of His suffering poor. Since my resignation everything has worked together for good, and in many delightful ways has God given me to feel that I am assuredly in the path of duty. I will tell you of some of these strange and delightful experiences when we meet."

About Christmas 1855, he writes his mother this interesting account of the new manner of life:

"My dearest mother, A happy Christmas to you, thou dear and faithful Guide and Friend and Mother of my youth and manhood! May our heavenly Father look graciously upon you on the morning of this sweet day,which commemorates the coming of our Lord in the flesh, and bless you with a long life and vigorous health, and His peace which passeth all understanding. May you be cheered by the filial love and gratitude and obedience of your children while you live, and be refreshed by the unmistakable evidences of God's blessing resting upon them and their offspring. These with every other benediction which a loving heart can wish for those it loves, I fervently beseech Almighty God upon your behalf.....

"I cannot omit speaking about the results of my new mode of life, dearest mother, as this has given you so many anxieties and cares for our sake. In a few days more it will be seven months since I felt called upon to resign the church and cast myself and family upon God. After thirteen years of severe pastoral labor I feel that I needed a change for a longer or shorter period as the case might be. I needed time for the settling up of many unsettled things, for a freer mode of operation, unhampered and unhindered by the incessant funerals and visitations of a large and widely dispersed congregation. After seven months of trial I have learned not a few lessons, but I am more and more thankful every day for the step which God gave me grace to take. In addition to the collection of several thousand dollars for the Home and Farm School and Infirmary, and the great amount of labor, traveling and correspondence which were required by the peculiar situation of the Farm School just at its commencement, the sum of five thousand dollars has been given me for the purchase of the farm of the Widow's Home at Rochester. A beautiful site of eleven acres adjoining it has been presented for a school for poor children, and a conditional promise of three thousand dollars voluntarily made me towards it by a gentleman in this city. In the case of both these things I will do nothing, so help me God, until the means are furnished to complete the building, while a good residence for the director already stands on the place with all the necessary outhouses. Besides attending Synods in Harrisburg, Canton, and Dayton, and in many ways preaching, lecturing and operating for missions and mercy, I have

visited some six of the Missions of Synod, as Mission President and in different ways sought to establish and build them up. During the unoccupied Sundays I have gone down to Rochester, where a church ninety feet in length is now being roofed in and where every prospect exists of establishing a much larger congregation than the one I resigned. What the final results may be at Rochester, I cannot now say, but I have never before labored in a more hopeful field, or with more of hope and satisfaction than there. You will therefore, see that so far from retiring from the active duties of the ministry by such a life, I am in them as fully as ever and the results of the first seven months' labor have far exceeded my most sanguine hopes. I desire to give all the praise and honor to Him who alone has given this success, and to thank Him unceasingly for His mercy.

"The great advantage of my present position is that my services cost these different interests nothing, while the fact that I was laboring freely and in a disinterested manner has not only increased my usefulness but greatly augmented the amount of collections and donations in their behalf.

"But how have I been supported? I scarcely know, if I must confess it. One gentleman in Baltimore, an Episcopalian, gave me fifty dollars, a member of my church gave twenty dollars, and this is the sum total of donations in money yet received! And yet I have paid my rent till October, have made no debts, and am now more liberally provided for with potatoes, cabbage, sauerkraut, meat, flour, meal, sugar, coffee, tea, etc., than I ever have been since we kept house. Neither have I used the legacy from Germany nor the five hundred dollars of wedding fees which I borrowed from Eliza to meet a payment on a church lot adjoining the Infirmary and which is on interest. During all this time, I can say with perfect truth that we have never lacked, and though not a few times without a farthing, whenever we really needed either money or other things, we received them in one way or another without our interposition or asking. As an example, just as we were about laying in our winter stock of groceries last week there came from some unknown source a barrel of flour, a bag of coffee, keg of sugar, tea, rice, starch, etc. Very few persons know anything or even suspect anything of my real situation, but still God supplies all our wants and we know neither care nor anxiety about the future. Oh, that men would praise the Lord for His good-

ness and for His wonderful mercy to the sons of men. Farewell. Dear Eliza unites in tender love to you all and the little ones send each a kiss to their dear grandmamma."

On the occasion of a visit to the East in the Autumn of 1860, the Board of Trustees of Pennsylvania College conferred upon him the title of Doctor of Divinity. He positively declined the honor. To his mother he writes:

"My visit to Gettysburg was a season of high social enjoyment and only one thing gave me trouble, and that was the foolish and most unwelcome doctorate which annoyed me beyond measure, until I had met with the Board in the afternoon after Commencement, and after thanking the Faculty and the trustees for the unmerited compliment, politely handed the whole affair back. Headache and heartache were then gone and though I was severely censured by my best friends (with the exception of brother Bassler) I was once more relieved and happy. Apropos of such trifles, I think them all 'well enough' in the case of eminent scholars and divines, but wretchedly out of place in the case of the great bulk of men who wear them or strain after them, as many do. Hence, I was wholly unwilling to have such a handle to my name, which ought to mean a great deal, but in my case and many more means really nothing. But enough on this unpleasant subject. Never will I use it in connection with my name and trust that others will respect my feelings and do me the kindness to leave it off forever."

In spite of all his disclaimers, however, the title stuck to him and from the time he received it we call him Doctor Passavant.

During the winter of 1858, his family was afflicted for nine weeks with scarlet fever. This virulent disease had broken out in the Girls' Orphan Home and had been carried from there into Passavant's home. During all these weary weeks, when death seemed to be hovering over the family, the goad and grind of the work must go on. The large family of sick and orphans in the Institutions must have medicine and bread. Collections must be made to pay the bills that were daily accumulating. The *Missionary* must be edited and correspondence kept up and the care of all the churches carried.

In the chapter which gives us the Director's report on the orphans, we have an account of the opening of the Germantown Orphan Home and of the hand that Dr. Passavant and his

Deaconesses had in its inception and initial management. The discouragement and hardships incident to its starting, especially during the long siege of sickness in the Passavant family, so discouraged the management that they thought of temporarily closing its doors. When Dr. Passavant was informed of this, his patience almost failed him. He would not hear to such a movement for a moment. The idea of closing up an Institution of mercy, which he believed was, as all his other institutions were a child of Providence and of prayer, seemed to him to savor too much of unbelief and disobedience toward the divine Master. He protested vigorously, went on at once to Germantown, lent a helping hand and again revived hope and courage. The Institution was not closed. Mrs. Schaeffer was the efficient and courageous local leader in the movement. She stood nobly by Dr. Passavant and at his suggestion took up the work with new determination and zeal.

On the occasion of this hasty trip to Philadelphia, Dr. Passavant was urged to allow himself to be called as pastor to St. Mark's English Lutheran Church. This was one of the most desirable congregations in the General Synod, but nothing could tempt him from his chosen path in the work of mercy.

We have noticed incidentally how the Doctor for a number of years missionated among the hills and valleys of Beaver County about eighteen miles below Pittsburg. In connection with his work at Rochester, Pa., begun by preaching in the car shop there, he used to visit the village of Baden on Sunday afternoons. There he preached at first in a school house and afterwards built the neat frame church. After he had gathered a goodly congregation and built a church at Rochester, he resigned that congregation and gave his Sundays to Baden and the regions round about, establishing congregations and building churches at Logstown, Crow's Run and Rehoboth. Thus he set an example of how mission work can be done at home by every pastor who is willing to take up the extra toil it costs. In urging such mission work upon our pastors, the Doctor writes:

"Now it is not too much to say that there are thousands of such neglected fields over the land. We know of great stretches of country, indeed, whole counties into which our German and Scandinavian people have been going for years for whose spiritual benefit no provisions whatever have been made. Ask the pastors in the adjoining counties and they will

probably reply that here or there may be found an individual or family of emigrants, but that 'they are so scattered that nothing can be done for them.' In fact no one knows the real condition of affairs, and the consequence is that nothing is done to explore the field or look after these neglected ones. We have before us such a county, only now partially visited, where, under faithful exploration a most hopeful mission has been laid out with every prospect of establishing three churches. Not a few families have lived there from twenty to thirty years and have worked their way up from poverty to comfortable homes and farms. Such instances might be multiplied to an indefinite extent. They show that our present system of missionating in the east is a most imperfect one. Even where Synods are most energetic in looking after the neglected, comparatively little is done in seeking the scattered individuals of our home and foreign population. Thousands find themselves in a nominally Christian land with churches on every side, but without the ability to understand the language in the land in which they are strangers. The isolation is often most sad and their spiritual state pitiable. The children grow up careless and godless or are alienated from the faith and the church of their parents, never to be gathered again.

"If it be said in this connection, that our ministry is wholly insufficient for this great work, it is enough to add that we should do what we can to supply the need. Voluntary mission work might easily be done by at least a thousand of our pastors in destitute localities not too far to be reached from the parent church. Even supposing that the appointment is but a monthly one and on Sunday afternoon the preparatory work can thus be done towards the ingathering of the people into churches and the establishment of classes of instruction and Sunday schools. We know of entire pastorates thus built up without the sound of a hammer or the outlay of a dollar of mission money. Let the members of the Council occasionally accompany the pastor to such points and in the absence of suitable workers let some friendly conveyance take out the needed singers and teachers. In a word, instead of our churches being mere funnels into which the water of life is poured, learn the lesson of sending forth water from the wells of salvation. Every church, however, small or weak, should be a missionary church to share with others the bread of life. Such home mission work would bring new life into the churches

and revolutionize all old conceptions of the gospel and its blessings.

"The work of exploration in neighboring places and counties dare not be neglected. If necessary, without longer delay, let a few neighboring pastors supply the charge of one or two of their number and after the churches have commended them to the grace of God, let them go forth to seek the lost sheep of the house of Israel. At the first coming in many places, only a simple service can be held in the evening, a few neighbors being called in, but appointments could be left for the preaching of the Word on their return. In this way, in a few weeks, scores of places could be visited and the word of salvation brought to many a home.

"But to do this effectually, love to God and man must be the great motive power. If attempted in another spirit, it will be a wretched failure. It cannot be done in cold blood. The fire of divine love must warm the heart. The holy enthusiasm of saving souls must fire the spirit. 'That my house may be full' is the motive of Christ. He 'will have all men to be saved and to come to the knowledge of the truth.' Into oneness with this merciful purpose, the Church must be brought and then will it 'teach transgressors His way and sinners shall be converted to God'."

Afer the dedication of the new church in Rochester, Pa., Dr. Passavant writes this reminiscent editorial, which looks back to the Pittsburg Church:

"In looking back over the history of this church, we cannot but say: 'What hath God wrought!' In July it will be thirty one years since the first sermon was preached by a Lutheran minister in Rochester. In the absence of any church edifice in the place, a mixed multitude were assembled in an unfinished car factory, while the work bench, with a board nailed across it for the Bible, was pointed out as our pulpit. There and in a large paint shop, we preached for eighteen months, without a single member. The year after, a large Gothic church was built and at first service in the unfinished building, with muslin in the windows, and rough planks for seats, twelve persons were baptized or confirmed. Once by the breaking up of the Car Company and twice by the deaths of members during the war, the little flock was well-nigh scattered. So also, by pastoral changes and the destruction of the church by fire, with long vacancies between, the faith of the congregation was

sorely tried. And yet it clung to life with marvelous tenacity. It was, indeed, cast down, but was not destroyed. Often it seemed 'as one dead' and some said 'it is dead.' But it heroically said, 'I shall not die, but live and praise the name of the Lord.' And here is the result:

"In addition to the fine church at Rochester, the Baden charge of four congregations, each having their own comfortable church, has since been established on a territory where not a member of the Lutheran Church was known for eighteen months after services were held. These all, in a certain sense, may be said to have grown out of the undertaking at Rochester while the present church with a beautiful house of worship and a membership of nearly one hundred and their own pastor enters upon a new career of resurrection and life. Truly this is the Lord's doings and it is marvelous in our eyes! 'Unto Him be glory by the church throughout all ages, world without end. Amen!'

"But this lesson of the divine working is not the only one which the history of this church and its connections presents. It shows that the apostolic faith which Rome stigmatized as 'Lutheranism,' is but another name for primitive Christianity. All the material it needs, out of which to build up living churches, is sinning and suffering men. From the first, the ministrations of the gospel in these places were to the neglected and lost. It was carried into the lanes and streets, the highways and hedges, and men were made to see that they must repent and believe or perish. In several localities, which no one would enter, the poor had the gospel preached to them and the hillside was the pulpit and the hearers sat upon the ground. The result is seen in Christian congregations and well-ordered communities, while the young are growing up in Christian households. Out of the debris of such neglected people and denominations, God's word has silently builded up believing churches whose charities already extend from the suffering at home to the heathen in India and the destitute in our own land. It is indeed 'a little one,' but great truths have been established and all can see from the results that our Church can go forth everywhere preaching the Word. The same blessed results will follow, for the Word which we confess and preach 'is the power of God unto salvation to every man that believeth, to the Jew first and also to the Greek'."

During the Summer of 1872, Mr. Peters had charge of the

congregation at Chartiers and Rochester, Pa., under the supervision of Dr. Passavant. Of his experience during that memorable summer, he sent us the following reminiscence:

"It was in these two congregations that I had my first experience as the pastor and preacher under the direction and counsel of Dr. Passavant. My very first experience in pastoral work was with him at Chartiers. One morning he took me with him and we climbed the hills and threaded the valleys together, visiting from house to house and always paying special attention to the poor and the most needy. After a few words of greeting and inquiry the Doctor would take the Bible, read and comment briefly upon a passage and then we would all kneel and he would offer a prayer or call upon me to do so. This I did with hesitation and trembling in his presence. The manner in which I was enabled to discharge this humble duty seemed to please him and was a source of encouragement to me and aided me in the conviction that I had not mistaken my calling. I was with him a great deal during that summer. Whenever he returned from one of his many absences, he would send for me to tell him the state of affairs in his large parish and I would thus be enabled to spend a profitable hour in his study. Although one of the busiest of men at all times, and the greatest letter writer I ever knew, he would always find time to talk to young men who were studying for the ministry. I soon found that one of his habits in dealing with young men was to put them on their mettle. Frequently, it would be Saturday evening before I would find out where I was to preach next morning. He had advised me in the beginning to prepare a few good sermons of a general character and to master them so thoroughly that I could make use of them on short notice. He even suggested subjects for such sermons. But after I had preached for some time in the two congregations, my stock was used up and Saturday evening, would find me unprepared to go to the same place where I had been the Sunday before. The Doctor believed in testing his boys in this way. We did not take to it kindly at the time but it proved beneficial in the future. The severest test I had was at a reunion of the boys and girls of the two orphan homes held at Zelienople. I rode over with the girls from Rochester in the big wagons, singing along the way. After dinner in the grove, the Doctor came to me and said that he would call upon me for a short address. After much fear and trembling, I got through after a fashion. Noth-

ing that I ever did in my connection with the Doctor pleased him so well and he was unusually free in his commendations.

"During the whole summer the Doctor never said a word about remuneration; this was another of his favorite tests. The congregations gave me nothing. As the time to return to the Seminary drew near, I became quite anxious. The Doctor had provided for me at the hospital and had furnished me with traveling expenses and pocket money. But how was I to get through the Seminary? A few days before I was to leave for Philadelphia, the good Doctor called me aside and handed me two hundred dollars. I tell you I was glad. I thanked God and took courage. I never found out whether he paid this out of his own pocket or received it from the congregations."

Dr. Passavant knew the value of pastoral visits. We have seen that while he had a church he was a model pastor among the people. He knew how to approach all classes and conditions of men and how to give to each a word in season. He knew how to make every visit count for the temporal and spiritual good of the one visited. The writer of this, when a theological student, had the privilege of assisting him for two summers in his mission work in the congregations of Chartiers Creek and in Beaver County. Those months of missionating can never be forgotten. It was then and there that we learned our pastoral theology. It was in the daily companionship of this man of God as he went in and out, talked, read and prayed with all kinds of people in all kinds of places called homes, that we began to realize what "Seelsorge" or the care of souls means. What a blessing it would be if all our theological students could thus spend a year going about in pastoral work with a godly and consecrated "Seelsorger." Again and again the thought comes to us that a great desideratum of our theological training is a real soul clinic under the guiding and inspiring eye and hand of a soul physician. We give a brief editorial of Dr. Passavant on Pastoral Visitng:

"It would be difficult to overstate the importance of pastoral visiting. The reader will please put emphasis on the right word, we say, pastoral visiting. Ministers sometimes excuse their neglect of this duty by alleging that they can see no good resulting from their visits. But they will find, if such be the case, that the reason of it almost invariably is that they do not visit as pastors. To hurry into a house, loll for a few moments on the sofa, look at the pictures on the walls, ask care-

lessly one or two questions about the family without listening to the answer, this we freely admit is useless. Indeed that word is too complimentary if by it is meant that such visits by the pastor are merely unprofitable. They are pernicious. Neither does it add to the benefits of his call if the pastor enters the house languidly with the air of a wretched mortal goaded to the performance of an unpleasant duty. Even though his visits be prolonged, and he contrives to pass through the topics suggested by the weather and the news of the day and passes through the church chat,(for even the sanctuary may have its prattle and its scandal), even with these agreeable variations the visit of the pastor is not likely to accomplish good.

"The visit that profits must be truly pastoral. It must present the clergyman in his official character as a minister of righteousness and must be designed for the spiritual good of his people. Let his zeal, however, always be directed by a sound judgment and let him remember that where disgust begins profit ends. The man who recklessly assails even the prejudices of his fellowmen will conciliate no regard for himself nor respect for the truth he is aiming to diffuse. The visits of a pastor, if faithfully made, will benefit him as much as they do his people. They will tend to spiritualize his heart, to give refinement and depth to his Christian character, to impart variety to his sermons, and to render his ministration rich in practical and experimental value."

Dr. Passavant always laid great stress on being rightly called. He would never undertake anything without the assurance that it was God's will that he should do it then and there. This was one of the distinguishing and strong factors in the character and life of the man. This formed the text for many a letter to a restless place-seeker. He had no patience with the itch for change, the hankering for fields untried and pastures new. He believed that no consideration of ease, inclination, or environment should come between a vocation and a minister. When the writer of this was in the senior year at the Seminary and had assisted Dr. Passavant at Chartiers and Baden for two summers, the people at Chartiers expressed a unanimous desire to have him as pastor. Though not yet in written form, the Doctor believed that this express desire was a call from the Lord through the church. Meanwhile the writer had a written call from Nova Scotia. He wanted to go with a classmate who had accepted a contiguous charge. He naturally consulted

Dr. Passavant and several letters passed between them. To give a sample of the Doctor's creed on a call, we append the following extract from one of his letters which had an influence that could never be lost:

"You may not realize the utter wretchedness of laboring in a field where you have placed yourself nor can you yet understand the consolation of being in a place where you have been placed by the great Head of the church. But for the certainty I feel in my vocation from Christ, I would long since have fallen in despair, but I stand in darkness as in the day, knowing 'whose I am and whom I serve,' and quietly abiding at my post.

"Let this suffice, then for the present, in regard to Chartiers or Nova Scotia. What God does is well done. The reverse is equally true for 'without Him we can do nothing'."

Dr. Passavant always deprecated and deplored a restless ministry ever on the lookout for call to a new field and constantly changing from place to place. Here are extracts from an editorial on a New Beatitude, *Blessed are they who stick*:

"The sad influence of the prevalent unrest is seen even in ministerial life. The pastors of some of the most numerous denominations cannot remain more than from three to five years. The average in some other churches, where such a restrictive rule does not exist, is not greater than this. The consequence is a perpetual change of pastors and a frequent vacancy of the churches. Some men, not ten years from the seminary, have changed twice, thrice and even four times. They went into the work with great zeal, they laid the foundations for needed improvements, they gained the confidence of the people and began to know the community. They were encouraged to go forward and had every prospect of enlarged success, but in the midst of all, a mistake was made, some misunderstanding occurred, some friends were alienated, some opposition was encountered, and instead of living down all these by meeting and overcoming them in a Christian way, they yielded to the temptation and were 'available' to calls from other churches. And they 'went elsewhere,' again to 'go elsewhere,' and to follow on changing and shifting until their reputation was gone and calls, even on suggestions from themselves and others, came no more.

"Now, while nothing is more certain than that some changes are necessary in doing the work of the Church, and that certain

other changes, because of sickness, disability and other causes are unavoidable, this everlasting changing from one field of labor to another is a source of great weakness in the church. When once called of God, 'rightly called' as our Confession has it,there is no greater source of blessedness in ministerial life than the conviction that we are where the Holy Ghost has made us 'overseers' or 'bishops.' Knowing this, the hardest field becomes a very garden of the Lord. It may be a waste place of Zion or a burnt district or a field where Satan's seat is, with few or no advantages of society or culture, but it is a place so near heaven where we know that God has called us that a blessedness of a pastor's life is indescribable and quite on the verge of heaven. In such a position the Christian pastor may safely remain, doing his utmost to build again Zion, and working on hopefully against all discouragements. If he is to go elsewhere, he need not be careful about the time when or the place whither. He may quietly remain where he is, doing his whole duty as before, and leaving all in the hands of God.....

"The blessedness of such 'patient continuance in well doing' is seen in many striking instances in the history of our Lutheran Church. The work of Oberlin, among the barren rocks of Steinthal in the Vosges Mountains of Alsace, and the labors of Harms in the sandy heaths around Hermansburg, Hanover, show what faith and persistency in duty can accomplish in the most hopeless fields. We have few such fields, but we have many where success is impossible without the same faith which made them as the very garden of the Lord. What our system cannot effect by any rule, a heroic faith with love must accomplish. The old heroic spirit must be renewed as in the days of old. The call of duty, the vocation from God, the obligation to abide at our calling until ordered elsewhere, the love of souls for whom Christ died, and above all the love of Him who hath redeemed us by His holy blood, these mighty influences must enter as living factors into our spiritual life. When this is more largely the case, we will realize the blessedness of abiding where we have been called of God."

When the writer of this, during his first years at Chartiers, found it next to impossible to pay off his seminary debt and support his family on five hundred a year, and felt restive under the strain, Dr. Passavant kindly proffered assistance

which was not a charity and inspired new heart and hope with the following words:

"Labor on for the poor and the wandering as you have done and even more abundantly, walking not by sight but by faith as seeing Him who is invisible. *'Er der Allmaechtige Gott wird alles herrlich machen wenn Seine Zeit da ist.'*

"I hope that nothing visible nor invisible will keep you back from the duties of each new day. 'Sow beside all waters.' The most unpropitious soil often proves the most hopeful and the reverse, alas, is often the case. God has placed you in a position of trial and struggle to hold 'the fort' for Him, where Romanism and indifference reign. Let this develop the true Christian heroism of fidelity to the uttermost in the sphere where you are placed. Make full proof of your ministry, do the work of an evangelist; live near the Savior and walk with God before the world and your household."

Here is an account of another remarkable manifestation of good will that came in unexpectedly and kept him and his family comfortable and free from care without any visible means of support. He writes his mother:

"As you may hear some intimations of what has lately happened to me, I must not longer conceal from you the fact of a very pleasant donation visit which I received on Thursday night. Last week, a committee of ladies, among whom was Miss Morehead, called at our house and informed us that they were deputed to inform us that some friends from the community at large would call at our house Thursday afternoon and night, for the purpose of testifying their appreciation of my labors among the poor and showing their personal good will. Accordingly, as it was quite out of the question to refuse (especially as the whole affair had gone on too far to stop it) we gave a reluctant consent and on Thursday morning the ladies came and took formal possession of the whole house.

"My study and Mr. Reck's room were turned into one, and three or four tables were stretched out from end to end which were quickly loaded with all manner of good things, such as hams, cakes, preserves, pickles, etc., until it looked like a feast for a regiment, or even a supper for a wedding party. All these things were sent in by ladies from the neighborhood and Minersville, and it was quite an amusing sight to see the ladies up to their arms in all manner of queer operations in the kitchen, getting these various things ready for the company.

After three o'clock in the afternoon, the people began to call, and on their arrival were taken charge of by the ladies, and after spending an hour or two in the parlor talking with each other and with us, they were invited out to take some refreshments at the table in the dining-room. A committee of gentlemen and ladies took charge of everything they brought, so that we saw nothing, until the company had retired, of the 'material aid' of this affair. In the evening a large number of people came, and at about nine o'clock all were invited into the refreshment room where the most ample justice was done to the nice things which had been prepared. Afterwards, several hours were spent in friendly intercourse in the parlors, and the whole exercise was concluded by a brief prayer.

"Owing to a mistake in one of the parties having been prevented from delivering a large number of invitations (printed notes) most of my personal friends knew nothing of the affair, but the house was nevertheless quite crowded and the proceeds were some three hundred dollars in money and two hundred dollars (about) in groceries, dry-goods, etc. With the exception of the above failure, everything was managed with great order and delicacy, and we saw nothing and heard nothing of the donations, until the company retired, when Mr. Joshua Hanna handed Eliza the box with the above sum. The whole thing took us quite by surprise, and was gotten up entirely by people outside of our church. On this account it was doubly grateful to our feelings, and greatly encouraged us in the new life we now live. Indeed, I quite forgot the peculiar nature of the party, and enjoyed myself as much as if in the company of friends at a neighbor's house, no one making any allusion to the circumstance which brought them together. Several ministers, such as Mr. Howard, Sparks, and others have already had similar visits this winter."

During all these busy years Mr. Passavant was a leading spirit in the Pittsburg Synod and for a large part of the time its missionary president. To show what the spirit and enterprise of the Synod accomplished in these years of its weakness, in spite of the many inefficient ministers that had to be used because no better could be had, it is only necessary to glance at the list of the new churches built during the first ten years of its history. Before us lies a list of sixty new churches with their names and locations erected during this period.

CHAPTER XIII.

WAR.—VIEWS AND WORK.

The later fifties were a period of storm and stress in the State. The nation was agitated from center to circumference. The weak James Buchanan was in the presidential chair. The Missouri Compromise had been repealed. The disastrous Dred Scott Decision had followed. The Underground Railway was in lively operation. Squatter's Sovereignty raged and uprisings were rife in Kansas and in Nebraska. The Lincoln and Douglass debates were attracting not only the Nation but the world. John Brown's tragic raids startled and frightened the whole country. Abolition routs and riots were becoming common in the eastern cities. The South was sullenly brooding and preparing for war. The President was lending encouragement and, negatively at least, was giving assistance. Yellow Journalism with its flaming headlines was springing into existence and fanning the flames of excitement.

In the nature of things, the Church could not remain unaffected. Fierce and fiery debates broke out in nearly every church convention. Brethren became embittered and were alienated. The great Protestant denominations were threatened with disruption. Some divisions had already taken place. The columns of religious journals teemed with bitter and biting editorials and contributions.

The Lutheran press had kept itself comparatively calm. It is in the nature and genius of Lutheranism to spend its strength in trying to make the tree good rather than in worrying about the fruit. It endeavors rather to make new men and leave it to them to do the new work, and to implant right principles and then leave it to time and occasion to work them out in practice.

The year of 1860 was a memorable one in the history of our country. The fiercest political battle that the nation had yet known was fought through at the polls. Abraham Lincoln was elected president. The wildest excitement took possession of the people in the North and the South. The voice of the press and of the pulpit was full of fears and forebodings. Inflam-

matory editorials and sermons added fuel to the fire. Men's hearts failed them for fear of the things that were to come. In the *Missionary*, Dec. 12, the editor closes an article in these words:

"But deliverance is not to come from Washington. Promotion cometh not from the North nor from the South, but alone from God. The Christian patriot must go to Him. What his purposes are, in this conflict of principles, it is not ours to know. But, this we know, that 'justice and judgment are the habitation of His throne.' Into His hands we may, therefore, safely commit our whole country and its institutions, in the fervent prayer, that what He proposes may stand, and that what He condemns may be destroyed forever. Here only is our hope, and to this refuge let us fly. In the family and in the church, let the prayer of faith go up unceasingly to God, for delivering mercy. Whatever be the present issue, the final one will bring glory to God and good to men. This should be our only concern, amid the troubles of the times. 'The Lord reigneth!' Let this sweet truth calm the heart, amid the troubled waters. If Christ is in the ship of State, she cannot sink. Tempests may come and the wild winds roar, and the Master, as now, may seem to sleep. But the cry of faith must rise above the winds and the waves, before His voice will say, 'Peace, be still!' Then, when the great calm comes, a grateful people shall shout, 'Alleluia, for the Lord God omnipotent reigneth'."

When Ft. Sumpter had fallen and the heart of the nation was bowed with grief, the *Missionary* had a column editorial, ending thus.

"But while we thus indicate what we conceive to be a most important duty of every Christian in this awful crisis, there are other duties which are equally important. Foremost among these, is to 'put away all bitterness and wrath,' to guard against the war spirit, which, under such provocation, comes in upon the soul like a swelling surge, and to bear in mind that 'the wrath of man worketh not the righteousness of God.' Another duty is to make unceasing prayer to God for our country, that it may be preserved from the demoralization of the war, and the breaking down of moral principle; for our rulers, that they may be indued with justice, wisdom and courage to do the right; for our enemies, that God would give them the right mind, and bring to naught the counsels of their wickedness. Happily for us, the cause in which we are engaged, is one which appeals to

every Christian heart. The preservation of our Government involves all the interests of humanity and religion. Let then the closet, the family, and the sanctuary, be witness to the fervor of our supplications. The final results are with the Lord, and no great interest will suffer in His hands."

In the next number is this editorial on "Our City:"

"It is impossible for those at a distance to conceive of the excitement in our city. In this great hive of industry, the sound of the grinding is low, and the wheels of forges, furnaces, and factories drag heavily. The number of volunteers from the stores and from the shops is so great that business moves only with greatly diminished pace. Our streets, and especially Wood and Fifth streets, are crowded with troops and with the populace. The Stars and Stripes wave over every church and cathedral, over factories and dwellings. Every hour witnesses the passage to and fro of armed men. The incoming and departing trains are filled with troops, hurrying forward for the protection of Washington. The churches on the Lord's Day are filled with anxious thousands, but the stillness of the day is disturbed by martial music and the unending marching of troops. The pulpit, Protestant and Catholic, gives forth no uncertain sound, and one sentiment, strong as death, pervades all hearts, that the Government must and shall be sustained. Politics has given place to patriotism. Parties have fallen to pieces. A noble spirit of self-sacrifice manifests itself on every side. Men hold property, time, and even life, cheap at such a crisis. Money flows in by thousands for the equipment of troops, for the support of their families, for the protection of the community. The patriotic ladies of the various churches are busily engaged in making bandages, lint and other necessary articles for those who may be wounded in the service of their country. The Vigilance Committees are unwearied in preventing the passage of contraband goods, and only yesterday seized on several dray loads on their way from the east to South Carolina. Since the stoppage of the telegraph lines the anxiety of the public to hear the news is intense, and the most painful suspense fills every mind. If this is but the beginning of the strife which has unhappily broken out in our land, what will the end be? How long, O Lord? How long?"

And again, in the number for May 2, we find this on "The Demoralization of War":

"No tongue of man can describe the dreadful demoralization consequent upon war. Let the Church put forth her whole influence to arrest this gigantic evil. Let ministers and people follow with their prayers and best counsel those who have gone to battle for their country and the right. Let her most able and earnest pastors be sent forth, with the blessing of the Church, to preach to the soldiery the whole counsel of God, and in this way seek to gather around these brave men the holy influences of the gospel. We copy the following from a letter just received from an eminent physician of this city, who is attached as a surgeon to the army. It is written from the camp near Harrisville:

"'Now let me say that I am more than ever opposed to war. It is a dreadful necessity which drives us into this one. But I believe, before God, we are right, and that it is our duty to prosecute this contest with all the vigor we possess. God pity the poor soldiers and save them from the demoralizing influences of the camp.'"

From the next number we quote the editor on "The Time in which We Live":

"Who has not inwardly thanked God for the privilege of living in this grand and awful time? The man who does not appreciate this hour has not studied the book of Providence. This is not an ordinary period, but a crisis, an epoch in the history of the world and of the Church. Two forms of civilization meet and struggle for the mastery. Two religions, each appealing to the same inspired source, give their benedictions to opposing hosts. The question is to be settled whether might shall make right, whether treason against constitutional government is patriotism, whether crime is Christianity, whether slavery which commenced with theft and has been since perpetuated by force, is to be the ruling idea of our land, or whether liberty shall be the law and slavery the exception to be endured only that it may be the more effectually removed from the land and the inhabitants thereof forever.

"These vast issues are thrust upon us, and whether we will or will not, we must meet them. Peaceful men have held their peace. Prudent men have counselled prudence. Timid men have spoken in whispers. Politic men have acted by compromise. The great parties, societies and churches have well-nigh

gone to one place in the effort to keep silence or to enjoin silence upon others. And what has it all availed? Nothing, absolutely nothing. In spite of fear and prudence and counsel and compromise and a thousand resolves all men now speak and act from the house-top in reference to the very things concerning which they feared to speak in whispers. God has taken up the subject, and He is speaking from the secret place of thunder. His arm shakes the nation. His judgments are abroad in the land. In one word, our sin has found us out. That sin is our oppression of the poor. This has caused the trouble. This has made Secession. This has fired the mob, inaugurated the reign of terror, driven away thousands of peaceful citizens from the south, stolen forts, robbed the treasury, demoralized the army, decimated the navy, and turned our once peaceful land into a battlefield where law and anarchy, liberty and slavery are grappling together in a struggle for life or death.

"It is good to live in such a time as this. Our great danger was the complete going down of moral principle. We were becoming a nation of materialists. Virtue was at a discount. Patriotism had degenerated into party spirit. Nobility of soul was sinking under the influence of a soft and luxurious age. Truth, justice, liberty had well-nigh given way before gain and advantage. Manly virtues were dying out and our nation exhibited the sad spectacle of a youthful people falling into the vices of an old and effete civilization. Then God spoke, and the voice of His thunder started us from our sleep. The mighty spell was broken. The world was as a cloud passing beneath men's feet. Principle, right, patriotism, these remained, and shone with an unwonted luster. Liberty never appeared more blessed; constitutional government, never more sacred; virtue, never more ennobling; and justice, never more holy, more equal and more safe in all its applications to human society. Wealth, position, ease and material interest were never held so cheap as in this solemn time. God has scattered seed in the prepared soil, from which is springing up a nobler crop of men than the dull souls who lived and died ingloriously before. Woman, too, delivered from the servitude of fashion and society, again comes forth in all the strength and tenderness of her nature as the advocate of the right and the helper and sharer of men's toils. Even where the frenzy of the hour has won

her heart for the delusion of the south, her noblest influences have been quickened into life, and every day attests the sublimity of her devotion and the power of her sacrifice.

"Apart from its final results on the great problem of human liberty, the struggle through which we are passing cannot but have a happy influence upon the Church. Times of softness are cowardly times. Wars for conquest are ever demoralizing; wars for principle often beneficial. The greatest moral movements have gone forward in the midst of revolution and seeming ruin. They plow the base sod of custom; they sweep away the abuses of the age. They draw men to the closet and to God. They educate men in the lesson of Providence. They lead to the exercise of heroic virtues and to noble sacrifice for duty and for man. Let but the Church be true to her mission, and she shall gather a harvest of souls. Strange as it may seem, out of death shall come forth life. Out of the grave, her resurrection."

Also this on "Nurses for the Army": "In reply to numerous letters of inquiry, we take this opportunity of saying that the recent statement in the city papers about our organizing a company of nurses to follow the army was made without our knowledge or authority. It probably originated from the fact that at the first breaking out of the war we had quietly offered the services of some of the deaconesses and of ourself to the Government, wherever our services were most needed among the sick and the wounded; but at no time did we contemplate the organization of volunteer nurses for that purpose. Such service requires a familiarity with hospital life and labor which but few experienced nurses, even with the best intentions, could perform. Out of nearly fifty ladies who have offered their services but five have been selected who will probably accompany the Sisters. We are now holding ourselves in readiness, and should duty call us to the sad scenes of the Hospital or the battlefield, our readers will hear of us as heretofore through the columns of the *Missionary*.

"Scarcely had our offer been sent to the Government and we were beginning to fear that we might be going before we were called, when an earnest plea was received through the philanthropist, Miss Dorothy L. Dix, asking that several Deaconesses might be sent to her aid in case of an epidemic or a battle. This angel of mercy at once went forward to the scene

of danger and is unwearied by night and by day in multiplied offices of kind relief to the troops in Washington. A second letter, just received, bids us wait till needed, and then hasten immediately."

From the next number we quote: "A Merciful Provision: Sickness, suffering and death are inseparable from war. However just and sacred a contest may be, these sad results are unavoidable. The duty of the Church and of the State is, therefore, apparent, and it is manifestly to relieve the sufferings and mitigate the sorrows of war by all the appliances of mercy within their reach. Our readers have not forgotten the frightful mortality which fell like a death blight upon the British soldiery in the Crimean war, and how the hospitals of Scutari became vast pest houses where thousands more died from neglect than fell by the sword. Nor will it be forgotten that healing and mercy only entered these sad abodes when Florence Nightingale went forth with her noble band to minister to the suffering in the name of Christ.

"In the fresh remembrance of these scenes the Government, through its proper officers, has wisely established a new office, and has vested with ample authority the devoted philanthropist, Miss Dorothy L. Dix, to organize and superintend a staff of Christian nurses who, from love to Christ and without earthly reward, will labor among the suffering in the hospital or in the camp. This eminently practical worker in the cause of mercy hastened to Washington with the first troops and has since been engaged in the most comprehensive and successful efforts to set on foot a system of effective relief for the sick and wounded."

Dr. Passavant's offer to lend the Deaconesses to the army in this time of peril and suffering was gladly and quickly accepted by that American Florence Nightingale, Miss Dorothy Dix. Hasty arrangements were made for the *Missionary*, the Infirmary and the Orphans' Home and the Rev. Mr. Reck was left in charge of all. There had been serious sickness and sleepless nights of watching in the Passavant home, but through the mercy of the good Lord, little Sidney was now rapidly recovering. Mr. Passavant, therefore, took the train with two Sisters for Washington city. From his letters to the *Missionary* we quote:

"It had been the plan of Miss Dix to secure a large and convenient edifice in the suburbs of the city, with special

reference to the wants of the soldiers of the German regiments: but the constant change of troops from one point to another, with other circumstances, made this plan inadvisable. After a careful examination of the whole field it was mutually concluded to retain our rooms near the Capitol, to nurse the sick in a hospital which had been extemporized in the Supreme Court room, and from this center to go forth daily into the different hospitals which might be established with a special reference to the bodily and spiritual relief of the numerous German soldiers in the army. Full authority had been procured by Miss Dix for such a service, so that no obstacles will be placed in the way of its performance. Time will indicate what may be done more than this, so far at least as our friends are concerned. For the present this is enough to engage their hearts and hands, and they are deeply grateful for the privilege of doing even this in aid of so holy and sacred a cause.

"The first night of the Sisters among the sick was that of Thursday, the twenty-third, a memorable day in the future history of our nation. A soldier of one of the Brooklyn regiments had accidentally shot himself that morning and life seemed to be fast ebbing away. One of the Sisters was watching by his bedside, while a second was ministering to the other poor sufferers who filled the hall sacred to justice and the majesty of impartial law. A few minutes before the clock struck twelve the clatter of a horse's hoofs was heard in the court below. A few moments later the rolling of the drum broke the stillness of the night, and in a few moments more the soldiers of two regiments stood in rank and file on the parade grounds. Quietly and with perfect order they obeyed the command to 'March,' and company after company passed out of the Capitol gate, leaving none but the sentries, the sick and the Sisters behind. Even the soldiers who were on duty in the hospitals left, and the heavy sigh of the sick patients alone broke the stillness of the hour. The moon was shining with singular beauty, and from the window of the court room the whole of this inspiring scene was visible. The next morning told all. Alexandria was taken without a blow, and the white tents of the United States soldiery covered the heights of Arlington. Thursday, on which Virginia was dragooned out of the Union, was suffered to pass away, and scarcely had the clock struck the hour of midnight before ten thousand troops

were on their march to reassert the authority of the Government and strengthen the defences of the Capitol.

"The particulars of this masterly movement of General Scott have doubtless ere this reached every portion of the land so that I need not repeat them. In the midst of the general rejoicing, however, the news reached the city that Colonel Ellsworth, the young and gallant leader of the New York Zouaves, had been brutally assassinated in Alexandria. The excitement which followed was indescribable. Strong men wept in the streets, and gentle women turned away heart-sick, to seek relief in tears. Shops and stores were closed. The fire bells tolled in mournful cadence. The engine houses were draped in crape. The flags on the shipping and houses hung at half-mast. One wide wave of sorrow after another rolled over the city, as each sad particular of his brave but pitiful death became known. The swift retribution which fell upon his murderer was little consolation for his loss. The soldiery and the citizens were alike affected with the deepest sorrow, while those of his own regiment were heart-broken at his death. How strange the mastery which nobility of soul has upon all men! A mere youth of twenty-three, and yet a nation mourns his fall. The highest functionaries of Government and the veterans of many a battlefield weep like children at his bier. Who will not say that these are blessed tokens which shine forth brightly amid the materialism of this age? The hour is coming when all selfishness and baseness of soul shall sink to shame and everlasting contempt, while purity and patriotism and a heroic devotion to the right will stand forth as great lights, to shed their illumination along the pathway of a nation's life.

"It is now past midnight; and at four o'clock in the morning I leave for Philadelphia, where I hope yet to spend a part of Monday with the brethren of the Pennsylvania Synod before returning home, and immediately leaving again for our Synodical Convention in Canton."

We quote, also, a few lines from his letters to his mother:

"You know, perhaps, that Martha Douglass has also gone to Fort Monroe. Miss Dix authorizes me to send two more ladies and Dr. Lange's wife's sister and Martha were the ones selected. They are doing well and are quite happy. Martha is superintending the linen interests, which, in a hospital of

three hundred sick, is no trifle. She has quite a number of contrabands under her care in her department. . . .

"Our Sisters write often from Washington and speak very encouragingly. Miss Dix appears to be much pleased with them and is determined to carry out some necessary reforms through their aid. I cannot enter into particulars of the nursing work in Washington. It would take me hours to talk all over. Several of the papers speak very honorably of our Sisters in the hospital in the Capitol building. . . .

"The Sisters are doing good work in Washington, and, I presume, went down to Fort Monroe with Miss Dix on the news of the late sad battle. They greatly desire me to be in Washington to aid Miss Dix, as they fear she cannot endure the great fatigue and exertion of her position."

A Washington correspondent writes to the Pittsburg *Chronicle:*

"There are a great many strangers here, many from your State, pure, honest and disinterested patriots, who would be entirely willing to take Government contracts or any little service of that kind that they could render the State. I will not mention them, for they are too numerous. But there are parties here to whom I will allude, who reflect honor upon our city. The first are three ladies from Pittsburg, who came here under the auspices of the Rev. Mr. Passavant, for the purpose of nursing the sick and wounded soldiers. They are volunteers in this good work, now in charge of the eminent philanthropist, Miss D. L. Dix. They are ministering angels, here at their own expense, devoting from fourteen to sixteen hours of the day to hospital duties. God bless them! They will have their reward here and hereafter. I was told by a soldier the other day, who had been shot through the right breast, and was recovering: 'I have lost my mother, but that lady, God reward her, has been a mother to me. She never gave me up, nor left me, until my hour of peril was past.' In this same hospital were five or six of the New York Zouaves, sick and wounded, and the lady happening to say in their hearing some words of high compliment and deep sympathy for Colonel Ellsworth, the poor fellows were melted to tears and from that time would have devoted their lives to her service. I will not name these ladies, their names will be in the good Book."

As though he had not yet enough to do, the Pittsburg Synod at its Convention in Canton elected Dr. Passavant as its president. When the voice of the Church called him his conscience always responded. How he ever bore his countless burdens is a wonder to all.

The Pennsylvania Synod, at its spring convention, passed a number of resolutions, from which we quote the following:

"Resolved, That we will be specially mindful of the brave and loyal defenders of our country, earnestly commending them to the mercy and protection of God, and to the extent of our ability affording aid and comfort, especially to the sick and suffering among them, to which class our attention has been especially directed by the Rev. W. A. Passavant.

"Your committee also begs leave to add the following additional resolutions, having special reference to the class last mentioned:

"Resolved, (a) That it be made the duty of every minister connected with this body to lay before his people a statement of the condition of the sick soldiers, and especially the German portion of them.

"(b) To encourage the members of the Church to extend voluntary and liberal aid to our devoted Christian Sisters, known as 'Deaconesses,' who have undertaken the arduous duty of nursing the sick soldiers.

"(c) That all such contributions be placed in the hands of our treasurer, Dr. C. W. Shaeffer, of Germantown, to be by him transmitted to the Rev. W. A. Passavant, director of the Deaconess Institution at Pittsburg, the Executive Committee of this Synod being authorized immediately to advance such sums as the missionary treasury may warrant, to be replaced by the contributions hereafter made for this object.

"(d) That inasmuch as so great a proportion of the volunteers from Pennsylvania and other States are members of the Evangelical Lutheran Church, we realize our responsibility as a Church to provide for the spiritual welfare of our members, called from their homes to defend our common country; therefore, be it further resolved:

"1. That this Synod call and appoint our beloved and esteemed brother, Rev. W. A. Passavant, to be the missionary chaplain of this Synod in the volunteer armies of the United

States, and that we pledge the support necessary to sustain him in this field of useful labor.

"2. That the Executive Committee be authorized, in connection with Rev. W. A. Passavant, to make such further arrangements for the promotion of the spiritual welfare of our soldiers as time and circumstances may render needful.

"(e) That the Secretary of this Synod be instructed to communicate copies of these resolutions to the President of the United States, the Secretary of War, the Governor of this State, our church papers, the Rev. W. A. Passavant, and to every minister belonging to this Synod, to be read by him to his people."

When Dr. Passavant received these resolutions he was deeply moved. This call from a whole Synod appealed to him in the strongest possible manner. His heart was overflowing with sympathy for the poor soldiers. Especially did he long to do his part to save them from the hardships, temptations and demoralizations incident to the camp, the march, the bivouac, the battlefield, the barracks and the hospital. To his mother he tells his perplexities and longs for a certainty as to his duty. After a season of earnest prayer, contemplation and counsel from others, he declined the offer. On one point, however, his mind was made up. He would do all that he could for the soldiers. How he carried out his purpose is clear from the account of his second visit to the Sisters in the army hospital, published in the *Missionary*, July 11, 1861. We quote a few paragraphs:

"A wide door and effectual is here open to our Deaconesses, and the service of their hands is emphatically the patience of hope and the labor of love. Nor are their exertions confined to the sick room only, but the sphere of their usefulness extends in various directions. Through the agency of Miss D. L. Dix and the kindness of Christian friends over the land they have been furnished with a tolerable supply of Testaments, prayer-books, papers and tracts, as well as haversacks, socks, towels shirts and other necessities for extreme cases, which they are enabled to dispense among the needy, not only of the convalescent patients, but in the encampment and regimental hospitals of the vicinity. We made arrangements, when in Balti more, for the weekly shipment of oranges, etc., to the Sisters

for the hospital, and only await the means to carry it into effect. When at the Synod in Philadelphia, a grant of five hundred of Luther's Catechism in German was earnestly asked for, of which, however, we heard nothing. . . .

"A description of the things at the Fortress, without a word about 'the inevitable negro,' concerning whom and the right of his toil all State questions seem now to center, would be incomplete. It is said that nearly three hundred of the colored people of all hues and both sexes have 'come in' since the breaking out of the war. Many of them are curious specimens of the genus man, and seem low down in the scale of being. They are employed in various ways about the Fort and on the wharf, while others are occupied in the kitchen, the hospitals, etc. One morning we met seventeen coming in just fresh from 'Nupus News,' as they pronounced it, and in a few moments afterwards saw them again in the court of the hospital. It is truly amusing to witness their recognition of each other, and to hear their odd exclamations of surprise. Among them were several women and their little ones, and while talking to a sad and weary mother who had traveled all night carrying her child, she suddenly recognized, in a waiter coming from the kitchen, an old acquaintance in the same church, and cried out, 'Why, Brudder John, is you here?' 'Bless de Lord, Sally, whar you come from? How you git here wid dat lil chile?' . . .

"It was a touching sight to see a large group of these recently arrived gather around one of their number to whom the Sisters had given a Testament, trying hard to spell out the words of the blessed Book. There they sat like children, listening to the sweet sounds which told of rest to the weary and peace to the burdened heart. When it was known that Testaments could be had, the request to obtain them was very frequent, and what is equally noteworthy, most of them also begged hard for a spelling book. As these people are now 'contraband' and Uncle Sam has no objection to their learning to read, on our return we will send the Sisters a good supply of spelling books. How they will learn is not for us to say, but if they do not, the fault will not be ours. One of them quaintly remarked, on being told that something he had done was wrong, 'Tank you, Missus, whar I was fotched up I didn't get much fotching up.' We hope he may get 'fotched up' a little

more under better tuition, and pray God to show His compassion to him and all his companions in tribulation."

And again a few paragraphs from an account of his third visit:

"Miss Dix was in waiting at the station, and we proceeded at once to the new hospital which had been opened by the Government in the former Seminary of Miss English in Georgetown.

"My time since Thursday has been fully occupied in visiting the sick and wounded in the different hospitals, and in meeting with committees of the Sanitary Commission. After preaching to an attentive congregation in Brother Butler's church in the morning, on Sunday afternoon I took the place of a sick chaplain of one of the New York regiments stationed beyond Fort Corcoran, on the Virginia side, and returned to the city late in the evening. The pulpit was a camp chest with the heavens for a sounding board, while the many soldiers, not yet recovered from the prostration of the hurried march on Monday last, were stretched out on the ground before me. At the close of the service a large number came forward and gladly accepted some tracts, but the stock on hand was exhausted before half of the soldiers were supplied. Not knowing of any Germans in the regiment, no provision was made for an entire company of honest fellows who would have been most thankful for some German reading.

"Never before did we find a more ready access to men than among the wounded in the hospitals. The visits of the ministers and other Christians seemed peculiarly welcome. One poor sufferer who was very near his end requested us, through the nurse, to offer a prayer for him, and afterwards, clasping our hand with both of his, in turn invoked upon us the benediction of God. It is due to the chaplains of the different regiments to say that most of them are attentive to the wounded men, not only in the regimental but in the general hospital. The Sanitary Commission, also, is working day and night to improve the condition of the hospitals, while good Miss Dix is unwearied in the multiplied offices of charity in behalf of their inmates. The nurses whom she has called here from different parts of the land are performing excellent service among the wounded, and though there are painful hindrances in her way,

owing to the army regulations and other causes, which need not be specified, great and invaluable results are being attained through the working of these different agencies and organizations."

Here are a few extracts from letters written by the Sisters in the field to Dr. Passavant:

"August 28, 1861. I received your letter yesterday morning, and in an hour later I had a visit from Miss Dix. She did not feel at all satisfied that Sister Barbara should return in so short a time. She said, also, that it was contrary to law to give so many passes, that when she goes to General Mansfield for a pass he says 'it is contrary to law, Miss Dix, but as it is you we will accommodate you;' hence she is unwilling to apply so often for a pass, and unless we were discontented she would prefer our remaining here. We told her we felt contented, but, Mr. Passavant, should you rather have me go to Ft. Monroe to labor, I am perfectly willing provided arrangements could be made to defray traveling expenses, without troubling anyone for a pass. I would like to see the Fortress, though I feel contented here. I find Mrs. Russell very agreeable, I seldom feel the difference in our ages. She is so cheerful that we find a good many things here to laugh at in the midst of our labor and trials."

"Sept. 12, 1861. I received your kind letter, dated Sept. 5, and also the one containing the money, for which receive our sincere thanks. It came very opportunely. Please excuse our delay in acknowledging it. I find it almost impossible to write. We generally rise at five a. m., and every moment, nearly, through the day, is occupied by our duties. As I try this evening it seems to me every nerve is throbbing. We have about one hundred and eighty patients; there are between forty and fifty typhoid fever cases. Quite a number have died, generally two every twenty-four hours during the past week; some of these were here only a day or two before they died. They had been kept in camp too long. This afternoon we heard cannonading. It is reported that there is a battle, although we are only a few miles from the very scene you will know the news before we can. Is it not strange? Yesterday afternoon we very distinctly heard the firing of cannons. It caused quite a stir among the patients. One poor fellow who is so

sick of fever that he can scarcely lift his head off his pillow said to me, 'How I would like to be with them to fight.' He belongs to the 19th Indiana Regiment. We have a good many Michigan and Indiana men here. . . . Miss Dix called to see us yesterday. She told us she had met you. Mr. Passavant, I would like to ask you a favor. I hope you will not think us unreasonable. We being on the third story, are obliged to run up and down the stairs so much, and it is this which wears us out. If we had a gas fixture in our room we could make many little things for the sick and thus save time and strength. For five dollars we could get one with the necessary utensils. It would be invaluable. If possible, please let us have money to buy one very soon. We can get it in Washington. Mrs. Russell is bringing order out of chaos. She is very active. Barbara is in the room now in Mrs. Russell's place.

Mary H. Keen."

"Washington, on the 28, 1861. Miss Dix has been to see us several times. She wishes very much to see us at the head of a hospital. This morning she took us to the Infirmary. We went to each patient and spoke a few words. She heard enough to make her feel dissatisfied with the arrangements here. Gladly would she put us in there if she could safely do it. Yesterday she gave them more than one hundred shirts for those who need them. Today there was none to be found any more. What they had done with them she could not find out. Some of the patients told us that they get very unsuitable diet for their dinners. Rice, pork and soup for all alike, weak and strong. I will go and see the patients every day and inquire into their wants, but in how far I will be able to relieve them I cannot see yet.

"After dinner Miss Dix took us out in a carriage to see the camp of the Federal troops. She had some business there. Some of the officers stated that the troops would need some more clothes. Miss Dix requested us to let our friends in Pittsburg know. The clothes most needed are shirts, undershirts, drawers and socks. All should be woolen. Would you please mention this to the ladies who are engaged in preparing garments for the army. In returning she told us that she is so much pleased with our manner and bearing that she must reserve us for some particular duties. . . . All is quiet here now but it is expected that soon a blow will be struck. Miss Dix has not seen the W.

Hotel yet. They have a few patients. She said she will not go so soon there. I cannot but again and again regret that you could not remain here. It would be such a relief all around. Miss D. looks so weary and tired out that I think she cannot stand it much longer to have such an amount of labor resting upon her. I believe we will have to bid adieu to Pittsburg for a time. May the Lord give us strength and courage to do our whole duty as it is pleasing in His sight."

"Ft. Monroe, the 20, 1861. Yesterday we notified Miss Dix that it is our intention to return to Washington on the 21st. unless she sent us a message to order it otherwise. Only three days we were among the patients and yet they seem to cling to us already. Situated as we are, we could do but little for them except to witness their sufferings and to sympathize with them. We also brought some refreshments from Washington which we distributed among them. There are now about twenty German patients here who can speak but very little English and cannot make their wants known. Dr. Kimball thinks they will in a short time have five hundred patients. Those persons who are here are of the roughest kind. 'Good workers' the Doctor says. All we have seen in hospitals cannot but make one weep on account of the sad conditions they are in.

Elizabeth Hupperts."

Here is a letter from Miss Dorothy Dix to Dr. Passavant:

"I have not time to write to you at length. It is but permitted me to hasten from hospital to hospital all the time or I would gladly oblige you. Sister Barbara also must stay here three months at least. Great confusion is as yet occasioned by persons coming and going, of such as are familiar with the details and cares of the Institution. It is difficult to keep the medical men in good humor; at any rate for that I must ask you for the Good Cause's sake to defer all changes even though you advance good reasons. The sisters should have come down to remain. Objections are made to giving furloughs and I hope that will be no difficult solution in Mr. Dudley's case. I write making these proposed plans. I think the women should have their pay soon.

"I have only time to say God bless all your good plans and aims and that I am yours with esteem,

August, 28, 1861. D. L. Dix."

Here is another in which she expresses her high appreciation of the services of the Deaconesses:

"Dear Sir, I may not have the evidence to go by to show the value I have placed on the services rendered by Sister Elizabeth and by other Sisters in this beloved Christian duty. Although we would like to see the end of this unhappy war, it is my purpose to have a substantial evidence made of my appreciation of our friends and their toil in the cause of humanity. Yours cordially, D. L. Dix. Dec. 26, 1861, Washington."

And another: "Washington, Oct. 5, 1862.

"Dear Sir, Probably no request was ever more reluctantly complied with by any person more or less concerned in the affairs of a hospital than is your recalling Sister Barbara, from the Military Hospital service to a more limited and remote field of action. I have still to say if it be at all possible to construct other plans for another point that we all should most gratefully receive and welcome our precious friend and nurse again to this field of labor. Yours with esteem, D. L. Dix."

Here is one that speaks especially of the value of the work of Sister Elizabeth.

"I have your valued letter. I had already written after my return from the Fortress to Sister Elizabeth, stating my appreciation of her services, and of the great sacrifice she has made to the cause in leaving her charge so long. I thank you for your hearty co-operation and Christian sacrifice you have made to the great work in lending your choice hospital force to the service they have rendered and this under serious difficulties. I hope Sister Elizabeth received my letter. I shall, if life be spared, give a more solid evidence of my appreciation of her devotion to an arduous and hard work than heretofore. Please present my cordial regard to her."

We give this final note to show that her appreciation was not in word only but also in deed:

"I send two boxes free to you at Pittsburg intended for your Institution and immediately near that place, excepting the 'Shoulder rests' which may, if you wish, be more widely distributed. The Havelocks, the part of a stock left over when that article was in great demand, can by some ingenious and economical hand be made useful for other and various purposes. I wish I could see and hear more of what you have done and are doing.

"Hoping your good works will be greatly blessed to the salvation of many helpless and destitute ones, I trust you will

not so multiply without reliable funds for your institutions as to hazard failure for your final permanence."

We cannot forbear giving an extract from another letter published in the *Lutheran and Missionary* after Dr. Passavant had visited the battlefield of Antietam:

"It may be interesting to have a nearer view of the hospitals in the vicinity of the battlefield. A description of one of the largest, for there were between twenty-five and thirty, will answer for all. A substantial farm house, half a mile from the battleground, was taken for this purpose, its frightened inmates having fled as the narrowing circle of fire warned them of their peril, from the shot and shell of both armies. The usual hospital flag over the house and barn soon told the uses to which they were devoted. In a short time every available place in the rooms and passages is covered with the wounded. Then, the threshing floor of the barn is filled, a little straw and a soldier's blanket being laid on the threshed but uncleaned wheat which fills its whole extent. The battle rages on, and the wounded still come in. Next, the yard is covered with them, the rebels in the lower end, and the Union soldiers near the house. The barnyard, on which the newly-threshed straw was thrown a few days before, with grain stacks on its side, before evening becomes another hospital ward, with alleys between its poor suffering inmates. The greater part are under cover, such as it is, a blanket or an oil cloth, raised tent fashion over their heads, and covering them in whole or in part. Everything is so quiet within and around these buildings that it is difficult to realize the character of the place, and yet more than a thousand wounded men are at this single hospital, many of them frightfully injured, while the daily mortality tells how many of them are near their end! And yet, in this great number of sufferers, a murmur or a scream is seldom heard from our men. After going from bedside to bedside, for several hours, we heard but a single complaint, and that was because of the neglect of an attendant to bring some food. In this respect, the contrast was most striking between our brave soldiers and the rebels. Although they received the same attention and fare as our wounded, they appeared like children by the side of our noble fellows, they would cry and call incessantly for this and that, and seemed quite unnerved when it could not be procured. Wretched and ragged as they were, almost starved, and often covered with vermin, these miserable creatures had many

more wants than our noble soldiers who had been brought up in the midst of plenty and in homes of comfort.

"We will say nothing of the amputating room, and the number of cases which had been attended to there. How the worthy surgeons bore up under such an accumulation of labors and suffering, we confess we cannot comprehend. The Medical Director, Dr. J. King, one of the physicians of the Infirmary of this city, was assisted by a large number of skillful surgeons, among whom we had the pleasure of greeting an old friend in the person of Dr. S. Lane of Chambersburg. Worthy of all honor are these noble men, who have, in many instances, made the greatest sacrifices that they might serve and save the brave defenders of their country."

In the spring of 1864 the confederates had raided Eastern Tennessee. A large number of homeless orphans were left in their trail. A pitiful plea was sent to Dr. Passavant for the reception of these into his orphan's home. Housefather Holls was sent to Nashville to gather up and bring on the poor little sufferers. Dr. Passavant writes:

"The question, how shall the means be raised for the rescue and support of these destitute orphans? though not the most difficult one connected with this unexpected call, must not be overlooked. None will coldly turn aside and say that these poor victims of the war should be allowed to sicken and die, or be neglected, because our treasury is exhausted and a heavy charge already rests upon the Institutions. We had either to speak thus or to say, poor and dependent as we are, 'Come in, ye blessed of the Lord!' The officers of both Institutions have said the latter and the number received will be limited only to the number of orphans who are in need. The Lord must provide for all their wants. Our time and strength will be occupied with the preparations for their coming, their clothing, shelter, support and Christian training. Those who sympathize with them can select the way which seems most feasible to aid in their behalf."

We subjoin Dr. Passavant's account, in the *Lutheran and Missionary*, July, 14, 1864, of his efforts for these bereft ones:

"Shortly before the departure of Rev. Mr. Holls for Nashville, we received letters from Rev. A. H. Waters, of Prospect, Pa., who was then at Memphis, Tenn., laboring in the hospitals in the army under the auspices of the Christian Commission. In these, there was frequent reference to the sad condition of

the Union refuges and the pitiable state of some children among them who had lost their parents by disease, exposure, or the fiendish cruelty of the rebel guerrillas. Meeting soon after a leading citizen of Memphis, he kindly agreed to co-operate with brother Waters in the holy work of rescuing as many of these little ones as possible and we immediately authorized the latter to draw on us for the necessary means to bring them to the Home and Farm School. Most faithful and laboriously did brother Waters seek after these poor victims of the war, extending his search as far as Vicksburg, Miss., and Little Rock and Helena in Arkansas. Such, however, was the condition of not a few of the children found sick and dying with measles, fever and various other dreadful diseases, that but twelve could be safely brought along. Five others whom he had selected, had to be left behind at one place, being unequal to the journey. By the kindly aid of a Christian lady from St. Louis, who was on her way home from the hospital in Memphis, brother Waters finally succeeded in reaching Rochester with his charge one week ago. The children were immediately transferred to the care of the sisters at the Orphans' Home near Rochester and the Farm School at Zelienople. They already begin to show the influence of the new order of things under which they have come, and the power of soap and water, pure air, and wholesome food is working a wonderous change for the better. Their condition was truly indescribable. Several are yet quite ill, and one of the boys has already been laid by the side of the quiet sleepers in the little cemetery of the Farm School. Poor child! The iron hoof of war will, not at least now, desecrate his peaceful grave!

"Though for the most part wholly illiterate, the little newcomers are not without promise for the future. Some are really bright children, but their conversation is a curiosity. It is 'down thar,' 'whar,' youns,' 'weens,' 'fotched up,' and similar 'negro talk' to the end of the chapter. A poor little girl, scarcely three years old, who had been adopted by the soldiers and lived with them in camp at first, cried immediately for 'rations!' At last one of the friends caught the idea that the child wanted 'crackers.' Sure enough, when the crackers were procured the poor thing was satisfied. The 'rations' are now regularly served and the tears are dried up."

Dr. Passavant's influence and effort were asked and freely offered to secure the release of prisoners of war, especially

of such non-combatants as were seized by the Confederates in their Northern raids. Gen. R. Ould, the southern commissioner of prisoners, had been a room-mate of Dr. Passavant at Jefferson College. To him he appealed in behalf of a number of young men who had been captured and were confined in Libby and other prisons. His appeals however, were in vain, as like depredations were being committed by the Northern army. The following interesting letter to his mother mentions his further efforts in this direction:

"Excuse my long delay in writing to you this time, for which I have so many good reasons, that I need only mention one, viz., my absence in the East for the past two weeks. I needed to go to Philadelphia about some business matters but just as I was getting ready my poor friend G. Black, got a fifth attack of erysipelas and I was consequently under the necessity of offering to take his daughter to school at Lutherville, as he could not safely go from home. At the same time I received a letter from R. Ould, a Rebel Commissioner, in reply to one I had written him concerning some ten citizens of Franklin County, Pa., who were carried by their army to Richmond and have since been in the Libby Prison. This made a further trip to Washington necessary, and I ran over and had a long interview with Major Hitchcock, who has entire charge of this and other prisoner interests in his hands. It remains yet to be seen whether my next letter to Ould (we were schoolmates at Cannonsburg) will be of any account. I will at least do what I can. In Washington I was too busy to look around very much. It was the same place as before, 'only more so.' It would be difficult to describe the two great tides which pour back and forward through this war city, the immense tide of soldiers and citizens on the street and the endless lines of wagons, mules and horses, which perpetually make their way through one and another great thoroughfare. I called on Miss Dix, but she was at Ft. Monroe, and Portsmouth, Va., where our good Sarah Schaeffer is doing so noble a work. At Mr. Butler's in Washington I also saw our mutual friend Heyl, who has an office under Mr. Chase or rather a clerkship in the Treasury Department. His whole family are in Philadelphia, keeping house, as it is impossible to support them in Washington on $1,600 which he receives. He goes over as often as possible and boards with our minister, Mr. Baker, in Washing-

ton, so that he is quite comfortable. Poor fellow! He has lost his property and the labor of many years. His father and mother still live. The friends in Baltimore were very cordial. . . . In view of various matters, I finally gave up the idea of going to New York this time, and improved the time in Philadelphia very agreeably, visiting public institutions, acquaintances, etc., etc. Good Matilda did all in her power to make my stay agreeable, and the friends and brethren were very cordial. I cannot describe half of what I saw or heard, and will, therefore, not attempt it. But the week spent in Philadelphia was a most delightful one to me, and I have returned with a revived mind and a refreshed spirit. Nearly two hundred dollars were handed me for the Home and Farm School without the least collection or intimation of our need. So kindly and bountifully does God care for our fatherless children. . .

"In our family 'Alles geht ruhig und gut.' Since the first week in January we have had no girl, though Mary has been here again and again, and the last time offered her services. We get along pleasantly and comfortably, and all the children do their share in the housework. The twins, especially, are very industrious. All the children are well, though I should except the baby who has a bad cold. The dear little fellow has four teeth and is a most fascinating child. He runs around like a little partridge and is of a most merry and joyous disposition. God bless the dear child."

We cannot follow all the interesting trips of Dr. Passavant to the army hospitals and his services in behalf of the soldiers, as they are so vividly set forth in his letters to his mother and to the *Missionary*. For the present it must suffice to say that during the whole long course of the war he was the loyal supporter of the Government, the warm friend and liberal helper of the soldiers, and the counsellor and assistant of Miss Dix and her noble army of nurses. In the city of Pittsburg he was known and honored as one of the leading spirits in the cause of his country. His counsels and assistance were continually sought after in public and in private and were highly appreciated by the best men and women in the State and Church. His name has an honored place on the rolls of the Sanitary and Christian Commissions. During his visits to Washington he

frequently preached to the soldiers, and in his intercourse with the hospital authorities he met and mingled with the most eminent officers in civil and military circles. If he had given himself up to this public sphere, or if he had cherished political ambitions, he might, doubtless, have had honorable preferment and office. But he never forgot that he was first of all a minister of Christ and of His Church. He loved his nation much, but he loved the Kingdom of God more. He honored the flag of his country, but placed far above it the cross of Christ.

On the assassination of President Lincoln, Dr. Passavant wrote several editorials. We quote from one:

> "After life's fitful fever he sleeps well;
> Treason has done his worst; nor steel nor poison,
> Malice domestic, foreign levy, nothing
> Can touch him further.

"To die amid the consummations of a grand mission nobly performed is glorious. With them the where, when and how matters little.

> "Or on the gallows high,
> Or in the battle's van,
> The noblest death for man to die
> Is when he dies for man.

"Our country's faith has learned a new interpretation of her standard. The white typifies the purity of purpose which belongs to a true ruler; the red points to the crimson tide in which life flows forth a willing offering; the blue reminds her of the home in heaven to which the good are gathered; the stars in her banner tell of light and darkness, and she shall learn to range them in a new and beautiful order as the Constellation and Cross.

"Wickedness tends to a crisis, some awful and final act of atrocity, which so marks its real character, that even the weak and vacillating who have feared and hoped and doubted, now stand aghast at its atrocities. It makes all good men of one mind.

"God has not asked too much of us, even in the sacrifice over which we mourn, if He gives to us as a recompense for it that pure love of right, that impartial freedom, of the welfare of all men which was struck at by the murderer's hand which has robbed our nation of the light of its eyes. Years before

the fatal stroke, as if with a presentiment upon the soul of the future, he had declared in our city that for this he would willingly lay down his life, and God's own life is the pledge that this and every life sacrificed for the right shall prove not to have been laid down in vain.

"There is no sepulcher so deep as to hide the light forever, there is no stone heavy enough to close it in for man. Truth may be slain and entombed, hemmed in with rocks, with a mighty stone, forbidding all entrance to it and all exit from it to the world; sealed and guarded may be the sepulcher where righteousness seems to lie dead in the person of its embodiment; but the Easter day comes, the second earthquake comes, the angel of the Lord with countenance like lightning and garments like snow, descends from heaven and comes and rolls back the stone and sits upon it. Then is the time for the keepers to shake and become as dead men; and then the trembling hearts of the true take comfort in the words: 'Fear not, ye.' The blood of the innocent descends upon those who sympathize with its shedding, from generation to generation. Nothing but repentance, deep and abiding, can remove it. They have wrought the mischief and shall taste, in God's time, its bitterest fruits. Maddened by malignant passions the murder they commit or promote or sympathize with proves their own suicide."

CHAPTER XIV.

STORM AND STRESS IN THE CHURCH.

As the later fifties were a period of storm and stress in the State, so the early fifties were years of storm and stress in the Lutheran Church. Those who studied, understood, believed and confessed the doctrines that have always made the Lutheran Church Lutheran, saw more and more clearly the danger that was threatened by explaining away and toning down those doctrines until there was no other reason for being a Lutheran than that the Lutheran Church was essentially the same as "the other Evangelical denominations." The contention of Kurtz's book, "Why Am I a Lutheran?" might be summed up in the words: "I am a Lutheran because the Lutheran Church has all the good that other churches have and differs from them in no important point."

This lax, uncertain and unsatisfactory state of affairs had moved a number of earnest men to examine what the Lutheran Church and her theologians really teach. Schmid's "Dogmatik" had appeared, and American scholars who could read German were studying it and had their eyes open to the strength, completeness, consistency and scripturalness of the Lutheran faith. Dr. Morris and others wanted it translated into English. Drs. Nevin, Schaff, Hodge and other Reformed theologians were teaching Lutherans what historical Lutheranism is. Those who were in favor of a Lutheranism that was true to its name and its history had started the Evangelical Review. The little *Missionary* had become more and more clear and confessional in its tone. Wyneken and Walther, Loehe and Lehman, Passavant and Harms were teaching the Church not only that there is no antagonism between confessional doctrines and living piety, but also that the former demands the latter. The elder Krauth, at the opening of the General Synod in Charleston in 1850, had preached a sermon that gave no uncertain sound as to the relation of true Lutheranism to the Church Confessions.

The General Synod was strengthened in 1853 by the entrance into it of the strong, conservative Synods of Pennsylvania, Pittsburg and Texas. The Pennsylvania Ministerium had founded a professorship in Gettysburg Seminary and was seeking a conservative man to fill it. Dr. C. F. Shaeffer became the man in 1856.

This trend toward a confessional Lutheranism aroused the radicals. They had a mighty weapon in the *Lutheran Observer*, the oldest and only English weekly east of Ohio. Through it they had the ear of the reading and thinking laity. Thus they had wielded a direct influence in the congregations of the English Lutheran churches far greater than their number or ability would seem to justify. Besides they still had the main professor in Gettysburg Theological Seminary who, year after year, was molding the minds of incoming ministers. Thus these men felt themselves stronger than they really were. They imagined that the whole General Synod was ready to follow them. They planned a bold and persumptuous battle-call.

For months they had been secretly at work on a document that was intended to startle the Church, rout the "retrogressionists," and lead the General Synod permanently into an American Lutheranism from which all distinctive Lutheran doctrine would be eliminated.

In September, 1853, an anonymous pamphlet of 52 pages was sent through the mails to every Lutheran minister who was supposed to have sympathy with and would lend influence to the contemplated coup. The mysterious document bore the expressive and ominous title "Definite Platform, Doctrinal and Disciplinary, for Evangelical District Synods; constructed in accordance with the principles of the General Synod." It claimed in the introduction to be "An American Recension of the Augsburg Confession, prepared by consultation and cooperation of a number of Evangelical Lutheran ministers of the Eastern and Western Synods, belonging to the General Synod."

It claimed to find these dangerous errors in the Augsburg Confession; viz., the Romish Mass, Romish Confession and Absolution, and a denial of the divine obligation of the Christian Sabbath. It also repudiated baptismal regeneration and the real presence of the Body and Blood of Christ in the Lord's Supper. It recommended that no minister should be received

into any Synod of the General Synod who would not adopt this platform.

As might have been expected, this proposed new confession of faith raised a terrific storm. It disclosed, more boldly than had yet been done, the real animus and purpose of the radical wing of the General Synod. The *Observer* defended it; so did the *Evangelical Lutheran* of Springfield, Ohio. A flood of communications from the radicals commended and defended it in the columns of the *Observer*. Then for three consecutive weeks Dr. Kurtz editorially defended it. Dr. S. S. Schmucker followed in the same strain for five consecutive weeks, writing altogether about twenty columns. These acute and learned writers wrote with a fervor of desperation. They defended their position with ability, skill and eloquence. They visited the various Synods and pleaded for their platform. But it was a lost cause from the beginning. Never were intelligent and sanguine men more bitterly disappointed. Not a single Eastern Synod adopted the platform. Three little Synods in Ohio were all that deigned to do it honor. But it did good work; it opened the eyes of the real friends of the Church to the dangers that threatened from Gettysburg and Baltimore.

No one understood and felt the danger more seriously than did Dr. Passavant. He followed the movement with the keenest interest. In October, 1855, he published the resolution of the East Pennsylvania Synod against the platform with this comment of his own:

"This earnest and dignified protest against the anonymous publication, referred to below, was put forth by the East Pennsylvania Synod at its late session in Lebanon. This decided condemnation of all such mining and sapping operations by means of 'a dark lantern,' will meet with the hearty approval of the best friends of the Church. If the foundations are to be destroyed, let it not be done by honey-combing of the ground after such a Jesuitical fashion, but by a General Church Diet, which shall possess the learning, piety and charity to construct 'a platform' which will at least graciously permit Luther, Melanchton, Arndt, Spener, Franeke and other princes in Israel to stand upon it."

A wave of indignation against the *Observer* broke out over all the Church. Earnest men came together and spoke of starting a new paper. In nearly every such case Mr. Passavant was

mentioned as the best possible editor. Others wrote to him for counsel and advice. His monthly *Missionary* was nearing the close of its eighth year. Of these years he could say:

"In looking over the past eight years we cannot but thank God and take courage. We are thankful that amid the going down of other more meritorious papers our little sheet was enabled to live. We are thankful for the patronage of many of the good and the pure over the land, and we trust that we are grateful that its labor in the Lord has not been in vain. Others assure us that a livelier interest has been awakened by it in missions and mercy, and that the attention of many Christians has been directed to the sorrows and sufferings of the afflicted members of our Lord's body. So, too, in addition to the numerous and generous donations which have been sent in for the Institutions here, a thousand dollars have been paid into the treasury of the Home from the profits of the paper during this time."

The thought came to him again and again: Could not his *Missionary* be changed from a monthly to a weekly? Could it not in addition to being a *Missionary* become a more general Church paper? Could it not be a medium for the dissemination and the defence of the Church's faith? Might it not serve to protect the many against the insidious, unsettling and divisive influences of the *Observer?* For weeks and months he planned and prayed and wrote to the wisest and best men in the Church for counsel.

We have before us over a score of letters commending Passavant's plan. They are from A. T. Geissenhainer, Greenwald, Reynolds, H. H. and F. A. Muhlenberg, B. M. Schmucker, C. F. and C. W. Schaeffer, Schreck, Manning, Mann, Welden, D. M. Henkel, Geo. F. Miller, W. S. Emery, Hoffmann, and others.

The elder Krauth counsels patience and hopes for betterment of the *Observer.* Dr. Morris fears Passavant's abolitionism. C. A. Hay deprecates the rising of a "hierarchical" party in the Church, claims that the platform expresses the faith of the majority of the pious laymen, and pleads for the *Observer.* Henry L. Pohlman counsels delay and patience. Others favor the new weekly, but not yet.

After much deliberation, counsel and prayer Mr. Passavant's mind was made up. In the last number of the monthly he writes:

"In view of the past we are hopeful for the future. A large number of our most serious and able ministers and laymen have urged us to enlarge the *Missionary,* and change it from a monthly to a weekly sheet. After much reflection and prayer and an unreserved consultation with leading brethren over the whole land we are convinced that it is our duty to do so. The interests of missions and mercy, of truth and righteousness, demand it. This issue, clearly and satisfactorily settled to our own mind, there is no alternative left, but 'in the name of the Lord to set up our banner.' And this we do with good courage and cheerful hope, believing that by so doing we shall be more helpful than at present to the Church which Christ hath purchased with His own blood.

"Accordingly, by the divine permission, the first number of the new series will appear during the first week of January, 1856. The rate for subscribers will be one dollar and fifty cents in advance."

To his good mother, who again feared that he was taking upon himself a load that he would be unable to carry, he explains:

"When I tell you but a few of the facts in the case you will see that I have been led to make this enlargement simply from a deep sense of duty, and in doing so my greatest heart trouble was your expressed unwillingness to see me engaged in such a work. Rest assured that this step has been taken only after much prayer, consultation and a long and patient examination of the whole subject, and I can say with a good conscience that my unwillingness to engage in this was so great that I could scarcely overcome it, and had it been possible to have done so, I would not have yielded. But the enlargement is to be made during the first week in January, 1856; then there will be an intermission for three weeks, and on the first of February it will go on regularly every week. Brother Reck assumes the entire business department, correspondence and mailing; Brother Krauth writes a 'leader' for the editorial column over his own signature every week; and I edit the paper. Friends are pledged for one thousand dollars' donation for the first year, some sending one hundred dollars, one one hundred and fifty dollars, others fifty dollars, ten dollars, and pledges have been sent in for a large number of subscribers

by our leading ministers in the East. Besides some eighteen to twenty have offered to write for it every few weeks so as to give it variety, interest and life. . . .

"When I wish to leave the city, Brothers Reck and Krauth get out the paper, so that I am as free to be away even for months as now provided I send on a weekly editorial or two.

"But why involve myself in this new trouble and expense? The expense will be borne by friends who are determined to spare no means in order to have a paper which will save the Church from the doom which awaits her with Kurtz at the helm of the vessel. As for the trouble, I cheerfully endure it for Zion's sake, and, moreover, because I am nearly through with my travels abroad which suit me as little as they do my family and especially the children. In this way I have something to occupy me at home, and I can go to Rochester every second Sunday until the time comes when they will require a pastor of their own. This may be a considerable time hence, as the finishing of the church will require all the spare means and energies which they can devote at least for a twelve-month to come.

"But the controversy and unpleasantness with Kurtz? On this subject I can make you easy. You may rest assured that with that man I will have no controversy. He can say and think and do just as he pleases, and so he will, as far as I am concerned. My strength will be found in keeping aloof from these wretched controversies, which are keeping the Church from her legitimate work of doing good to the suffering and to the immigrant. If he insults me, I will publish him in the *Missionary,* and, by saying nothing in return, silence his talk. On this subject my mind is made up, for your sake, and my own as well as for the Church's. I shall strive, as I have done for eight years, to keep all this kind of strife out of my columns. In changing the *Missionary* from a monthly into a weekly I have simply yielded to the pressure which was brought to bear upon me, not from the quarreling part of our ministry but from the most able, solid and pious men of our ministry. Our pastors could no longer stand the infamous charges which Kurtz and Schmucker are perpetually making against the Church. Their only refuge was in the establishment of a newspaper or influencing me to enlarge the *Missionary,* the first

they deprecated, as it would have been a herculean attempt, and would have aroused all the hostility of the *Observer* against it as an opposition gotten up specially against it; the last they anxiously and most earnestly pleaded for, as they liked its spirit and its general course. That spirit will remain the same, and its general course, likewise, so that they will now have what they want, a weekly Lutheran Church paper devoted to missions and mercies, to the family, the school and the Church. May God forgive me for giving you additional pain, and rest assured that in conducting it I will be influenced only by the fear of God and the fear of doing anything which would disturb the spirit of my precious mother in the evening of her days. All well."

The weekly *Missionary* was, therefore, launched for the defence and spread of the Lutheran faith and for the inspiration of the works that should grow out of that faith. The first number appeared in January, 1856. It came in the four-page, blanket-sheet form then in vogue.

In looking over the first volume, probably the most attractive feature is a series of articles by C. P. Krauth, Jr., on "The Church in the Wilderness." These articles give us a vivid picture of the state of the Church of that day. They show the low and almost hopeless view of the mission of the Lutheran Church in this land, on the part of the platform men, as well as the virile and hopeful tone of those who knew and had faith in the Church's historic and confessional position. Some of the articles are in the form of a dialogue between the Rev. Mr. Littlefaith and the Rev. Mr. Hopeful.

There are numerous articles from his pen on the Augsburg Confession, on the Lutheran Doctrine of the Sabbath, in which he quotes largely from Luther and the Lutheran dogmaticians, a series of learned articles on the Romish Doctrine of the Mass, with a defence against the aspersions of the platform men against the Confession. They are well worth reading to-day. There is a series by J. G. Morris on Life Pictures from the Reformation, a series of Letters from a Father to His Son, an interesting and instructive series from Dr. Philip Schaff on the Religious Life in Germany. There are frequent letters from nearly every State in the West, describing the condition of the scattered Lutherans, their needs, their hopes and their prog-

ress. Foreign Mission letters, stories and notes are found in every number. Instructive and inspiring accounts of the Infirmary and the Orphan Home are kept up. There is a variety of Church news and items from all portions and Synods of the Church, set forth with that spirit, vividness and impartiality which the editor manifested all through life. In the clippings, the devotional and family department, the judiciousness and tact of happy selection which mark the true editor are manifest. Of the purpose and spirit of the paper, the editor says in the first number:

"The general plan of the *Missionary* remains the same, the field of operation being merely enlarged with the enlargement of the paper. While it aims to be a periodical for the individual, the family, the Church and the times, the spirit of missions and mercy will be the controlling spirit. It will not shrink from confessing, explaining and defending the faith of the Church; but, with a profound conviction that the Church must not only be evangelical, but evangelistic also, it will labor alike for her purity and her operative piety. The motto on our first page fully expresses our views and aims. In an age of controversy and division we shall endeavor, in dependence upon divine aid, to edit the *Missionary* according to the wisdom that is from above, 'which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy'."

In the second number he sets forth still more explicitly the tone and spirit of the paper:

"WE BE BRETHREN.

"Brought together by a power higher than our own, we find ourselves on the virgin soil of this new continent, the representatives of numerous nationalities of the old world. Our childhood, boyhood, manhood, early training, and later education have been widely different, and the associations, modes of thought and local surroundings of each individual have not been without their influence in the formation of our character as a Church. That under these circumstances there should be some diversity of thought, and difference of administration, together with not a few local and national peculiarities, customs and even prejudices, is only what might be expected, is only what could not be otherwise.

"But while, in the Lutheran Church in this country this diversity confessedly exists, there exists, at the same time, a unity in diversity which justifies the fraternal declaration, 'We be brethren.' We are so in more than one important respect. Brethren in Christ, we stand nearly related to all who in every place call upon Jesus Christ, both their Master and ours. But we are family relations to each other, and a common faith with common usages, associations, labors, aims and hopes, makes us one in a peculiar sense. We belong, not merely to the same army, but to the same regiment; and side by side and shoulder to shoulder we have resisted the same mighty force, stood up against the same deadly charge, endured the same agonizing suffering, and, after the smoke and dust of the battlefield has cleared away, we have together wept over our fallen brethren, or made the sky echo with the exulting shout of victory. Three centuries with their history of trials and triumphs look down upon us this day, a diversified, but yet a united Church.

"With this great fact of our common brotherhood before us, our duty as a Church is clearly apparent. It is, to live and love and labor as brethren. If we cannot see eye to eye in everything let us walk by the same rule, so far as we are agreed. Palsied be the arm that would turn the tide of battle from the common foe against our brethren. At a time like this, when Socialism with its unclean spawn, and Rationalism with its icy touch, and Romanism with its corrupt faith and its relaxed morality, must not only be met and discomfited by the truth as it is in Jesus, but when the overshadowing power of material interest threatens to dry up the very heart of Christianity itself, and, in our land turn all into the idolatry of gold, divided interests and efforts can oppose no barrier to the overflowing surf. It is a struggle not only for the triumph but for the life of Christianity. It affects the whole brotherhood. It is a strife *pro aris et focis*, for our altars and firesides, and the weakest as well as the mightiest must stand by his arms in this coming struggle which shall shake not the earth only but also the heavens.

"It is not too much to say, therefore, that our common duty in this crisis of our history is to seek the things that make for peace and things whereby we may edify one another. That partisans of different kinds will misconstrue this advice, we

know beforehand; but what we have written is not ours, but the word of the Lord. Under circumstances very similar, the holy apostle 'besought the brethren, by the Lord Jesus Christ, that they should all speak the same thing, and that there be no divisions among them, but that they should be perfectly joined together in the same judgment.' Christian brethren cannot hope to come to the unity of the faith until this law of charity is observed; for where divisions are there is contention and every evil work.

"It may not be out of place, in this connection, to express the hope that the fact that 'we be brethren' may be reflected from all the articles which may appear in the *Missionary.* With our views of truth and duty we cannot consent that it should be an arena of personal conflict and party strife. It has a holier mission and a nobler work. It will seek to attract, not to repel, to make peace, not to wage war, to reconcile brethren, not to widen the breach between them. And so, too, it will be our sincere desire to be helpful, not to a part, but to the entire brotherhood, without reference to particular sections, languages, nationalities and institutions. This is our aim, and in its prosecutions we invite the co-operation of all who love our Lord Jesus Christ in sincerity."

At a meeting of the Pittsburg Synod, held in Zelienople, in May, 1856, the definite platform came up for action. In the editorial columns of the *Missionary,* Mr. Passavant gives the following:

"Below will be found the action of the Pittsburg Synod, at its late session in Zelienople, on the great question now agitating our Church. Its character will be as unexpected as it will be gratifying. A large majority might have been obtained for the strongest resolutions condemnatory of the platform movement, but truth never suffers from moderation, and a united testimony for the purity of our faith was regarded as more important than the most violent denunciation.

"A whole afternoon was devoted to the discussion of the different topics referred to in the report below which was presented by the Rev. C. P. Krauth. The utmost freedom of objection and reply was encouraged; no resolution was acted upon until the members expressed themselves fully and were prepared for the question; and when the vote was finally taken

upon the report as a whole, it was adopted without a single dissenting voice. In our whole experience of Synodical action we never witnessed a discussion more candid and truthful or a more beautiful illustration of the value of fraternal conferences, (such as those suggested in the late *Missionary*,) in the settlement of disputed doctrines in the Church. The most careless observer could not but have felt that God was of a truth in the place, and during the passage of the last resolutions there was scarcely a dry eye in the whole Synod. We fear to weaken the force of the testimony so unanimously borne by the Synod concerning the charges made and the changes proposed in the acknowledged faith of the Church, and, therefore, direct the careful attention of our readers to the language of the preamble and the resolutions:

'TESTIMONY OF THE SYNOD OF PITTSBURG.

'*Whereas,* Our Church has been agitated by proposed changes in the Augsburg Confession, changes whose necessity has been predicated upon alleged errors in that Confession; and

'*Whereas,* The changes and the charges connected with them, though set forth by individual authority, have been endorsed by some Synods of the Lutheran Church and urged upon others for approval, and have been noticed by most of the Synods which have met since they have been brought before the Church; and

'*Whereas,* Amid conflicting statements, many who are sincerely desirous of knowing the truth, are distracted, knowing not what to believe and the danger of internal conflict and schism is incurred; and

'*Whereas,* Our Synods are the source whence an official declaration in regard to things disputed in the Church may naturally and justly be looked for; we

'*Therefore,* In Synod assembled, in the presence of the Searcher of hearts, desire to declare to our churches and before the world our judgment in regard to these changes and these charges, and the alienation among brethren which may arise from them.

'I. *Resolved,* That by the Augsburg Confession we mean that document which was framed by Melanchthon, with the advice, aid and concurrence of Luther, and the other great evan-

gelical theologians, and presented by the Protestant princes and free cities of Germany, at the Diet of Augsburg in 1530.

'II. *Resolved,* that while the basis of our General Synod has allowed of diversity in regard to some parts of the Augsburg Confession, that basis never was designed to imply the right to alter, amend, or curtail the Confession itself.

'III. *Resolved,* That while this Synod, resting on the Word of God as the sole authority in matters of faith, on its infallible warrant rejects the Romish doctrine of the real presence or Transubstantiation, and with it the doctrine of Consubstantiation; rejects the Mass, and all ceremonies distinctive of the Mass; denies any power in the Sacraments as an *opus operatum*, or that the blessings of baptism and the Lord's Supper can be received without faith; rejects Auricular Confession, and priestly absolution; holds that there is no priesthood on earth except that of all believers, and that God only can forgive sins: and maintains the sacred obligation of the Lord's day; and while we would with our whole heart reject any part of any confession which taught doctrines in conflict with our testimony, nevertheless before God and His Church, we declare that in our judgment the Augsburg Confession, properly interpreted, is in perfect consistence with this our testimony, and with Holy Scripture as regards the errors specified.

'IV. *Resolved,* That while we do not wish to conceal the fact that some parts of the doctrine of our Confession in regard to the Sacraments are received in different degrees by different brethren, yet that even in these points wherein we as brethren in Christ agree to differ till the Holy Ghost shall make us see eye to eye, the differences are not such as to destroy the foundation of faith, our unity in labor, our mutual confidence and our tender love.

'V. *Resolved,* That now, as we have ever done, we regard the Augsburg Confession lovingly and reverently as the 'good confession' of our fathers, witnessed before heaven, earth and hell.

'VI. *Resolved,* That if we have indulged harsh thoughts and groundless suspicions, if we have without reason criminated and recriminated, we here humbly confess our fault before our adorable Redeemer, beseeching pardon of Him and of each other, and covenant anew with Him and with each other to know nothing among men but Jesus Christ and Him crucified,

acknowledging Him as our only Master, and regarding all who are in the living unity of faith with Him, as brethren.

'VII. *Resolved,* That we will *resist* all efforts to sow dissension among us on the ground of minor differences, all efforts on the one hand to impair the purity of the 'faith once delivered to the saints,' and that with new ardor we will devote ourselves to the work of the Gospel, to repairing the waste places of Zion, to building up one another in holiness, and in pointing a lost world to the 'Lamb of God.' This agreement with each other is made in singleness of heart, without personal implication, duplicity of meaning, or mental reservation, and we appeal to Him before whose judgment bar we shall stand, and through whose grace alone we have hope of heaven'."

Dr. Passavant's good mother was greatly grieved by some of his editorials and wrote him one of her characteristic cautions. His reply is so kind and so expressive of his change in views and sentiment that we cannot forbear giving it almost entire:

"No one but myself could be aware of all the facts in the case, for I alone have the documents in my hands. The course of duplicity and double dealing which was being carried on under the name of 'spiritual' religion, 'revivals,' etc., was beneath all criticism, and had I not put a stop to it as I did, not only would the *Missionary* have gone down but the most precious interests of religion would have suffered. You would be surprised to read the letters which I receive from reasonable and thinking men on both sides. Not from the 'old Lutherans,' as you suggest, for not six of them take the paper; but from leading members of the Synods belonging to the General Synod. In this whole matter I have 'done nothing through strife or vain-glory.' Had it not been for me, Anspach would have sold his third to Kurtz, so disgusted and wearied out was he with the machinations of that man; and yet now he with one breath upholds Kurtz's grievous wrong and with the next makes promises to the friends of the *Missionary* that if they but throw their influence in favor of the *Observer*, all will be made right! I was weary of such disgraceful work and put a stop to it. Now they are so much occupied with the revival movement that they have no time to clear their own characters of the charge of double dealing! Be it so. Our men now know where they stand, and they quietly let them go!

"You refer, dearest mother, to my former position, and say that you 'gloried' in the revivals which I enjoyed in the first years of my ministry. But certainly you forget that your letters were full of the most excellent counsels and warnings not to mistake outward manifestations of feeling for true repentance and faith in Jesus.

"Influenced, however, as I was at that time by Dr. K. and the Methodistic theology which I had studied at Gettysburg, I disregarded most of those counsels. An experience of some fifteen years in the ministry has convinced me that you were then right and I was wrong, and besides, I cannot possibly close my eyes to facts which I see every day, that the revival system of the *Observer* exhausts the soil of the Church, 'like raising tobacco does the soil of Virginia.' I am as much the friend of genuine revivals as I ever was, and even at this very time there is a delightful religious interest in my church at Rochester, but for the bench-work and religious clap-trap with which Kurtz's system is connected, I have nothing but distrust and execration. And the reason of this is because I know it, and of the men who fill that paper with their lucubrations on this subject, no less than fourteen have already, within a few years been expelled from the ministry for cheating, adultery and other dreadful crimes. All my present ideas of religion are in open antagonism to this system.

"But enough. I have said this much only to explain my position and to show that I occupy no new ground, but precisely the ground of the holiest men in the purest ages of our Church, to whose doctrines and usages I am more attached, the more my mind, through God's mercy, throws off the unhealthy influences which I contracted under the teachings of Drs. Schmucker and Kurtz."

Dr. Passavant loved his Church dearly; whatever hurt his Church, hurt him. Through difficulties and doubts and deep investigations and heart-searchings he had been led to the firm conviction that the truths which Luther had rediscovered and experienced and preached, the truths which had made the Reformation invincible, which reformers and theologians had embodied in the evangelical creeds and catechisms, which had blessed the German and Scandinavian nations and people in proportion as they accepted and lived them, that these same old Scriptural

truths were needed in our land and age. Not for love of controversy but for love of truth, was this peace-loving man moved to contend so earnestly for that faith which he was convinced had been once delivered to the saints.

Of the effect upon the ministry of the uncertain and unionistic teaching in Gettysburg and through the *Observer* he writes:

"The years are not long gone since it was no unusual thing for our ministers to forsake us, with no very urgent reason real or pretended, moving them thereto. The fact is, our Church was so utterly dissolved in the white heat of universal philanthropy that it ran into any mold that offered, sometimes into andirons and sometimes into solid pigs. A paper which is not ashamed to bear the name of our Church maintained that the Lutheran doctrines did not differ in any important respects from those of Methodism. This position was indeed taken to make easy the transfer of others to us, and did some work in that way. But the principle worked in both directions, 'with perfect looseness.'

"Our young men, drilled into the idea that nothing could be fundamental that was doubted by the sects among them, carried out the conclusion to a still more logical extreme, that nothing was fundamental, even if the sects did not doubt it. Therefore their church connection, as it involved no principle, might be regulated by convenience or self-interest. These impressions made us some sore losses and gave us some sad gains. Some of our best men left us, protesting then, and protesting still, that they remain as good Lutherans out of our connection as in it. And they were right, except in their phrase; they meant that they were no more Lutheran in our Church than they are, since they went out of it. Of course, the same kind of view sometimes brought men into our Church, and among them were good and true men, who have shown more love and loyalty to it than it had the right to demand, on the theory on which it received them. But on the whole we have been great losers. Some of the men we have lost lacked nothing for the highest efficiency in our Church except a deep conviction that she is grounded not only in her Protestant doctrines but in her distinct faith on God's Word. We can scarcely blame them that they had not this conviction, for it was hard to find it; and the few who held it were under the ban of deep and general prejudice. Truth has had to find its way in our Church, and part of

its way has been fought; but there are some who ought to bear the scars of the battle, whose energies have been spent in other fields and whose names, when the record of this era of our Church is made up, will not be found where their birth and early attachments once gave promise that they would be enrolled."

On the state of the Church in 1863 we find this short editorial:

"We glean from our correspondence some illustrations of the tendencies in parts of our Church which ought to arouse every man who loves the truth:

"1. 'One of our theological students remarked in reference to the Book of Concord, that no minister ought to give that book a place in his library.'

"2. 'One graduated and refused to study theology, saying that he wanted to be a practical preacher, and not one of these studied metaphysical preachers. He has been in the ministry two years, and recently resigned his second charge.'

"3. 'One of our ministers, when he was urged to take the *Sunday School Herald,* said that they did take a Sunday School paper, but he did not know what paper it was.'

"4. 'At a teachers' meeting in one of our largest and most influential congregations the Lutheran *Sunday School Herald* was proposed but they came to the sober conclusion that it was sectarian. (Every one of the teachers was a nominal Lutheran.)'

"5. 'There are four contiguous charges known to one of our correspondents where they have Sunday Schools and Sunday School papers, but not the Lutheran *Sunday School Herald.*'

"6. 'In one of our congregations the Catechism had not been mentioned by its pastor to the people for three years and a half. No wonder that one of our ministers took the liberty to say: I never thought that that church had any stability.'

"7. 'In a certain charge the Methodist *Christliche Apologete* had at one time among Lutherans about twenty subscribers for three or four years. There are now some eight who take it.'"

In September, 1861, the Lutheran Association for Newspaper and Periodical Publication, which published *The Luth-*

eran in Philadelphia, made overtures to merge *The Lutheran* and the *Missionary* into one paper. To this Dr. Passavant was opposed at first. But after all, he had the strength of one man only. He felt himself in danger of breaking under his many burdens. His Institutional work was growing, and he was intensely interested in the bodily and spiritual welfare of the soldiers. All this made him think more favorably of the proposal. Then, also, the thought that a merging of the two papers would largely increase the circulation of the *Missionary*, had its weight. He went to Philadelphia and had a consultation with the officers of the Association, but no understanding was reached at this interview. An offer was also made to get the *Observer* into the union of the papers. But this failed because the Baltimore radicals were afraid of the Philadelphia conservatives. After further negotiations, Dr. Seiss wrote Dr. Passavant the final result of the Executive Committee's deliberation:

"As Chairman of the Executive Committee of the Lutheran Association for Newspaper and Periodical Publication, I have been directed to inform you officially that at a meeting of the Executive Committee of said Association, held on the seventeenth inst., Rev. C. P. Krauth, D. D., of Philadelphia, was elected the 'General Editor' of the *Lutheran and Missionary*, and yourself 'co-editor' of the same according to the terms and conditions agreed upon, and on record of the archives of the Association.

"At the same time, also, the following among the by-laws was passed, that 'the general editor, or editors, of the publications issued by this Association, before entering upon the duties of his or their office, shall assure the Executive Committee of his or their willingness to conform to the requirements of the tenth article of the Constitution.'

"It was at the same time resolved to enter upon the publication of *The Lutheran and Missionary* as soon as possible, say on the day of the Festival of the Reformation, that the size of the paper shall be that of the *American Presbyterian* or *The Christian Instructor*, which is about four columns larger than the *Lutheran Observer*, the price to be one dollar and fifty cents in advance and two dollars at the end of three months; also that subsribers to the *Lutheran and Missionary* be carried without additional charge for the unexpired time for which they have paid.

"We hope that all this will meet your approval. Upon

two points you will see that it will be necessary for us to have your formal answer, first as regards the acceptableness of Dr. Krauth as General Editor and your concurrence in his appointment; and, second, as to your agreement with the conditions specified in the by-law quoted above. Will you favor the committee with an early reply upon these points?"

While Dr. Passavant accepted the proposal of the Association he was not altogether satisfied and went to Philadelphia again for final arrangements. To his mother he writes:

"My stay in Philadelphia was considerably prolonged as I had both weeks' editorials to write. I was very careful in not committing myself to Mr. Krauth, with whom I apprehend no difficulty. But the business agent is not a pleasant man to me. His course in getting the great heading for the Lutheran was intolerable and unjust. But I am so glad that at least some of the endless cares of the paper are off my shoulders, and that I still have an organ in which to appear for all useful purposes, that I made up my mind to submit to some little inconveniences. How it will succeed, remains to be seen. I, however, hope for the best. Mr. Krauth will give the paper his undivided time and the stimulus of such an able writer on the paper will do me no harm. I need something of this kind to stir up my sluggish soul amid the material duties of my vocation."

Here is his mother's criticism on the first issues of the new paper:

"You do not allude by a single word, dear William, to your editorial concerns, which by the subscribers not being acknowledged is shrouded in mystery to those who take an interest in its progress. I for one, (who belong to the class of ignoramuses), get sometimes awed by the amount of theological learning the *Lutheran* displays, and think it almost enough to frighten any poor man from the ministry if it is necessary to have perused all the works there recommended. But I fully appreciate the *Lutheran's* delightful style and graceful handling of more congenial subjects. His acknowledgments to the ladies who gave him the carpet and lounge, his 'conscientious grocer' who throws in the stems of the raisins, and in the last paper his tour to Chambersburg, was charming, and his selections on the fourth page are always very appropriate and interesting."

The General Synod was anything but a homogeneous body. It embraced two widely divergent parties. The one was loyally Lutheran, accepting the Augsburg Confession in the sense which it was intended to convey by its author and first confessors; the other was unwilling heartily to accept those distinctive doctrines which divide the Lutheran Church from the rest of Protestantism. The *Lutheran and Missionary* was set first for the defence of the doctrine of the Confessions and secondly for the defence of the General Synod in so far as it was true to its own doctrinal basis. The party that did not and would not understand, much less accept, the doctrines, was bitter, hostile and aggressive. Both parties claimed to be loyal to the General Synod. Dr. Passavant thought that it was high time for his party to speak out and to declare officially and once for all what its doctrinal basis meant. In the paper for May first he writes:

"Something Greatly Needed. The time has, in our judgment, been reached when our General Synod, coming, in her calm dignity, into the midst of disputes, should settle, for the Church in this country, the questions of fact which have been raised in regard to the great standard of our Church, the Augsburg Confession. With that Confession the character of the Church herself stands or falls, as surely as does that of our land with the protection or violation of her flag, the maintenance or overthrow of her union. The masses of our people must rest their convictions as to matters of fact in the history and doctrines of our Church very greatly on the decisions of their teachers, and in no form could a statement of the truth in the case reach them so effectively as in a declaration on the part of our General Synod. The people have been led to believe that the Lutheran Church has taught, in the Augsburg Confession, unscriptural doctrines in regard to Baptism, the Lord's Supper, Confession, the Lord's Day and the Mass. The friends of the Confession assert that, in regard to every one of these points erroneous statements have been made; that the alleged doctrine of the Confession in regard to them is, in important respects, not its doctrine; and that the doctrines it does teach upon all these points are Scriptural. Now, between these questions there is this distinction: that the first is a question touching facts; the second is a question concerning truths. A man may ac-

knowledge, with the first position, that the facts have been misstated, and yet not be fully persuaded in regard to the second. This difference does not actually exist. There are those in our General Synod who are not prepared to accept certain doctrines as they are set forth in the Confession, who are, nevertheless, heartily persuaded that those very doctrines have been grossly misunderstood. We do not believe that the General Synod is prepared now to enter into a discussion of the second series of questions; but we do believe that it might and should settle the first, that is, as to what is taught in our Confession. Our people say: One writer tells us this; another, that as to what is taught in our Confession. One says it has this meaning; another puts a wholly different sense on it; now let our General Synod give us a simple, clear statement of the fact. It is indispensable for us, before we can tell whether we receive the doctrines of our Church, that we should know what they are. Now, let us have the light we need. If it were possible, as we believe it is, for our General Synod to set forth a statement of facts, to which a decided majority of its members should assent, the effect would be good; for the harmony of the Church, the heartier love of the brethren, the removal of scandal would be immeasurable. How profitable the discussion itself would be; how it would remove misapprehensions and curb extremes and prepare the Church for a more perfect unity would soon be apparent. Let the question be discussed. The friends of the Confession desire it; and those who have found fault with it ought to desire an opportunity of establishing the propriety of their strictures, and both should rejoice in the opportunity of correcting their mistakes, if they have made them, or of confirming the truth, if they have it."

So again in the number for July 10:

"Where is the difficulty? Not with the open enemies of the truth. We know them, we know they hate the truth because it is the truth, and no softening or palliating of it will make it acceptable. So far as they are concerned, our simple way is to utter the truth as clearly and as pointedly as possible. The more what we say hurts and arouses them, the more sure we are that it is the truth, and has been set forth in the right way.

"Where is the difficulty? Not with the open friends of the truth. They know its preciousness, and for it are willing to

contend, and, if need be, to lay down their lives. They know how it is hated, how fierce is the war made upon them, how insidious the conspiracies and schemes of those who plot against it; and they feel that its friends must be earnest, untiring, and uncompromising in their advocacy of it. They want unmistakable utterances, a trumpet with no uncertain sound.

"Where is the difficulty? It is with the secret enemies of truth. They wish to be thought on its side, though they hate it. They disguise their opposition to its essence under pretence of disliking the mode of its utterance. But phrase it as you may, so long as the phrase embodies the truth they will find fault with it.

"Where is the difficulty? It is with those who don't know where they stand, or are not willing that others should know. They hide themselves in ambiguities and compromises and wish others to do so. Earnestness is with them the unpardonable sin, and candor the most shocking of indiscretions.

"Where is the difficulty? With the timid friends of truth. They love it, but they are easily frightened. They are overcome by the Chinese tactics, and are howled and bellowed into flight. They judge of the strength of the enemies of truth by the faces they make. They are so overcome with the dismal howling of Cerberus that they beseech you to get off his tail and give him a sop. They are very sad at the thought that truth must encounter such rancorous falsehoods, such wicked appeals to ignorance and prejudice. They are so sad and so desirous of peace that they are willing to secure it, not indeed by giving up the truth—they love it too much for that—but by keeping quiet about it."

Here are his wishes for the General Synod about to convene in York, in May, 1864:

"THE GENERAL SYNOD—PIA DESIDERIA.

"This day, May 5, our General Synod opens its sessions at York. What will be proposed in it and still more what will be done in it, is largely a matter of uncertainty. There are wishes which we deeply cherish in regard to it and towards whose consummation we devoutly desire to see some movement. As a friend of the General Synod we would desire:

"I. That its claim to the name Evangelical Lutheran should be put beyond all cavil. Its open enemies say it is not

an Evangelical Lutheran body. Some, who pretend to be its friends, but who are its most dangerous enemies, say that if we take the name in its historical sense and define it as it was defined for ages, the General Synod is not the Evangelical Lutheran; but it is American Lutheran. We wish that the statement of both these classes of enemies could be hushed forever; or that, if they are well grounded, the General Synod should openly and unmistakably acknowledge their truthfulness with that candor which is the first essential in coming to a true understanding and real unity.

"II. That the General Synod should represent the Evangelical Lutheran Church in the United States. Now an immense proportion of our Church, not only pure in the Faith but active in good work, stands aloof from it. It is doubtful whether a majority of our Communion is embraced in the General Synod.

"III. That the principles on which our fathers first desired the General Synod to stand were acknowledged and embodied in its Constitution; the principles which would have given it governmental authority are carefully restricted and mild, yet real.

"IV. That the representation in our General Synod were equalized and reduced so that it should fairly represent the portions of the Church embraced in it.

"V. That the General Synod have sole authority to set forth:

"1. One and the same Catechism, in the various languages used among us, for official use in the Church.

"2. One and the same Liturgy.

"3. One and the same collection of hymns.

"4. One and the same Confession of Faith, to wit: the Augsburg Confession, unchanged and unabridged.

"VI. That our General Synod should declare that the adoption of the Definite Platform, or any other substitute for the Augsburg Confession, is inconsistent with the proper force of the terms of admission stated in its Constitution, and that it is the duty of all Synods which have adopted such platforms or substitutes to set them aside.

"VII. As a most necessary means to avoid schism among us, that our General Synod should declare that the open assail-

ing of the doctrines taught in the Augsburg Confession and in the Catechism of Luther set forth by its own authority is inconsistent with the Lutheran name and with the unity and peace of the Church.

"Let there be pure love for each other and just forbearance where there are conscientious differences, but let there be also a deep love for the truth and fraternal plainness of speech. Men cannot build together unless they are agreed as to what shall be built. We, who are in our inmost souls convinced that the faith of our Church in whole and in each of its parts is the very truth of God's Word, cannot believe in the hearty sympathy and co-working of those who disregard the Faith as unscriptural, Romanizing and soul-destroying. We ask, as a simple matter of justice, as a matter of cogent necessity, involving the very peace and life of the Church, that men who bear the same hallowed name with us shall cease to assail the Faith, apart from which that name as a Church name is deceitful and delusive. With the brethren not perfectly one with us, but who treat the confessed faith of our Church justly, fairly and reverently, we can heartily labor, looking for and praying for that time, surely coming, when God shall bring us to see eye to eye, when He shall have ripened us for an unequivocal confessing together of the whole truth. But with those who regard the looseness which rationalism has brought into our Church as normal, a thing to be perpetuated as good in itself, with these all unity is impossible; and the sooner the attempt to keep it up is abandoned, the better."

That he was very much averse to a disruption of the General Synod at this time, and was ready to do all in his power to avert it, is clear from this brief note to Bassler:

"I have been importuned by brethren whose wishes I cannot disregard to go on to the Pennsylvania Synod and aid, if possible, in averting the secession of that body from the General Synod. Though exceedingly busy and without the least desire for such a fatiguing trip, yet in view of all the facts in the case and the absence of some of the brethren of the Pennsylvania Synod, I will leave, D. v., at four o'clock this afternoon, hoping to be back next Tuesday. Nothing but the peace of Jerusalem could induce me to go away now, with so many matters of importance in view. But this dread of division and all its conse-

quent miseries and weaknesses urges me to say a word for abiding in our place and testifying for the peace of Jerusalem."

The Synod of Pennsylvania, at its spring convention in 1864, resolved to establish a new Theological Seminary in Philadelphia, Pa. An article in the *Lutheran and Missionary* of June 30, 1864, gives seven reasons for this important step. The second reason given is:

"Because it appears to be absolutely necessary to have an institution whose doctrinal character is unreservedly and unalterably based on all the Confessions of the Evangelical Lutheran Church. This character should be clearly known to all men and be beyond dispute. It is to be an institution whose professors are to be true to the doctrines and usages of the Lutheran Church, not only in their lectures and intercourse with their students, but in their preaching and in all their publications."

The article closes with these words: "The principle on which the new enterprise rests is of unutterable importance, the preservation of the pure faith. . . . . When error coolly makes arrangements for its own perpetuation and makes the title of Lutheran a cloak for war to the death upon Lutheranism itself, it forces honest men to cut themselves loose from all fellowship with it, and this necessity the Synod of Pennsylvania seems to regard as forced upon it."

From the time of its projection and for several years forward, there is scarcely a number of the *Lutheran and Missionary* which does not have one or more articles explaining, defending and commending this young school of the Prophets. Dr. Passavant was deeply interested from the beginning and with his prophetic vision foresaw what an important work it was destined to do in the upbuilding of the Church. He eagerly devoted his far-reaching influence and enthusiasm to its material and spiritual welfare. This interest he kept up until the day of his death. When he afterwards prayed and planned for a Western Seminary, he did not lose interest in the one in Philadelphia. He was broad enough to know that there is room for both schools and that a Western school is needed to do the work which the Eastern cannot do.

In the spring of 1868, Dr. Passavant addressed the graduating class of the Philadelphia Seminary. His sermon was a

revelation, an inspiration and a surprise to some of the brethren who heard him. His happy way of combining the doctrinal and the devotional, the theoretical and the practical, was new. He put warmth and life and inspiration for service into dogmatics. His sermons, like Luther's, had hands and feet. They would have well suited the old sailor who wanted sermons 'with harpoons in them.' While they were beautiful, tender and touching in diction and delivery, they were far more than mere productions of beauty to be admired for their eloquence and dramatic effect. To the writer of this they often exemplified the truth of the saying attributed to Cicero in Dialogues of the Dead: "When I speak people say: 'How beautifully Cicero spoke to-day;' but when Demosthenes speaks they say, 'Up, let us fight Philip.'" Dr. Passavant was a Demosthenes in his preaching. Of the impressions made by his Philadelphia sermon on the cultured and critical audience, the good but generally grave and undemonstrative Dr. C. F. Schaeffer writes him:

"Dear Brother Passavant: You will allow me to state in writing what my heart impelled me to say to you in Philadelphia but which your departure prevented me from saying. When my family returned from the church on the evening in which you addressed the graduates they were in raptures with your discourse; and on the next day I found that the brethren with whom I spoke were equally delighted. I made serious objection to all this when I heard that your theme had been 'Justification by Faith.' I said that was Dogmatic Theology, whereas it ought to have been something from Pastoral Theology. I was afterwards so happy as to read your address in the *Lutheran*. And now, dear brother, I thank you most heartily for the delight, instruction and comfort which I received from the perusal. 'Here is a man, Dr. Passavant, who has had extensive experience among rich and poor, old and young, sick and well, believing and unbelieving, and after such a widely diversified experience he tells us that after all the best and most profitable truth is that we are justified by faith in Christ alone.' Oh, what a glorious doctrine that is! But what charmed me most was this, that in place of discussing the subject in a theoretic manner you gave it such a practical character and showed the students what its value is. Nothing could have been more appropriate or of greater practical utility, and after reading the address I said what I have more than once said

in reference to you: 'God bless that excellent man.' I thank you again for the comfort and encouragement which the reading of the address gave me and I hope and pray that it may permanently influence the preaching of the graduates.

"Forgive me for this effusion, but I really could not feel comfortable until I had expressed my thanks for the happy effect of your address on me. Very affectionately."

From the sermon as published in the *Lutheran* we quote the following:

"Permit me, my young brethren, in the most fraternal spirit, to press upon your conscience the necessity of a personal experience of this chief article of our holy faith. What you need as ministers of the Word, to make all other gifts, graces and attainments available, is the certain consciousness that you 'are justified freely through the redemption that is in Christ Jesus.' Your own personal salvation, by faith alone, without the deeds of the law, ought to be to you a matter of joyous sympathy. The sweet words of the Reformer in his exposition of the Apostles' Creed should be to you full of freshness and holy calm: 'I believe that Jesus Christ, true God, begotten of the Father from Eternity, and also true man, born of the Virgin Mary, is my Lord. For He has redeemed me, a lost and condemned creature, saved and delivered me from all sin, from death and from the power of the devil, not with silver and gold, but with His holy and precious blood and His innocent sufferings and death, in order that I might be His, live under Him in His Kingdom, and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead and lives and reigns to all eternity.' The sweetness and power of the Gospel is often found in its pronouns. The two words, 'my Lord,' the brief sentence, 'hath redeemed me,' are the principal things in this doctrine of faith. You will need the assurance and support which they impart more than words can express. In the untried path before you, with its bodily infirmities, its spiritual struggles, its agonizing doubts, its paralyzing hindrances and, above all, with its temptations to pride and worldliness and self-elevation, 'this anchor to the soul, both sure and steadfast,' must be constantly let down into the depth of human sorrows, that its flukes may lay hold of the rock Christ Jesus, the only strength and stay of the soul.

"There is something deeply affecting in the idea of living and laboring in the ministry without a clear and well-defined experience of this cardinal doctrine. To be ministers of our Lord, and yet not to know in whom we believe, to preach reconciliation through His blood and yet to hang in doubt between Christ and the world, to contend for the letter of the evangelical faith and yet to be unblessed with its spirit, is inconceivably awful. What wonder that a warning of unexampled severity is revealed from Heaven against all such unhappy men! 'These things saith the Amen, the faithful and true witness, the beginning of the new creation of God; I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then, because thou art lukewarm, I will spue thee out of my mouth.'

"Let no one deem these earnest words of Jesus uncalled for in the sad times in which we live. They have a significance of tremendous import to all who minister at His altar. Not for their own peace merely, but for the highest spiritual needs of others, do ministers require this full assurance of faith. They must be able to say with the apostle, 'That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and His Son, Jesus Christ.' Indeed, nothing can compensate for the lack of this conscious apprehension of the Gospel. Neither learning, nor literature, nor wisdom, nor oratory, nor eloquence, can make up for the lack of this great source and secret of spiritual power. The absence of it is moral impotence. In the nature of the case, the whole tone and temper of the ministry becomes relaxed when Christ is not fully apprehended by faith. The want of heart-felt reliance upon the atonement begets a service listless and time-serving, outwardly fair but inwardly false and without power for good. The grasp of faith once let go, the fire of love is gone. A cold and mechanical handling of the Word of Life is a speedy result. Religious indifference in our hearers succeeds. Truth feebly preached hardens. The public conscience becomes seared as with a hot iron. Infidelity follows, poisoning the minds of intelligent and thoughtful men. Immorality soon abounds. Unnatural sins shock the public sense. The ways of

Zion mourn. The enemy comes in like a flood and desolates the heritage of God. So certainly and awfully has unbelief in the ministry always brought demoralization in the Church and in the world."

Nearly twenty years later, after the fine new building for the Theological Seminary of the Missouri Synod was dedicated, he writes editorially in the *Workman*:

"The completing of the Concordian Seminary and its dedication last Sunday are notable events in this memorial year. They belong not to one Synod only, but to the whole Church in the United States. We have, therefore, given as full account as possible on another page, and feel assured that it will be read with profound interest. We have before us, in the *Anzeiger des Westens*, an advertisement of a little Academy in Perry County, Missouri, signed by C. F. Walther and four other young ministers, in which they call the attention of parents to this school where religion, the ancient languages and the German with all elementary branches are taught. This was forty-four years ago, and the schoolhouse was a rude log cabin and the Faculty a single teacher. Out of this humble beginning this great Institution with ample halls and rooms for two hundred students has grown. . . .

"It is the most complete ecclesiastical structure in the Lutheran Church of America, and is a noble monument to its evangelical faith. Under God its influence on our common Protestantism cannot but be far-reaching, and the energy and faith manifested by the Synod in its erection will powerfully quicken all other movements in the Church elsewhere to increase her facilities for the training up of the future ministry."

CHAPTER XV.

WORK AND INFLUENCE AMONG THE SCANDINAVIANS.

Dr. Passavant had a deep conviction of the importance of the Church's occupying the cities. He lamented the short-sighted policy of the Church in the past and encouraged every earnest effort to occupy the great centers of population, especially in the growing West. Here is a reminiscent editorial of Jan. 7, 1864:

"An eminent statesman once contemptuously said, 'great cities are great sores.' If not sanctified by the gospel of Christ they are worse than sores upon the body politic, they are volcanoes within it, whose smoldering fires need only a spark to explode and upheave all the ordinances of law and the institution of religion. Cities are centers. Not merely population, but wealth, influence, and the resources of social, civil and religious power are attracted to them by an irresistible law. On this account, as well as to show forth the riches of the Divine mercy, did Jesus command that the ministry of the gospel should 'begin at Jerusalem.' The church at Jerusalem was, therefore, the earliest Church of the Saints. In one sense it has become 'the mother of us all.' The same law of the divine operation is strikingly illustrated in the early history of the Lutheran Church in this country. Muhlenberg began his ministry in Philadelphia, and from that center of German population and influence he operated systematically and with astonishing success for over half a century over the land. The constitution of the first church there became the constitution of all our leading churches, and one spirit pervaded the whole body during the life-time of this remarkable man. If we who come after him have, in a great measure, lost his apostolic spirit and seem no longer equal to his great undertakings, we must at least be convinced by the bitter fruits of our neglect that the course he pursued by 'beginning at Jerusalem' was eminently scriptural and beneficent. Though much is already lost by the culpable short-sightedness and most inexcusable

neglect for two thirds of a century, more by far than is in the power of any mind to comprehend, all is not lost. There is yet a field open before us in the cities of our land for the forth-putting of the most vigorous efforts of faith and charity. Among our foreign nationalities and our home populations which gather in these great centers, the Lutheran Church has a work to perform which none other can do for her. Not only the cities of the East, but the many populous towns and cities of the West present the most inviting fields for Christian effort. Something is being done in this department of our work, but more, a hundred times more, is called for by the necessities of the times and the multitudes of our brethren who are 'as sheep without a shepherd.'

"It cannot but be encouraging to those who are alive to the great interest at stake, to show from some illustrations what may be done by a few earnest men who have devoted themselves to the welfare of their countryman in the cities of the West. For the present, we will only furnish a brief statement concerning the labors of one of them, the Rev. Erland Carlson, the faithful pastor of the Swedish Lutheran Church in Chicago, and that merely in connection with his pastoral and missionary labors among the Swedes of the Northwest. The statistics given were obtained by us during our frequent visits to Chicago during the past summer and will be read with much interest.

"For some years a number of Swedes resided in Chicago, and in the absence of a church of their own, attended the Norwegian church of Rev. Paul Anderson, or were carried away from their own Communion by the deception of Unonius. Touched by their desolate condition, after some temporary supplies by Revs. Esbjorn and Hasselquist, (the latter of whom had shortly before arrived and settled in Galesburg, Illinois, with the advance guard of a large colony) a Swedish Lutheran congregation was organized in Chicago by Rev. Pastors Hasselquist and Anderson on the sixteenth of January, 1853. The names of eighty Swedes were handed in as members of the new church, and were appended to the call for a pastor, which was sent to Sweden. This was forwarded by these brethren to the Rev. Dr. Fjellstedt, then at Lund, with power to make the selection of a minister who would be suitable for the place. Dr. Fjellstedt at once sent the call of the Chicago church to the Rev. Erland Carlson, who had already been in the ministry for several years in the Diocese of Wexio, in Sweden, and was laboring

with much acceptance to his people. The final result of this unexpected invitation from the New World was its acceptance by Pastor Carlson and his arrival in Chicago on the twenty-second of August, 1853. Instead of a membership of eighty to welcome him on his arrival, only eight families, consisting of man and wife, and twenty unmarried persons, could be found of those who had signed the call. More than one half of the original signers had either moved away or now remained aloof from the congregation. With these thirty-six members brother Carlson commenced his ministry, nearly all of whom were miserably poor and were compelled to remain and labor in the city because they had not means to go farther into the country. At the first communion, Oct. 10, 1853, other additional members were added to the church, thus increasing the number to forty four. Since that time to the present larger or smaller accessions have been made at every communion. At the late meeting of the Augustana Synod, the membership reported contained 350 communicants, of whom forty three had been received by letter and twelve by confirmation during the past year. In addition to this large number, no less than 360 other communicants had been connected with the church since its organization ten years ago, 315 of whom have been dismissed by letter to other Lutheran churches over the West, and twenty-seven of whom had died, while seven were excommunicated, and eleven abandoned our communion. If the very large number of persons who for a time attended the services of the church and did not unite with the congregation but have removed from Chicago to various places in the West, is considered, it will be seen that few churches in our whole connection have had such a steady growth or been more largely instrumental in preaching the gospel to the thousands of immigrants. Of the 350 members who have been dismissed to other congregations it may be safely said that some are found in almost every Swedish church in the west. The Chicago church has therefore not only been an ingatherer but a feeder to the country churches, and hundreds of other immigrants who heard the gospel in its humble sanctuary in their temporary residence in the city are now zealous members in the places where they have made their homes. We might yet mention, in this connection, that during the last five months sixty-seven new members have been added to the parent church and that during the same time seventeen have been dismissed to congre-

gations in the country. So wonderfully has the Word of the Lord grown and prevailed during the past ten years!.....

"The amount of good which has been accomplished through the establishment of this church cannot be estimated. Thousands upon thousands of Swedish immigrants have passed through Chicago and have received counsel, assistance, and spiritual direction for their new and untried American life. Many of these have been fed and lodged by the pastor and brethren, who have never spared themselves in caring for the poor among their countrymen. Hundreds who were unable to proceed farther have been provided with employment, and have afterwards gone on their way rejoicing. No less than seven hundred children were baptized by Pastor Carlson in Chicago and at his other stations in the country. Nearly two hundred young persons were confirmed after long and thorough instructions in the catechism. In addition to the instruction of the parochial and Sunday schools, the gospel has been faithfully preached and the Holy Supper statedly administered and the heart of the pastor has often been cheered by the return of many a prodigal son and daughter to purity and peace. Discarding all the modern methods of getting up excitements or helping on the work of the Holy Spirit by human means and expedients, apart from the means of grace revealed in the Word, this church has enjoyed a continued awakening or revival from its commencement, and great has been the ingathering of souls. It may almost be said of it, as of the one in Jerusalem, 'the Lord added to the church daily those that were saved.' Meanwhile it has grown not only in number, but in principle, in piety, in efficiency and in charity. The beloved pastor moves among his people as a father and a friend. He is indeed a man of labors and of cares, but the love of God and of his people makes every burden light, and he lives only for their good. Long may this sacred and beautiful relation between a faithful pastor and a grateful flock remain! Long may they 'walk together in the fear of the Lord and in the comfort of the Holy Ghost'."

He then goes on to show how, from this missionary church of Pastor Carlson, there grew the congregations at St. Charles Geneva, DeKalb, Rockford, Peccatonica, Ill. and also at Baileytown, La Porte, Attica and Hobart, Ind.

Mar. 2, 1856, Dr. Passavant made a hasty trip to Chicago to preach the consecration sermon of the first Norwegian Luth-

eran church, of which the Rev. Paul Anderson was pastor. He gives a full account of this interesting event in the *Missionary* of March 13. The article is headed by a fine large cut of the church. After giving a full description of the exterior and interior of the building, as well as the consecration service, he says:

"In concluding this imperfect notice, we would do violence to our feeling, did we not express our deep sense of the divine goodness which has hitherto marked the history of this church. 'Not by might nor by power, but by my spirit,' saith the Lord, and yet it pleases Him who is Head over all things to the Church, to raise up from time to time the very instruments who are adapted for the most trying positions. How unlikely was such a result eight years ago, as was witnessed on last Lord's day. Then, a young man without fame, influence, means or friends, came to Chicago and began to preach Christ to his countrymen. It seemed as if everything had conspired against him. Bitter hate, zealotic zeal, poverty, ill health, the pestilence, over-exertion and innummerable other difficulties beset his path. But God was with him. Mountains of difficulty vanished, confidence was inspired, friends were raised up, the people gathered around him, and the joyful event just described gives delightful evidence of the great work which God has wrought through His instrumentality."

There was a warm and intimate friendship between Dr. Passavant and the Rev. O. J. Hatlestad. This pioneer Norwegian came to America in 1846 and became one of the editors of the first Norwegian paper published in America. He was pastor in Milwaukee for a time and there came in contact with Dr. Passavant and along with Pastor Muehlhaeuser, assisted materially in the founding of the hospital in that city. He was the first president of the Norwegian Augustana Synod and held that office from 1870 to 1880. Like the Swedish brethren, Carlson, Hasselquist, Norelius, Swensson and others, Pastor Hatlestad had a high appreciation of the wisdom and counsel of Dr. Passavant. It was through his contact with the latter that the Norwegian Augustana Synod entered into fraternal relations with the General Council and would doubtless have become an integral part of it, had it not been merged into the United Norwegian Church.

In the late summer of 1870 a conference was held at St. Ansgar, Iowa, between representatives of the Norwegian Au-

gustana Synod and Pastors Clausen and Ilvisaker and a few others who had fallen out with the old Norwegian Synod and were standing in an independent position. Pastor O. J. Hatlestad was president of the Norwegian Augustana Synod. It was proposed by the Clausen men to organize a conference which was to be a kind of free organization which, while ostensibly holding all pastors and teachers of churches, should hold the churches in such an easy way, "that they should nevertheless stand free and independent of the conference as such," that is, churches "who employ any of the ministers of the Conference have the right to send a delegate to the meeting," but they are still "free and independent of it as such," and can send or not send, and do or not do just what they please, in the very face of the well considered advice of their Christian brethren.

The Rev. Jens C. Roseland who was a leader in the Norwegian Augustana Synod and afterwards in the United Norwegian church and to whom we are indebted for many interesting facts, claims that an address made by Dr. Passavant at the St. Ansgar Conference had more to do with the making of Norwegian church history in America than is usually conceded.

Of the proposed organization, Dr. Passavant in the *Lutheran and Missionary* says:

"It would be difficult to imagine any association more powerless for good and more powerful for the propagation of radical and revolutionary tendencies than this. Though the brethren whose work it is certainly do not see unto what all this tends, they could not have devised any association which could more successfully repeal the order of God's house than such an irresponsible association."

In this case again, the after results show how truly the Doctor divined the un-Lutheran and disintegrating tendencies of this free association. President Hatlestad refused to go into this uncertain organization. Dr. Passavant ends his editorial on the subject with this telling tribute to the young General Council:

"But there is another reason why Pastor Hatlestad could not 'unite' in this St. Ansgar movement. In common with all the older pastors and churches of the Norwegian Augustana Synod, he is in favor of the General Council, took part in its organization, is fully persuaded of the Scriptural character of its doctrinal and governmental principles, is convinced of the

godly sincerity and integrity of those who founded and represent it, has carefully weighed the conscientious arguments against it and the unworthy slanders which have been heaped upon it, and with the liveliest gratitude to God has marked its onward course in the midst of every obstacle in the successful establishment of schools, colleges and seminaries, the publication of tracts, papers, and books, the establishment of hospitals for the sick and homes for orphanage, the preaching of the pure Word and the administration of the Sacraments to the neglected and scattered of all nations in our own land, and the revival and reinvigoration of the abandoned mission fields among the heathen. He sees that the future of the churches with which he has been always associated and that of many others is bound up in the future of the General Council, that the little schisms and factions and parties of his countrymen which now gather around individuals and their peculiarities will one by one pass away before the growing influence of the great truths and principles confessed by the General Council, and, therefore, he and others who have long borne the heat and burden of the day, and learned important lessons by the experience and mistakes of the past, desire to bring all doubt and vacillation to a speedy end by a formal union with the Council at their approaching Convention of Synod in October. If they must part with cherished brethren, it will be with a sorrowful heart, loving them and praying for their return, but their position is unalterably taken, to unite with a very different organization than the so-called 'free' one lately organized at St. Ansgar."

Of the position and influence of Dr. Passavant in the Norwegian Augustana Synod, Pastor Roseland writes:

"From 1870 to 1875 Dr. Passavant was looked upon as the foremost spiritual adviser of the Synod. It has often been asked why the little Norwegian Augustana Synod led the Norwegian Lutherans in the English work. I believe it was owing to the keen interest and the helpful direction of Dr. Passavant with whom our early leaders stood in the most intimate relation. He served as a sort of connecting link between the orthodox English Lutheran Church and the Americanizing wing of the Norwegian Lutheran Church. It was undoubtedly through his assistance and direction that our classical school at Marshall, Wis., became the most thoroughly Americanized Norwegian Lutheran School in America. This fact I think is silently conceded even by those who prefer to say very little about it. Only

two weeks ago I was asked by a leading pastor of Anti-Missouri extraction why it was that the men who hailed from the Norwegian Augustana Synod used the best English in the United Norwegian Church today. My answer was that our little Synod was fraternally guided by the wise and safe counsel of Dr. Passavant to establish a school in which a thoroughly Americanized atmosphere prevailed as far as language was concerned."

Dr. Passavant was elected president of the first Board of Trustees of Marshall Academy and was reelected for four successive years. He attended a number of the Synodical conventions and on these occasions was always requested to preach. He donated a number of church books to the Marshall Academy to be used in the morning devotions. He also preached the sermon at the dedication of Bethlehem Norwegian Lutheran church in Chicago. His sermon was afterwards published in full in the Norwegian church paper, the files of which contain many extracts of his synodical sermons.

Of the work, wants, and welfare of the Minnesota Lutherans Dr. Passavant writes:

"The Lutheran immigration to this young State is large. The steamers and cars are crowded with the incoming immigrants. A friend writes us of over a thousand Norwegians who arrived in a week! The Swedes and Germans are also coming in large numbers. It is manifest that Minnesota will soon become one of the principal strongholds of our American church. The settlers almost univerally purchase land, the poorest doing so as soon as they earn sufficient money. Township after township is thus taken up, and congregation after congregation is organized. Our Norwegian, Swedish and German ministers are overburdened with the vast responsibility of supplying all these immigrants with the preached Word and the Holy Sacraments. But they still go forward doing 'what they can' and leaving the rest with God. Oh, for helpers in this time of need! The 'Elementary School' of the Augustana Synod in Carver County, is now the 'St. Ansgar Academy' and is doing an excellent work among the Scandinavians. They, however, greatly need a library of good English books, and, should any of our readers be disposed to aid in supplying this want, we will be happy to select the books, or take charge of those which may be sent. A few hundred dollars would be an excellent investment in this promising Institution."

In the autumn of 1856, he took his first trip to the Scandinavians in the then farthest west. Before he started, he appealed to some of his well-to-do and liberal friends for donations toward buying land for schools and churches for the Scandinavians in the West. From Chicago he took his friend Paul Anderson with him to help select the land and the church lots. He gives his impressions and descriptions of the long trip to the new country and its booming cities, in the most fascinating manner. We reproduce only those parts of these letters which tell of his Church work:

"It was evening before we discovered that there were a number of Norwegians and Swedes in La Crosse, but through the kind offices of several young men, word was communicated to as many as possible, and by eight o'clock some thirty persons were gathered together in the house of a Norwegian, to whom we preached the Word of God. The services were solemn and, to us at least, peculiarly interesting. They had brought with them their hymn books and after opening the services with an English hymn, the remaining hymns were sung in their own tongue. There are perhaps one hundred Scandinavians in the town, though the greater part are unmarried and reside here but for a season. Several Norwegian settlements are found some distance in the country, and many of the young people come in to the town to work, while the number of permanent residents must necessarily increase with the increase of this place. Under these circumstances, instead of taking the packet on Monday morning, we concluded to remain until Tuesday and if possible secure a lot for a church. Several owners of property were visited, and at length two were found, one of whom generously donated a lot on an addition to the city, with the privilege of building upon it in five years, and another, who sold us a beautiful lot, made a reduction of fifty dollars in the price. Several other benevolent gentlemen were called upon who gave subscriptions of from fifty dollars to five dollars towards the purchase money, so that with the exception of forty-five dollars the whole sum was raised. This we advanced out of some moneys in our hands, then wrote out the deeds, and had them signed and witnessed, as well as registered at the court-house, and after a hard day's work, retired to rest as tired a man as could be found.....

"The Swedish Lutheran congregation in Red Wing under the care of the Rev. E. Norelius, have a neat frame church

under roof, and so far finished that they can use it for worship. The German Methodists have likewise one nearly finished for their society, which numbers forty members. The German Lutherans, we regret to say, are totally neglected and it is pitiable, in traveling from place to place, to find that instead of concentrating our strength to supply the appalling destitution in the western States and Territories, our energies are weakened and our forces are scattered by intestine feuds, and that, too, among brethren. What hope or promise is there of ever coming to the unity of faith and to the knowledge of the Son of God while we thus turn away from our own flesh and refuse to come up to the help of the Lord against the mighty? Only they who do God's will shall know the doctrine whether it be of God, nor is there a single promise in the Word that we shall be guided into all truth while we remain thus careless and neglectful toward our needy and perishing brethren. May God have mercy upon us, for verily we know not what we do. But we are wandering from our subject. Red Wing is quite an important point, and with a magnificent prairie country in the rear, no time should be lost in securing a location for English and German churches, and the appointment of a missionary to look after our interests in this portion of the territory. Unfortunately the persons to whom we had letters, were mostly absent and no effort could be made to secure church sites at this time.

"As brother Norelius, who officiates among the Swedes, lives some twelve miles out in the country, we procured a buggy and made a visit on Friday afternoon.....

"We fortunately found Pastor Norelius at home, and though we were strangers to each other, we at once felt that we were brethren in Christ and partakers of the same blessed hope. It was deeply affecting to receive the warm hospitality of this dear brother and his faithful companion, and we shall ever cherish the remembrance of the night which was passed under their roof with pleasant thoughts. For hours we conferred together concerning the interests of Zion among the Scandinavian population of the territory, and various plans were suggested, about which we hope to communicate more hereafter. The crying want is pious, educated, and self-denying ministers! At every point of importance the Scandinavians are settling in large numbers, but while the Methodists and Baptists have some six or eight persons who are licensed as ministers and are sup-

ported as missionaries by their societies in New York, we have but two Swedish pastors for the whole territory, and not a single minister that we know of among the multitudes of Norwegians who are already counted by thousands. There ought to be at least twelve Lutheran Missionaries among the Scandinavians now in Minnesota and how many additional ones are needed can only be ascertained when the summer's immigration from Sweden and Norway has ceased. Should this paragraph meet the eye of any pious young Scandinavian, we would beg him most earnestly to consider the great question of devoting his life and his all to the welfare of his destitute countrymen. Our seminaries and colleges are all open to him, and if he is without means, our education societies will be glad to take him by the hand and assist in his education."

To this account of Mr. Passavant's visit to Mr. Norelius the latter, in a personal letter to the writer adds this interesting little incident:

"In the fall of 1856 Mr. Passavant visited me in my 'claim-shanty' in Vasa, Minnesota. It was raining during the night and as the roof consisted of only a thin piece of canvass, we did not altogether escape a wetting. The rain on the bed, soaking through to Mr. Passavant's skin, caused him to dream that he was lying at the bottom of a sea and to wonder how he could escape."....

Mr. Passavant continues the account of his missionary tour:

"The sun shone brightly after the rain, and poured over mount and vale and stream a flood of mellow light, as our steamer came in sight of St. Paul. The first view of the city with the dew and freshness of youth upon it, was truly enchanting. It is finely located upon the west bank of the Mississippi, and although the houses are scattered over nearly two miles of bluff and plain, it appeared from our boat like an old and compact town.

"As we remained in St. Paul for eight days, including two Sabbaths, we had an excellent opportunity of becoming acquainted with its inhabitants, its resources, and its prospects.....

"After thus taking the bearings of the city from different points, and spending some time visiting the suburbs and studying the genius of the place, we came to the conclusion, that the most effective way of doing something for the cause of Christ

and His Church in the Territory, was to commence in this its natural center. Accordingly, after visiting the honorable Mr. Sibley, at Mendota, and securing his co-operation, which was generously given, we determined, in humble reliance upon the divine aid, to secure a lot for an English Lutheran church as near as possible to the center of the city. We were, however, several years too late to obtain such a site as a gift, although two lots were offered us by owners of land on the edge of the city, on condition, however, that the proposed church should be erected on them. As there was therefore no alternative left but to raise the necessary sum by subscription among the citizens, we spent several weary days in this self-denying work, and although many, who it was thought would have favored the enterprise were, unfortunately for us, absent from the city, twelve gentlemen generously subscribed one hundred dollars each towards the lots, and another, with a truly liberal spirit, presented us with a deed for three acres of ground on a beautiful lake, a mile from the city limits, with permission either to sell them for a church, or use them hereafter as a site for an Orphan House. Had not our time been so limited, this sum might have easily been raised to two thousand dollars, but our engagements at home required a speedy return, and after making arrangements to have the list continued, we devoted the remainder of the time to a selection of a suitable site for the church. Two locations were especially preferred, on account of their central and commanding position, both being near the State house, and one immediately facing it; but the owners of both were in other parts of the territory, and we were obliged to defer the actual purchase of one or the other, until their return. In this connection, we cannot omit returning our grateful acknowledgements to the Hon. W. H. Sibley, ex-Governor Ramsey, and Messers Oaks, Berkey, M'Kenty, Rohrer and Levering, who in many ways manifested their interest and warmly co-operated in this undertaking.

"If it be asked whether we found any or many of our English members in St. Paul, we must confess that with the exception of one lady, the daughter of one of our ministers in eastern Pennsylvania, and a few persons whose sympathies are with the Lutheran Church, but who are not members, we found none. There are no doubt a few of our people here, as in every other western city, but we are certain that so soon as a missionary is on the ground, (which we hope will be early in the

Spring) there will be numerous immigrations of our people from the East to this promising place. In addition to those who may immigrate here, there are many German Protestants in the city, some of whom would unite with an English Lutheran Church, while not a few of the Norwegians and Swedes, who acquire our language with great facility, would be happy to identify themselves with an English Lutheran congregation. But there is no lack of material in St. Paul, for thousands live without Christ and without hope, serving the god of this world; while hundreds of energetic young men from the East, who have come here to seek their fortune, are accessible to a faithful minister of the Word, and constitute one of the most hopeful classes for pastoral effort. And the Church of the Reformation has a work to do in the metropolis of a territory five times the size of Pennsylvania, which will soon be the home of millions of industrious freemen. We cannot be true to ourselves, to our country and to our God, and continue to neglect these centers of population and influence, as we have hitherto done. We must perform our part of the work of molding the heterogeneous masses in our western States, and if we spend our strength in out-of-the-way places, to the neglect of the larger cities, we shall be utterly unable to do our Master's work.

"It is already late in the day to begin an enterprise which should have been commenced with the very commencement of the city. The difficulties which are now inseparable from such an undertaking, are but the consequences of our sinful neglect. But these dare not make us shrink from our obvious duty. Whatever be the cost and the exertions in entering the field at the eleventh hour, it must be done. And let the importance of early and vigorous effort in other States and Territories, such as Illinois, Iowa, Nebraska, Kansas, Oregon and California be fully recognized by the Church, for while she sleeps, the enemy is awake and is sowing tares. . . . . .

"The Norwegian and Swedish members of our Church are generally found in settlements, though many of them, especially the younger portion, may be met with in all the towns where work can be procured. This will greatly facilitate missionary operations among them, as the number and compactness will enable them to erect churches and schools and support the gospel themselves more readily than if dispersed among the American population. By attending vigorously and without delay to this great and growing interest, which is, the Lord be praised, in-

tensely Protestant, our Church will soon become the most numerous Protestant body of Christians in this future State. We hope hereafter to suggest something for their intellectual and spiritual benefit, but at present would only again call the attention of our Norwegian and Swedish ministers in Illinois to the importance of sending one or more of their most able and experienced men to reside in St. Paul, or some other central point, and operate from thence over the whole Territory in preaching the Gospel, circulating good papers and books, and supplying the settlements as rapidly as possible with able and faithful pastors and teachers. The present immigration into this Territory from Sweden and Norway, as well as from Wisconsin, Illinois and Indiana, will give our Scandinavian brethren enough to do without attempting anything to increase it."

Oct. 20, Mr. Passavant writes to Mr. Norelius, offering a personal contribution of fifty dollars and further help for the church lot in Red Wing. He also speaks of an offer of land for a Swedish college at Lake City, Minn., and asks Mr. Norelius to investigate the place. He further gives advice for starting Swedish work at Carver and New Sweden and continues to secure funds for the Scandinavians from churches and individuals in the east. Mr. Passavant seems at this time to be principal adviser and leader of the Scandinavian Lutherans.

At this point, Father Heyer again comes upon the scene. This remarkable man went to India for the first time in 1842, when he was forty-nine years old. On account of his health, he returned in 1846. He gathered and organized a church in Baltimore and went back to India in 1848. In 1857 he again turned his face homeward. On his way home from preaching to the Hindus he crossed the desert of Arabia and stopped to preach to a congregation of Europeans camping under the shadow of Mt. Sinai. He went down into Egypt, explored the pyramids and then visited Bethlehem, Nazareth and Jerusalem. He did not come home to rest on his laurels but, though sixty-four years old, was ready for work wherever he might serve the Lord and His Church. Mr. Passavant, who knew him intimately and who had kept the Church informed and interested in his India work, had his eye on him for the Home Mission Field. He secured his appointment and support for the West. Mr. Heyer was accordingly sent to St. Paul to gather and build up a German and an English Lutheran church.

Mr. Passavant writes thus to Norelius:—

"You will rejoice when I inform you that I have (under God) succeeded in obtaining the services of an admirable minister for St. Paul. It is none other than Father Heyer, late of India. He leaves for St. Paul in two weeks and will probably accept a call from the German Lutheran Congregation there, and at the same time seek to build up an English Lutheran Congregation, or at least labor to collect the scattered members and prepare the way for the sending out of a faithful English Lutheran pastor by spring. Pray for him, and if you can, do your best to slip up to St. Paul and see the dear old man sometime soon. I had hoped to be able to come along, but fear it is very doubtful whether I can go this fall. The money difficulty is so distressing here that I have been in the greatest struggle for the last four weeks. Do not, therefore, delay writing but let me hear from you immediately on your receiving this. If I can go out, I will, of course, stop a day at Red Wing."

After Heyer had been in the field for a few years he wrote this interesting account of his labors to Dr. Passavant:

"Dear Brother,

"Among the many items of business to which your attention is called, you may perhaps have lost sight of Minnesota where, through your instrumentality, the Lutheran Missionary operations were first commenced. Allow me to state a few circumstances, which show that the work is still going on. After struggling with difficulties which threatened the very existence of the Minnesota Synod, our prospects are now becoming brighter. At the next synodical meeting in St. Paul on Ascension Day the following members are expected to be present: Mallinson, Thompson, Fachtman, Blecken, Evert, Hoffman Wolff, Emmel, Reitz, Gur Nedden, Eise and Kuhn; members not present, Brand and Heyer. Total fourteen. Several of these brethren are from the Chrischona, and have come recommended by the superintendent of that Institute. These men are better calculated to labor among the German settlers of Minnesota than are candidates from universities or from our seminaries in this country. The most of them will be able to get along, if we can only allow them fifty dollars a year in addition to what they may get from the people. After inviting them to come over, it would be unfortunate, discreditable, and injurious to our cause, if we should fail to assist them with the small amount above stated. I have written to the Pennsylvania Missionary Committee, and also to the Committee of the General Synod in

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Baltimore. What these committees may be able and willing to do for Minnesota I do not know yet; if you should be present at the meeting of the Pennsylvania Synod in Easton, I trust you will plead for Minnesota. Br. Fachtman is doing what he can to provide places, etc., for the new assistants in Minnesota, but he is sometimes almost overburdened, being poor himself, he must be furnished with the means to help the brethren who have arrived and others who are yet coming, or there will be suffering among them. If it were in your power from any funds or resources at your disposal to send twenty-five or fifty dollars to Br. Fachtman soon, it would be a great relief to him. In conclusion, allow me to make one more suggestion. When the war is over, the Christian Commission will have performed its great labor of love, the benevolent in our Lutheran community should then be encouraged to provide clothing and other articles for our poor missionaries in the far west.

"I will add no more, but pray the Lord to have you in His holy keeping.

Your aged fellow pilgrim
C. F. Heyer."

Here is a letter to Pastor Hatlestad showing the same concern for the Scandinavian interests about Chicago:

"I was truly sorry that I could not see you when in Chicago. Oh, how wonderfully is our work opening up in the great West! My heart bleeds when I think how wide is the destitution and how few the laborers. We need men, men, men! But in every case men of purity, piety, principle and power, men who are equal to the great work which God has given us to do.

"I fear that if one or two more Swedish pastors of this kind cannot be spared to our dear brother Carlson in Chicago, we must and will go down. Another fear with me is that the incoming of the masses of unsanctified material into the Swedish Church in Chicago will duplicate the New York trouble. A good and experienced man is needed for the South Side and a strong and devout man for the new enterprise on the West Side. Think over these things and cry to God earnestly for such men."

Dr. Norelius saw the need of purely English congregations in the cities and towns of the west when many others ridiculed and opposed them. If he could have had his way in Red Wing,

the Episcopalians would not have won some of the most promising and wealthy young Lutherans of the town and would not have built up their strong church so largely out of Lutheran material. Pastor Norelius writes to Mr. Passavant, Oct. 30, 1865.

"It would be very desirable to have an English Lutheran congregation established here in Red Wing in time to gather in the large material which is already available. There are already three different Lutheran nationalities who have established congregations viz., the Germans, the Swedes, and the Norwegians. I do hope that by the grace of God we may soon be able to establish an English congregation, since otherwise many of the young people will be lost to our church."

Along the same line, Dr. Passavant closes:

"It will be seen that as yet we have not an English Lutheran Church in Milwaukee. Though a city of sixty thousand inhabitants, it is off the line of immigration (with some exceptions) of our people from the east. It is a city of Yankees, Germans and Irish; of Norwegians, Dutch and Bohemians. And yet the time will come, ere long, when an English church will be a necessity. It is very desirable, even now, particularly among the Scandinavians, and the worthy pastor of the Norwegian church is most anxious that an enterprise of the kind should be commenced without delay. But the man, where can he be obtained? And the means of support, whence are they to come? These cannot be overlooked, it will require a living man, and even then such a person must be content to sow for years before the harvest comes."

In the spring of 1864 Dr. Passavant made another missionary trip to the west. On these journeys he always stopped on the way and encouraged the brethren of every nationality in their pioneer labors and struggles and gave them counsel and assistance. Into many a modest pastor's home he came like a messenger of hope and courage. The seeds he sowed, the influence he exerted, the movements he inspired and started, the courage and hope he left behind, eternity alone can reveal. To this day the mention of his name makes the eyes of many a saint sparkle or dim with tears. He always knew how to speak a word in season, not only to the weary pastor but also to the struggling wife and mother who shared her husband's toils and privations. It would be interesting to quote from his long account of this trip to Erie, Ft. Wayne and Milwaukee. He had a gift of measuring the importance of every city he visited for

the Kingdom of God. He had remarkable ability to gather the history and statistics of the early Lutheran settlers. He seemed to be able to divine the character of hirelings who came to prey upon the scattered sheep. He mercilessly unmasked immoral and rationalistic pretenders. To them he was not a welcome visitor, as he went to and fro on his apostolic journeys. Many a clerical hypocrite was exposed and warned against, and many a weak flock saved from ruin.

Thus in his account of his trip to Erie he tells of the early settlements of the Germans, of their spiritual destitution, of the labors of young Heyer in their behalf, of the scourging of some of the 'independent' pretenders, and of the havoc they made of the flock.

He was instrumental in the gathering and organizing of the first English mission in Erie and of the securing of the Rev. J. H. W. Stuckenberg for the field in 1861. He did much to aid the struggling flock in these early days. He stopped over by appointment in Ft. Wayne and preached there three times in connection with the dedication of the first English Lutheran church. Toward the payment of the six thousand dollar debt, he raised about two thirds of the sum. He ends a three-column editorial thus:

"We must reserve for another time an account of the pleasant Monday which succeeded this day of joy and toil. Memory will often wander back to the family room in the Rudisill mansion, where genial friends were gathered, and we listened and laughed and cried over the old days when the 'Synod of the West' embraced Indiana, Kentucky, Tennessee, Illinois, and the entire west to the Pacific Ocean. Pastor Wynecken, one of the few surviving members, was the soul of the company and described those early days with their sunny and stormy memories, their hard toil and wretched pay, their defeats in one place and triumphs in another, their log cabins and 'early candle lightings,' and weaknesses, oddities and peculiarities of good men then as now. *Vale et vale.* The train is coming. We must hasten back to work at home. In a little while our toils will be over. 'There remaineth a rest for the people of God.' "

In Sept., 1867, Dr. Passavant made a laborious journey to visit the Canada Synod. He was sorely needed there, as that Synod did not seem to know what it was doing and how it was being imposed upon by place-seekers and other uncertain adventurers.

When the Swedish Publishing Society had been organized in Chicago he advised, that while the Society would naturally import most of its books from Sweden, provision should at once be made to publish also such books and tracts as would set forth the peculiar dangers that beset the immigrants on settling down in this land of sects, schisms and heresies, and to give such instruction and direction as would save them to the Church of their fathers. He was always a helper of the saints and so here also he urged the American Lutherans to assist these brethren in the establishment of their Book and Tract Society.

He seemed to have the insight of a seer into all the needs and interests of the great West He understood each locality, knew its strategic value for the future of the Church, what kind of man it needed and what work he should do. Thus when he felt that the time had come for driving a permanent stake in Red Wing, he wrote to Norelius:

"I want that corner lot near your church, if it can be got for two hundred and twenty-five dollars. Would not the proprietor throw off twenty-five or fifty for such a purpose? Try him hard. Now, dear brother, will you not do me the favor to take this subscription paper to Messers Freeborn, Phelps and Graham and get each of them to give you a good donation? Tell them that a Lutheran Church in Red Wing will bring in more Pennsylvania and Ohio Germans of the best kind than any other thing. It would greatly add to the value of their property to get this class of persons to settle among them as they all have money and are industrious and enterprising men. I must beg you, dear brother, to prosecute this matter with vigor. If you can get one hundred and seventy-five of the two hundred and twenty-five subscribed and paid either in cash or notes, you may draw on me at sight for the other fifty dollars. We must try hard to get a good man stationed in Red Wing who can preach English and German and in this way he could serve the country back for twenty miles and up and down the river for the same distance. No doubt it would be a great mercy to our Scandinavians to have such a man on the ground.

"Dear brother Norelius, spare no pains in pushing this matter through immediately. 'The King's business requireth haste' and as the river will soon open, what we do must be done quickly."

Not only did Dr. Passavant know how to find out all items

of interest for himself, but he knew also how to train and use others in this service. Thus he directs the ever-willing Norelius:

"Now one more request from you and do not refuse me or 'I will excommunicate you,' as Luther said to Melanchthon when he was ill and would not take the soup until thus threatened. I am most anxious for your monthly notes again. They did much good and will do more. Here is a recipe for making them. You have the *Hemlandet* and other Scandinavian papers. Now, just lay them in one place after having marked with pencil every little notice of a new settlement, visit or whatever it may be from father Esbjorn down to the humblest student. Then quietly sit down and string these facts together for the *Missionary*. If I only understood the Swedish and Norsk a little better I would do so myself, but I am often not quite certain of the meaning of words and fear to make blunders. A little resume occasionally at the end of a letter would be deeply interesting to all our readers. Now, dear brother, knowing your weakness, it is hard that I should thus trouble you, but it arises from my strong desire to interest our American Zion in our Swedish and Norwegian work. In this way you may be as useful as though actually in the field farther west. Nay, more, by thus having the ear of the Church east, you can get at its heart and pocket likewise. *Punktum!* as the Germans say. We shall therefore expect number one so as to get it in the first week in February. Love to Mrs. N...."

When "The Scandinavian Evangelical Lutheran Augustana Synod" was organized in Clinton, Wis. in the summer of 1860, Mr. Passavant gave it a hearty Godspeed in the *Missionary*. He concluded his editorial thus:

"The tone of the proceedings of the New Synod is eminently Christian and catholic. The brethren composing it seem intent on their appropriate business. They have separated from their former connection, not to strive but to work. So long as they observe the apostolic injunction, 'whereunto we have already attained, let us walk by the same rule, let us mind the same thing,' they cannot but prosper. A work of vast magnitude is committed to their hands. Tens of thousands of immigrants from the old world, look to them for spiritual care. Let them be faithful to their own souls and they will be faithful to 'their brethren after the flesh.' Let them seek first of all the kingdom of God and His righteousness, and all else shall be added

unto them. Let them do all unto Christ and nothing through strife or vain glory. In this way they will not only be able to keep the unity of the spirit and to live and love as brethren, but also to become eminently useful in establishing pure Christian churches and training them in all the virtues of the Christian life.

"The New Synod already numbers twenty-seven ministers and upwards of fifty congregations, so that with two periodicals, the *Hemlandet*, (Swedish) and the *Kirketidende*, (Norwegian), a respectable Publication Society and a Theological Seminary, this newly formed body, will ere long become one of the largest and most efficient of our American Synods. As the fields of labor and the nationalities occupied by it are entirely distinct from those of existing Synods, we trust that there will be no further occasion of strife between them and others. The great Northwest is broad enough for all to enter in and gather sheaves, without interfering with the rights of others."

On the return of the Rev. Prof. Esbjorn to Sweden, Dr. Passavant writes, July 23, 1863:

"We deeply regret to announce to our readers that this devout and honored pastor and professor has finally determined to return to Sweden and devote the remaining years of his ministry to the service of the Church in his native land. When in Chicago, two weeks ago, we had the sad pleasure of bidding him adieu previous to his departure for New York. He is now probably on the ocean and, should it please God to give him a prosperous journey, he will soon be installed as pastor in the dear old 'Hemlandet.' In coming to this decision, so deeply painful to all the brethren of the Augustana Synod, and against which they publicly and privately urged every possible objection, it is but justice to Prof. Esbjorn to remark that a consciousness of the infirmity of increasing age had much to do with his final resolution. For nearly fifteen years he has given his whole time and strength to the missionary work among his countrymen in the West; and his constitution, greatly impaired by the exhausting labors of an apostolic ministry, was, in his judgment, at least, no longer equal to the confinement and exertion of the lecture room. Having been the first of our Swedish Lutheran pastors in America, he continued most faithfully at his post until the last, successfully carrying his classes through the winter and spring sessions and receiving the benedictions alike of its Board and of the Synod. His departure

from among us is, humanly speaking, a loss to our American Church; his return to Sweden will be an important gain to the Church at home."

To Pastor Norelius he writes privately after the Indian massacre in Minnesota:

"Your favor of the second has been read with much sad interest. I have made notice of the information received in the paper, which I hope may, perhaps, bring in some material aid. By to-morrow I hope to send a box of articles for the families of missionaries or pastors of your Synod. In the present state of the country I cannot get any unmade materials, these being harder to get than money, and with the collection of that I am more than occupied with my different orphan and sick families. So I send on all the odds and ends of missionary boxes which I have received for some time past. In addition to these articles I have put in some warm clothing for any poor Scandinavians or other sufferer by the Indians whom you may meet, and a couple of warm coats which may answer this winter for any poor brethren who have no overcoats. . . . Please keep me posted up in matters and things in Minnesota. I devoutly pray God that you may be successful in providing for those poor widows. If the ministers have enough bedding and your poor widows have none or little, you can transfer to them. Meanwhile be of 'good cheer.' God will yet arise and have mercy upon Zion. Let us work on, pray on, and hope on. How thankful would I be to see an Orphan House at Lake Como! Who can tell but that my orphan investment may yet come in just in the time of need?"

And again: "I write to request that you would immediately inform me what ones of your Minnesota Swedish or Norwegian ministers are most in need. A small sum of money has been placed in my hands for Western missions, and at this distance I must rely on the judgments of brethren. Will you, therefore, give me the post-office address of all the Minnesota brethren, and write opposite each a brief statement of about what each one now receives and whether he is needy, and, also, whether he is zealous in the Master's service. Since your last, for which I am much obliged, I have received a box of clothing from ladies in Dr. Seiss' church. Are any of your brethren unsupplied with overcoats? I could yet supply a few, and might send some other useful things. I have taken the liberty

to pay one dollar on the subscription of Dr. Beckman to the *Lutheran and Missionary,* and also one dollar and fifty cents to Brother Henderson. You will kindly explain that these sums were given me to apply to some struggling brother's paper."

Of his concern and anxiety for the scattered and unshepherded Scandinavians in Minnesota, he writes:

"But I must close. And yet I cannot close without an expression of the deep anxiety which I feel towards you and our brethren in Minnesota. In these last sad times, when so many good but weak men are led about by the thousand forms of error, how great is the need of prayer and silent looking unto Christ for His gracious assistance and preservation! Let us, therefore, pray unceasingly for the humility of Christ, for the aid of the Holy Spirit to guide us into all truth, and for living, satisfying faith in Jesus Christ our Lord. Only God can fortify our poor dispersed immigrants against the wiles of the devil, who in the garb of an angel of light goes about as a roaring lion, seeking whom he may devour. . . . I will send you, next week, one hundred Swedish Testaments, one hundred Norwegian, fifty Swedish Bibles and fifty Norwegian. So soon as they arrive, please notice in your paper; they are from the American Bible Society and are to be distributed either gratuitously to the poor or sold at the usual cheap rate to those who can buy. You may mention now in your paper that they will be in Red Wing by the fourth of July, so that the brethren can take them home with them. They must report sales and grants to you, and you will not fail to report to me, first, immediately after you give them to the brethren, and afterwards when they write to you the particulars of the distribution. All the proceeds of the sales should be sent back to me, as I am responsible to the Society for them."

During the succeeding years Mr. Passavant secured and sent a number of boxes of clothing and provisions, together with considerable money, to Mr. Norelius, to be distributed among those who had suffered from the massacre.

The Swedish Augustana Synod was organized in 1860. Its Theological Seminary was temporarily located at Chicago. In the early part of 1863 one thousand acres of land were purchased from the Illinois Central Railroad at six dollars per acre at Paxton, Ill., about 100 miles south of Chicago. The plan was to lay out the land in city lots, sell them, and with

the proceeds to build and equip the Seminary. All this looked very feasible and favorable. "*Papier ist geduldig,*" the Germans say; but Dr. Passavant had his fears and misgivings. In an editorial, May 19, 1863, he writes:

"While we most heartily rejoice in the favorable issue of this long and anxiously considered project, and see in it many evidences of the care and providence of God, we at the same time 'rejoice with trembling.' Indeed, we stand in painful doubt of all plans and undertakings which look so hopeful to the natural eye. It ought not, perhaps, so to be; for we know of several striking exceptions; but on the other hand so many promising schemes for Christ and humanity have come to nothing that the exceptions appear but to establish the rule, 'The kingdom of heaven is like a grain of mustard, which, indeed, is the least of all seeds.' Let not, then, our dear Scandinavian brethren trust less in God than in the dark hour when all but God seemed lost to their view. Let not pastors and churches forget that for years to come their earnest effort must be put forth to meet the current expenses of the Seminary and its students by the free-will offerings of the people. It will require time and exertion to pay for the Seminary land which has been purchased. It will require toil and sacrifice to erect the necessary buildings. It will require instruction and appeals to educate and support the candidates for the schoolroom and the ministry. The location is, indeed, admirable and the land most excellent, but if pastoral effort is relaxed and if the people imagine the Seminary can now take care of itself, the whole undertaking will be a failure. But we think better things of our brethren, though we thus speak. A word of caution and warning may not, however, be in vain, for more hopeful prospects even than these have been hopelessly blasted."

How well his fears were grounded is shown by the after-history of the Seminary.

The Swedes, it seems, had intended also to open an orphans' home about the same time that they opened their institution of learning in Paxton, Ill. Later on, when they thought they were ready to begin, they felt their need of counsel and naturally turned again to Dr. Passavant.

Their appeal was not in vain. Dr. Passavant recommends the project. Always "pious towards land," as he himself expresses it, he advises the securing of a large tract for the

institution, encourages them to go forward with implicit reliance on the Father of the fatherless, and prays God's richest blessing on the undertaking.

About this time the Swedes were contemplating the founding of a second orphanage in Minnesota, and again they consulted Dr. Passavant. He writes several lengthy letters, goes into the subject fully and canvasses the whole ground. He reminds them that the most important thing is not grounds, buildings, money or even orphans, but the proper persons to direct and man the institution. He advises against a new home and counsels concentration on and a more liberal support of the one which had been established at Paxton.

Pastor Norelius had favored colonizing the Swedes into settlements. He consulted Dr. Passavant, and the Doctor again advises caution and careful preparation. He writes:

"I too have had such fond and poetical plans about colonies in my head. But after studying the whole matter philosophically and practically I have come to the conclusion that they are nothing. Only two things can give success to such colonies. Either a little exclusive fanaticism or an extraordinary degree of pure and undefiled religion. The friction is too great because of the too great contact and intimacy. I find it much easier to colonize people around a church in a good location, by getting a devoted pastor and a good school as a center. People will buy land in such localities and will be better satisfied than by making a joint-stock concern with anyone else. Had I time, I could give you many facts on this subject of a very singular and fanciful nature."

In a later letter he writes:

"You know how fully I sympathize with the general plan of a colony and that the general idea of its location in northern Iowa or southern Minnesota has long been a favorite one with me. So many possibilities must be carefully looked to in its particular location that I can now only drop a word of caution. First, let the title of the land be beyond doubt. Don't touch it unless the legal evidence is brought by the selling party duly signed and sealed by the court officers. Secondly, good land, good water, plenty of fuel, and tolerable means of access are all-important. If possible, get on a railroad. Thirdly, a healthful location. This is a *sine qua non* for such a plan and, finally, undisturbed possession and no sectarian, worldly, or proselyting English people on the ground. In other words, let the settle-

ment be a Scandinavian one, where you can carry out your Lutheran ideas of parochial education without opposition and your religious ideas, without the annoying presence of hungry sects who wait to entrap your people. I charge you by the Lord not to care a straw for any offer of land or money which involves an overlooking of these most important considerations. Moreover, do not locate unless you can clearly gain these points. The offer of the Railroad Co. is all well, but four fourths is what you must have if you are going to succeed.....By all means, dear brother, guard against those rascally Yankees and sharpers with which the West abounds. Promises are a perfect humbug in America. I would have a printed legal article drawn up in which they bind themselves to sell for so much the tract numbering so and so and the lands they agree to donate. Every mother's son of them would have to sign it or I would not give a farthing for a ship load of their promises. I know these scamps and hence my anxiety on this subject. I would not trust any land speculators or Railroad Co. further than I had them tight in a legal vise."

He was also instrumental in securing the land in Carver, Minn., on which was located the school which grew into Gustavus Adolphus College. He writes to Norelius:

"I have the promise of eighty acres of land for your school in Carver. It is in the Still Water District. I await more specific information in order to get a deed made out. My idea is that it should be deeded to you and brother Jackson for the benefit of the school. Please let me have views on this point. Possibly I may get some more of the same sort."

Of a visit to the Augustana Synod in session at Rockford, he writes:

"By four hours' midnight travel from Chicago we were enabled to look in upon our brethren in this large Swedish body on Monday morning, June 22, in the city of Rockford, Ill. What a spectacle met our view. The representatives of upwards of four hundred churches, with more than two hundred pastors and students, assembled in the first Swedish Lutheran Church, a large and elegant Gothic structure, second to no Lutheran church in size, finish, and churchly appointments in the State of Pennsylvania. At our first visit to Rockford some years ago, a small frame church contained both congregations and Synod, and now three large Swedish churches with their own pastors occupy the field. And the Synod! What a change! It was more

like a dream than a reality. Already a week in session, they were to remain a week longer, to look after the diversified interests of their institutions and churches. They had come to study and work and worship, and they meant to stay and attend to what was committed to their care. The same old brethren, with Pastor Carlson again in the chair as their president were there, but also a multitude of new ministers, strangers indeed but yet brethren in the unity of the faith and working for one and the same high end, to hold forth the Word of Life and lead men to God. Kindly introduced to the Synod by the President, we endeavored to make an address, but the car wheels seemed to whirl around in our brains and the ideas were confused and words were broken. But the one thought which was foremost was, that the whole future of the Synod depended on the fidelity which is manifested in preaching the Divine Word, and especially the truth as it is in Jesus. And in proof, we pointed to the fact, that, at first, without schools or students, without means, without any social position or surroundings and solely by the preaching of this blessed Word, the Synod had not only maintained itself and become a powerful body but it had obtained one victory after another over earth and hell, now struggling for its own life against unhealthy elements from within; now meeting ancient errors revived in the Fatherland and brought over to our own shores! now resisting the wiles of a plausible sectarianism which compassed sea and land to make a proselyte, and again making head against the more dangerous materialism of the times which threatened to engulf the best energies of their people in a common destruction."

Dr. Passavant was in a certain sense the founder and starter of the English Lutheran work which grew into the Synod of the Northwest. He had for several years been urging the importance of occupying Minneapolis and St. Paul. When Pastor Trabert was called by the Mission Board as the first English missionary west of the Mississippi and finally accepted the call, he found that the Doctor had been there two years earlier, purchased a large lot and then purchased an old Swedish church and had it moved upon the lot. When the church was opened as St. John's English Lutheran church, Dr. Passavant was invited to be present. Of his trip and the new mission he writes:

"The old route from Pittsburg to Milwaukee was taken for the eighty-ninth time in the last twenty years.

What changes in the farms, villages and cities traversed by the railroads since then! Chicago has quadrupled its population, Milwaukee has more than doubled its inhabitants. Villages along the route have grown into cities, and cities have outgrown and overgrown all municipal and natural boundaries. It is as if one had lived in two worlds, to have traversed these regions in the past and in the present. The development of every industrial interest is indescribable because inconceivable unless accompanied by the facts and figures which demonstrate this wondrous growth of this Eastern world. . . .

"At three o'clock in the afternoon the St. John's Evangelical Lutheran church, formerly the Swedish church, was again opened for divine service. The church, after its removal from Washington Street, had been occupied by the Swedish brethren, and after their removal into their new church it was neatly calcimined and otherwise repaired and improved. Although this work is not yet complete, it is at present a comfortable and capacious church, its dimensions being thirty-five by seventy, with steeple, a gallery and chancel. Two years ago we carefully examined the various locations in the city, and with the advice of reliable business men purchased two lots on the corner of Eighth Ave., S. and Fifth St., with a frontage of 132 and a depth of 165 feet. The purchase of the Swedish church and its removal, together with these two valuable lots and the parsonage on it, cost nine thousand dollars. This sum we borrowed from parties in Pittsburg who were deeply interested in the establishment of an English Lutheran church in Minneapolis. The increase of values, owing to the rapid growth of the city, has been so great since then that eighteen thousand dollars would be a moderate estimate of the worth of this property with the church and parsonage upon it."

There had been a sad division and defection in the Lutheran State Church of Sweden. Peter Waldenstrom, a gifted and eloquent preacher in Sweden, began to preach against the deadness and formalism of the State Church. He made great professions of a superior grade and amount of piety. He thus drew around himself many impressible followers, among whom were enrolled all who had a grudge or quarrel against any minister or congregation of the State Church. There doubtless was much coldness and worldliness in the State Church and among its ministers. But this gave Waldenstrom no right to

create a schism and rend the body of Christ. Why did he not do as Hans Nilson Hauge had done in Norway? That consecrated Lutheran remained in the Church, tried to revive her from within, and never preached seperation or schism. But Waldenstrom soon disclosed the animus of his opposition. He was out of harmony with some of the fundamental evangelical doctrines of his Church. He denied the vicarious atonement which is the foundation of the doctrine of Justification by Faith. He was drifting towards Socinianism and moralism.

Some over-zealous Congregationalists learned of the disaffection in Sweden, and the Rev. Mr. Montgomery, of Minneapolis, was sent to Sweden to exploit the Seperatists in favor of American Congregationalism. As a result of his trip, on which he had been careful to avoid loyal Lutheran ministers, scores of whom were deeply spiritual and consecrated servants of Christ but had consulted and counseled with the enemies of the established Church, he wrote a book called "A Wind from the Holy Spirit."

It might be hard to find a book more full of misunderstanding, misrepresentation and baseless assertion. The whole book belies, betrays, slanders and raises injurious reports against a Church that had brought inner peace and outward prosperity, marvelous intelligence, happiness and beauty of character to millions of her sons and daughters, a Church that had made Sweden a crown jewel among the nations.

And yet these false and misleading reports were made the basis for an organized effort to proselyte the Swedes and win them away from the Church of the Reformation.

Dr. Passavant watched these efforts and was righteously indignant. Here is part of an editorial of July 16, 1885:

"For the thinnest kind of superficial religionism, of the 'sanding the sugar and watering the molasses' kind, commend us to some of our modern Yankees who are just now 'working up' the so-called Waldenstromian errorists in Sweden and in this country, and making them believe that they are Congregationalists. The following precious bit of information shows what kind of talk is employed to blind their own honest people and get them to endow professorships for the training of ministers for these poor Scandinavian (Lutheran) heathen.

"The *Christian Union* says: 'The Chicago Theological Seminary (Congregational) has already established German,

Swedish, Danish and Norwegian departments, not yet endowed, to provide for the work that must be done among these people. Oberlin is preparing to do likewise. These immigrants are open to the light and liberty of a Protestant faith: Germans are here from the land of Luther, Bohemians from the land of Huss, Scandinavians from the land of Gustavus Adolphus. One of the most interesting features of the meeting was the report of a special committee of their visit to the Independent or Free Church of Sweden and Dr. Montgomery's account of their life and work in this country. Their natural affiliation is with the Congregationalists, to whom they must look, if anywhere, for fellowship and aid. A committee was appointed to extend to the churches in Sweden the greetings of the Congregagational body.'

"It seems 'their natural affiliation is with the Congregationalists.' Why so? Is it because they are independent of State control? So are all the churches of the Augustana Synod and in addition, more truly 'Congregational' than even the so-called Congregational churches. If 'their natural affiliation is with the Congregationalists' because of doctrine, then these modern Congregationalists have simply denied the first principles of the Gospel of Christ and become gross errorists!

"But it is 'fellowship and aid' they need! The Lutheran church in Sweden and this country is ever ready and concerned to give to these, her erring children, both fellowship and aid by the ministry of the pure Gospel and thus to restore to them the joys of Christ's salvation. Thousands who were sadly misled by the gifted Waldenstrom have already returned to the Shepherd and Bishop of their souls and thousands more will be recovered by the same saving means if their evil is not pronounced good and the soul-destroying errors of their leaders are not sanctified by the name of a respected denomination. As for those who deny the Lord that bought them and put His atonement to an open shame, they deserve neither 'fellowship nor aid' from the Congregationalists or other believers in Christ."

During all his long and useful life, Mr. Passavant was ready to defend his Church against the slanders of her enemies as well as against the proselyting efforts of those who, under pretense of pious zeal, were trying to alienate her children to another faith. In the Pittsburg *Christian Advocate,* the Rev. Dr. Baird had gloried in the fact that $46,000 had been appropriated by the Methodist Missionary Society of New York for

the support of missionaries among the Germans in the bounds of the M. E. church north and $10,500 for a like work among the Swedes and Norwegians in the west. Dr. Baird, as is usual with all proselyters, had claimed that the Germans are nearly all infidels and rationalists, and that the Scandinavian Lutherans were destitute of a living and spiritual religion. In his righteously indignant and warm defence, Mr. Passavant writes in the *Missionary*:

"In many of the settlements and towns, where the German Methodist Missionaries operate, we already have faithful ministers who are seeking to save and bless their countrymen. This is a fact which is so well known that it will not be denied. Now, are we to understand Dr. Baird, because the right and the duty of going to all the world and preaching the gospel to every creature is freely conceded, that it is considered brotherly and Christian to go to places which are already supplied with an Evangelical ministry? Surely, some courtesy is due to each other on this point among the Evangelical Protestant churches of our land, and there is no excuse for the existence of rival churches and ministers in every petty place. It is against these unhappy divisions and the consequent injury done to our common Christianity which is the result of such a policy, that we protest, and not against the Methodist church or any other church for compassionating the multitudes of our foreign populations, many of whom are as sheep without a shepherd.....

"With the exception of two or three, all of these are laboring in the northwest, and in most places, too, we deeply regret to add, where we already have as faithful Evangelical and devoted ministers as the world can produce. The Scandinavians being, with very few exceptions already Lutheran, our brethren feel deeply aggrieved that such an organized system of proselytism should be carried on in the bosom of their congregation and that, too, without the shadow of an excuse. We assured some of them during our visit west that the executive committee of the Missionary Society in New York certainly was not cognizant of all the facts in the case, and must be imposed upon in many instances by the representations of unworthy men who found it easier to make a living by missionating at a good salary than by laboring with their hands.

"Is it strange that our ministers should feel deeply aggrieved under the operation of such a system? If the Lutheran Church were to organize a propagandism of this kind and sup-

port missionaries in settlements of Americans or English, where all were in nominal connection with the Methodist church and in which Methodist ministers were faithfully laboring amid many privations, we would lift up our feeble voice against such a wrong and denounce it as unworthy of Christian encouragement. But if, in honestly endeavoring to carry the Gospel to the spiritually destitute, the officers of our Missionary Society were imposed upon by persons unworthy of confidence, who, instead of doing their appropriate work, would invade the congregations of others and by means of a support from abroad would organize rival societies and erect altar against altar, we should be thankful to anyone who would make us aware of such facts. But because we have done this very thing in the case of the Methodist church, we are published to the world as striving 'to cast odium on the work, and prejudice the missionary cause before the public.' Now to this we refuse to plead guilty. We must and will 'cast odium' on all such un-Christian conduct as that which we have described, but until we have very good evidence to the contrary we are unwilling to believe that such abuses are known, much less approved, by the officers of the Methodist Missionary Society."

As a noble example on the other side, the next number of the *Missionary* has this editorial:

"The Right Spirit.

"The following letter from a Presbyterian minister in Wisconsin is so Christian in its spirit and so truly fraternal in its object that, although private, we cannot withhold it from our readers. Would that this co-operative and catholic spirit were more widely prevalent, then would our church be at once encouraged and provoked to enlarged efforts in the gigantic work before her of supplying the spiritual destitution which meets us on every side. We need scarcely add that we have answered this letter favorably, and assured the writer that no effort will be spared to send a suitable missionary to this field.

'Superior City, Wis., Jan. 20, 1857.

Rev. W. A. Passavant:

Excuse the liberty which I take, though unacquainted, in writing to you. My object is to advance our common cause, the Gospel of Jesus Christ. I have been laboring here for the last eighteen months as a Presbyterian minister and during this time the population has increased from 300 to about 1500. Our

location is at the head of Lake Superior. Our harbor is excellent, and in two years from next July a railroad is to be completed from this point to the Mississippi River. A glance at the map will show you the importance of our position. Not a few of our population are Germans and a number are Lutherans. I was talking with a German today who thinks that some twenty-five or thirty families are connected with the Lutheran Church, all directly from Germany. We as Americans cannot reach them, yet it is most important that they be brought under the influence of the Gospel, and no other Church can do this so successfully as yours, and naturally they belong to it. I therefore write to know whether you could send us a Lutheran minister in the spring, and if so, whether the Missionary Socitey of your church would contribute part of his support and how much. It would require about——dollars for a man to live here, but I am unable to say how much the Germans could raise for his support. Much would depend on the character of the person who was sent. If he were an honest and faithful minister, I have no doubt the Americans would contribute to his support. I would be glad to hear from you on this subject, and any information I can impart, I will be happy to give.....My address is Superior, Wisconsin.

J. M. Barnett.'

The Doctor had taken a deep interest in the Icelandic Lutherans of the Northwest from the beginning of their immigration. He had entered into correspondence with their scholarly leaders and had become personally acquainted with their students. He understood and appreciated their native talents, their piety, thrift and sterling character. He knew that they also would form an important factor in the future of the Lutheran Church. In the *Workman* of Nov. 9, 1893, we find this editorial:

"The Icelanders in the Northwest.

"It was our privilege to meet the Rev. Pastors Bergman and Peturson, of the Icelandic Synod, during their late visit in Chicago, and 'to be somewhat filled with their company.' They speak hopefully of the work among their countrymen and are much encouraged by the prospect of additional laborers. Of the six now in preparation for the ministry at our colleges and seminaries, all will be able to officiate both in Icelandic and English. One by one the present vacant fields can

thus be occupied and the incoming immigrants will be provided with faithful pastors.

"It is a source of general thanksgiving that the present Pastor, John Bjarnesson, of Winnipeg, Manitoba, is so far recovered that he could return to his home in that city and once more be among his people, even though nearly all of the services must be conducted by his assistant. The large missionary field of Rev. J. T. Bergman in North Dakota, across the line, has been divided and the Rev. Mr. Sigurdson, of the Chicago Seminary, is working successfully in his new charge. The Rev. B. B. Johnson, the traveling missionary of the Synod, has been busily engaged in visiting the remote Icelandic settlements, and has been both a blessing and a consolation to many poor people. In one instance he found a settlement fifty miles from any railroad with a congregation which had never yet been visited by any minister during the six years of its organization! During the coming months, he will supply the four congregations of Pastor Thorlackson in Minnesota, during his absence in Norway.

"The Rationalist movement to which we have before referred, is happily on the wane. Since it developed into Unitarianism, and was thus organized, it has lived by means of the Missionary appropriations of the Unitarian church. But it is without any moral significance. Both of its missionaries were of intemperate habits, and the one in Winnipeg recently died. In fact, the whole affair is another illustration of the deceptions which are played upon certain denominations by the unworthy subjects who abandon their church or are compelled to leave because of their unbelief, or for other causes which need not be named. Meanwhile, though the Church loses its members for a season, she eventually gains both in number and in spiritual power. All such movements lead to the establishing of her members in the truth as it is in Jesus. There can be only one ending to all controversies about the faith in Christ: 'The world passeth away and the lust thereof, but the Word of the Lord abideth forever'."

In a letter to his son William on his own seventieth birthday, he gives his estimate of notoriety-seekers who try to get themselves on every program and into the columns of every possible paper. He also gives an estimate of his own life:

"They had a grand 'carousal' at the Deaconess House in P———— to which I was pressingly invited last week, but I

could not go, neither could I leave for the laying of the corner stone of the new building at the Wartburg. I am so foot-sore, and so weary of these ever-lasting journeys and speechmakings, that I preferred to stay at home and attend to mother and the paper and many other things. Little M. from Washington, D. C., and the inevitable B were there, both making speeches!! My soul is sick of these notoriety-seekers! Oh, it makes me long for the spirit of Him who after his miracles 'went and hid himself.' Today, dear son, was my birthday. I am now sixty-nine years old and am traveling towards seventy. The remembrance of much of my life is very unsatisfactory. It has been so largely a failure, on account of many causes, most of which, I grieve to say, have a common root, the lack of an unshaken faith in God. I can only ask God for forgiveness and hope that the remainder of my life may be crowned with the divine mercy to such an extent that the incompleteness of it may be covered and that God may receive the praise for what has been done in His name and for his glory."

CHAPTER XVI.

THE FOUNDING OF MILWAUKEE HOSPITAL.

On his first trip to the then far West in 1850, Dr. Passavant met the Rev. J. Muehlhaeuser. This saintly German who had been imprisoned for his faith in Austria and who was now pastor of Grace German Lutheran Church, Milwaukee, directed the attention of young Passavant to the need of a hospital in that city. The latter began to canvass the subject at once, but was hastily called to Pittsburg by the breaking out of the cholera. The project, however, never left his mind or that of pastor Muehlhaeuser. For ten years the matter was prayed over, planned and hoped for by these two godly men. Of the providential opening, the feeble, laborious, and heroic beginning of this western porch of mercy, destined in the providence of God to grow into one of the most magnificent hospital properties in the West, with a well-equipped and prosperous deaconess Mother House attached, we shall let the founder tell the story, as published in the *Lutheran and Missionary,* Dec. 10, 1863:

"The want of a hospital in this city, under Protestant influences, has been long and painfully felt alike by pastors and people. On several occasions, through the efforts of Rev. J. Muehlhaeuser, the attention of the public had been directed to this subject, and at one time the plans for a building were procured. Through unforeseen causes, however, the undertaking was suffered to die in the hearts of those who labored for it. In 1850 we visited Milwaukee and were engaged in selecting a site when the breaking out of the cholera in Pittsburg suddenly recalled us home and arrested further proceedings. Then again in 1855, in answer to an urgent appeal from Pastor Muehlhaeuser to come to Milwaukee and make a commencement, in our inability to comply with his request, we sent him a dollar, urging him to begin with this, in the name of Christ, and telling him for his encouragement that the first donation to our hospital was only twenty-two cents. Four years later a German lady added another dollar to this small fund and here the work remained until last spring. A case of extreme suffering and exposure again called the attention of Pastor Muehlhaeuser to

this subject, and he once more wrote us stating that the time had certainly come when something must be done for the suffering members of our Lord's body and the numerous cases of those who were yet without. His letter was laid before the Board of Management of the Deaconess Institution, and its Director was instructed to visit Milwaukee and report on the facts in the case. This was accordingly done in May last, and at a special meeting of the Board, on our return, it was unanimously resolved that the Deaconess Institution, in reliance upon the most high God, at once proceed to the establishment of a hospital in the city of Milwaukee. At the same time Rev. J. M. Schladermundt who was providentially disengaged at the time was elected as the provisional Director and, having accepted this unsought position, in a few days afterwards proceeded to his field of labor. A few weeks later, in June, we made a second journey to Milwaukee in order to rent a suitable house and if possible open a small hospital. This on trial, however, proved impossible. Vacant houses were not only difficult to find, but for such a purpose could not be obtained at all. At this stage of the undertaking it appeared as if we were beset with insuperable difficulties. There was no alternative but to purchase property or abandon the enterprise. After going thus far, the last could not be thought of, and yet, to buy without money was only the least of two troubles. What and where to buy was the subject of most anxious solicitude. In vain did we examine various properties and compare their respective advantages. One was without suitable buildings: another was without any building, a third was not centrally located, a fourth was held above its value. After a wearisome search of days, not a ray of light shone upon our path. Oh, how gladly we would have taken the first train and hastened home from the perplexities of this hour. It was then, however, that man's extremity again proved to be God's opportunity. When we had done our utmost and utterly failed a carriage was driven to Pastor Muehlhaeuser's by one of his members who had accidentally heard of a property about to be offered for sale on account of the recent death of the owner. After a short drive we reached the outskirts of the city, entered a gateway, and soon alighted before a large brick edifice on an eminence which commanded a charming view of the whole city and the blue sky and lake beyond. A careful examination of the buildings and grounds fully convinced us that a most de-

sirable location for the hospital had been found, and yet, in returning home, the heart was oppressed by the consciousness of our inability to purchase a property, the intrinsic value of which could not be less that twenty thousand dollars. The administrators were, however, visited, the terms of the sale received, and the whole subject committed to the direction of God during the hours of the Lord's Day, which followed this week of anxious toil.

"The location so providentially discovered was all that could be desired for a hospital. It was central, suitable, within the city limits, and yet in the country. The large brick mansion on the grounds was both convenient and attractive and cost upwards of eight thousand dollars, though its erection now would cost a much larger sum. The future wants of the Institution, demanding a free space on every side, it was resolved, if possible, to purchase the mansion and ten acres. The whole was offered at the low price of fifteen thousand dollars on time or twelve thousand dollars in cash. Both these sums seemed beyond our reach, but the last less so than the former. After much reflection and in hopeful reliance upon that God who has said, 'All things are possible to him that believeth' we chose the latter, and on Monday morning purchased it for a hospital in the name of the Deaconess Institution. A friend kindly loaned us a thousand dollars [12] to close the sale and the remainder was to be paid on the delivery of the deed after certain forms of law had been complied with. An important step had at last been taken, a site for the hospital secured. A capacious dwelling opened its friendly halls and a few days later brother Schladermundt and his family took possession.

"The opening took place a month later, Aug. 3. The intervening time was a busy season. The clover had to be mowed

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[12] A lifelong friend and supporter of the hospital who assisted Mr. Passavant with advice and money in procuring the site and in whose office the purchase was effected, recently rehearsed to the writer this incident, not mentioned by Passavant:

"While the administrators of the property and Mr. Passavant were sitting together in my office and the description and price were read Mr. P. sat silently by with his eyes closed. When they asked him whether he had any objection to the price or terms, which required one thousand dollars in cash and the balance on time, he answered, 'none,' and still sat with his closed eyes turned upward. As the final words were being written in the deed, a servant announced that Mr. P. was wanted in the adjoining room. He went out and in a few minutes returned with beaming face and laid down a thousand dollars. During the negotiations he had not had a dollar in his pocket. Now a friend had unexpectedly appeared and put the money in his hands."

and harvested, the basement cleansed and whitewashed, the garden renewed, and in addition to all this the Director, assisted by Messers Muehlhaeuser and Streissguth must thread the streets and allies to obtain contributions among the German community for the furnishing and support of the hospital. The benevolent ladies of their churches labored most zealously in making bedding and other articles for the sick, and when the time for receiving patients arrived, it was a goodly sight to look upon the works of their hands. With preparations thus made and additional collections of furniture after our arrival, a few days of preparatory labor sufficed for the first beginnings of hospital life. Nor must we forget in this connection, the timely and valuable arrival of a box of excellent bedding and clothing forwarded by the Ladies' Missionary Society of Christ's Church at Gettysburg, and kindly diverted to this infant enterprise by the permission of the merciful donors. This seemed to complete the lack of service elsewhere, and the new-made beds were tastefully covered by the quilts which it contained."

In a private letter to Mr. Bassler he writes.

"God has blessed my journey thus far to Milwaukee. '*Ueber Bitten und Hoffen.*' Instead of renting, which we found impossible, as the people were unwilling to give their houses for such a purpose, we finally came to the clear conviction that we must purchase. The ten acres which the brethren had written about on closer examination were not suitable and at the price asked ($12,000.00) were not to be thought of. What now to do? was the question. I can think only with pain of the three days of vain searching, anxiety and indecision which followed. I felt that we were at our wits' end, that we were nothing, could do nothing, and were of no consequence whatever. Then, when all was dark and we had cried to the Lord for light and direction, light and direction came. A beautiful property of ten acres in the city limits, admirably located and well known to all the people, was found to be for sale, though not yet advertised; the proprietor had only recently died, and the administrators were compelled to sell to save a part of the large estate. It had on it a large and elegant brick house, with every comfort and convenience which we could desire, and a space sufficient for from twenty-five to thirty patients, after providing for Brother Schladermundt's family in the rear. The land is certainly quite cheap at $1,000 per acre, and the house cost, eight years ago, not less than $10,000. The price

asked was $15,000, but after a complete examination of it by the best judges in the city, who pronounced it very reasonable at that, I bought it for the Deaconess Institution for $12,000, the whole to be paid in six to eight weeks. Of course, it is not possible to say, for certain, how much can be secured for this purpose in Milwaukee, but we have the best hopes for the result. One kind German friend has already agreed to pay $500 as soon as the friends can get the work of collection under way. Owing to the meeting of the Augustana Synod in Chicago and the unsettled state of things in Pennsylvania, I had to leave as soon as I got all the papers drawn up and signed and the way prepared for the work of collection. . .

"Brother Schladermundt is already in the new house, *i. e.*, the back part of the hind building away from the hospital part. He is busy gathering in some six acres of beautiful grass, clover and timothy. There is a nice fruit crop on the place, and beautiful roses, with a tolerable garden which he is increasing. There will be no sick taken in before August 1st, the collection of articles, money, furniture, etc., meanwhile going on. Some twenty beds are being made by two congregations in Milwaukee. He will also spend some Sundays in the country, and hopes in one congregation to get eight good cows. An excellent stable, with horse, cow, and chicken house stands on the place. Two large cisterns are near the kitchen containing each eighty barrels of water. It is a beautiful sight to overlook the whole city of Milwaukee from the porches and windows and especially from the balcony on the top of the house. O, how blessed that the Protestant Church has so admirable a position for a hospital just in its time of need. Surely God has done it all and He shall have the glory.

"On the morning of Aug. 3 the first patient was admitted to the hospital, a poor Norwegian, very ill with consumption and a stranger in the city. Hearing of his situation, Pastor Hatlestad, of the Norwegian Lutheran Church, at once obtained a permit and brought him to the Institution. About the same time two pictures were sent in, the one, 'Christ's Triumphant Entry into Jerusalem,' by an American lady; the other, 'The Good Shepherd,' by a German gentleman. In the afternoon a few ministers and friends met at the hospital. The two pictures were hung upon the parlor wall. The familiar German hymn, 'Unsern Ausgang segne Gott,' was sung amid many

thanksgivings. We then knelt down together and invoked the blessing of God upon this humble beginning. On rising from our knees, the picture of the 'Good Shepherd' seemed to look down upon us and its gracious lesson touched every heart. There was Jesus, the Good Shepherd, and at His feet a poor sheep, torn and bleeding and unable to extricate itself from the thicket of thorns, while the hand of the Merciful One was gently pressing back the tangled briars for its escape. The services of the opening were ended. We had met in joy; we separated in tears. The spirit of Him who came 'meek and lowly,' though a King, 'to seek and to save that which is lost,' filled every heart. God grant that such may ever be the spirit of the institution, that this may be the true consecration, its crowning grace. May its officers be clothed with humility and its helpers with the meekness and mercy of their Lord.

"A week after the opening services and again during two weeks in October and November we were engaged in the trying and toilsome labor of making collections among the American community to meet the last payment of six thousand dollars, a similar sum having already been borrowed and paid on the property. The difficulties of such a service are known only to Him who knoweth all things. Heat and cold, sunshine and storm, weariness and waiting, hope awakened and hope disappointed, are as nothing compared to the struggles within which must be overcome, the heart-sickness over the materialism of men, and the strong insensibility of Christian men to the sorrow of their Lord who still dwells among us in the person of his sorrowing disciples, sick, an hungered, athirst, and a stranger, without a shelter and without a home. And yet, the vine which pierces by its thorns bears the rose of sweetest fragrance, and so this hard toil has its blessed compensations. In not a few there is a revelation of divine mercy which sheds its compassion on every desolate path of life; while in others there is a native sympathy with suffering which warms the heart, unhoards the wealth, and stretches forth the hand of succor to all who are in need. Both these experiences are alike needful. The one to destroy self-dependence and lead to trust only in God; the other, to quicken to thanksgiving and to ascribe to Him, in whose hands are the hearts of men, all the glory and praise for the accomplished results.

"By the blessings of the Most High upon the labors of these

three weeks the sum of six thousand dollars was finally subscribed, collected and paid. For this auspicious result we are deeply grateful, and although a debt of six thousand dollars still remains we cannot doubt that He who hath begun this good work will in due time provide.

"The hospital has now been in quiet and successful operation since its beginning in August and between twenty and thirty patients have been admitted. Nearly all of these are charity cases. Some of them are of peculiar interest. They belong to no less than seven nationalities, Americans, Germans, Norwegians, Swedes, Irish, French and Africans, while four types of faith are represented among them. Protestant, Catholic, Jewish and infidel! A wide field of usefulness has been opened to the Church, and the laborers in it have their hearts and hands full of care and toil. They need the sympathies and prayers of those who love God, for nothing but His sustaining grace can enable them to perform the difficult work given them to do. Instead of a number of Deaconesses the parent Institution could furnish only one, who for the time being is compelled to unite in herself the offices of matron and nurse. It is cheering to find a growing interest and co-operation among the different pastors and churches of Milwaukee, which manifest themselves in many pleasant ways. But it is laborers that are most needed, trained laborers for the sick room, without which the increasing work increases only too rapidly on our hands. Who on reading this extension of the cause will respond, 'here am I, send me?' Who will first give herself to the Lord and then devote life and all else to the work of the ministration?"

This plaintive plea for helpers calls for at least a brief notice of several of the faithful helpers during the days of trial in the beginnings at Milwaukee. One of these, who for twenty-two years was an invaluable helper and a priceless comfort to Dr. Passavant in her unselfish service was sister Barbara Kaag. We have met her before as one of the noble little band of sisters who did such valiant service in the army hospitals in and about the District of Columbia during the Civil War. A niece of Missionary Schwartz of India, she had been reared among the Lutheran Pietists of Wuertemberg, Germany. Coming to Pittsburg as a young woman, she had found a congenial, Christian home in the family of George Weyman. Through him and his good wife she had become acquainted with the Rev. Mr. Passavant, then pastor of the First Church,

Through his influence she prepared herself for deaconess work.

Of her service in the Army hospitals the Rev. W. A. Passavant Jr. writes in the "Annals of the Institution of Protestant Deaconesses," June, 1900:

"Sister Barbara has in her possession a large number of photographs given her as tokens of remembrance by soldiers who were restored to health or whose dying moments were soothed by her ministrations. Medals have also been presented to her by various organizations, and she receives a pension from the government in recognition of her services during the war."

The following letter shows the high esteem and grateful love of Miss Dorothy Dix:

"To Miss Barbara Kaag,
My excellent and valued Friend:

I cannot allow you to leave the place you have so long honorably filled, without the expression of my sincere respect for your character, and my grateful thanks for the faithful service you have rendered to the sick and wounded soldiers under your nursing care. All with whom you have associated have felt the influence of your good example, and in the transfer of your labors to another institution, I feel that while the one you leave will long miss your intelligent and faithful care, that to which you now proceed will be greatly benefitted. You have your reward in the consciousness of having performed a high and noble duty, and comforted many a distressed and suffering soldier . I shall always hold you in esteem and if at any time during life I can aid or benefit you I hope you will call on me without hesitancy

Your sincere friend,
Washington, Oct., 1863. D. L. Dix."

In the same month sister Barbara entered the Milwaukee hospital at the summons of Dr. Passavant and became its first matron. She found the building in anything but an attractive condition. From garret to cellar the building must be cleaned and scoured, and much of the heavy work was done by her own hands. The furnishings and equipments were meager. Not only the comforts, but the very necessaries were often missing. But she labored on in faith and cheerful hope, she bore the burdens of her position uncomplainingly until after twenty two years of service for Christ's suffering ones she felt con-

strained by the oncoming of old age to retire to live with her nephew the Rev. Wm. Huth, in whose home in Hustisford, Wis., she died in Christ and in peace, Jan. 12, 1905.

Another faithful helper who did much to lighten the burdens of Dr. Passavant and was held in grateful and affectionate esteem by him, was William Huth, sr., the brother-in-law of sister Barbara. When in 1853 the Doctor was in sore perplexity to find a reliable male nurse for his young Infirmary at Pittsburg, after looking in vain for the right man in Pittsburg, he sent the Rev. W. Berkemeier to New York to seek one among the German immigrants. Mr. Berkemeier after a careful searching and sifting found the newly-arrived William Huth, then twenty-one years old and brought him to Pittsburg. There he was installed as male nurse of the Infirmary. The small-pox was raging in the city and a pest-house had been set apart at the institution.

Here Mr. Huth was broken in and ministered to the victims of the loathsome disease. For thirteen years this faithful servant did the work of a New Testament Deacon, ministering to all classes of sufferers, watching by day and by night until his own health was broken and he was compelled to seek a change of climate.

He had married Miss Mary Kaag who had been a faithful helper in the Infirmary from the beginning. Two children had been born to them, one of whom had died in infancy and the other became the Rev. Wm. Huth, to whom we are are indebted for some of these data.

Father Huth had intended to buy a little farm in Wisconsin. But Dr. Passavant desired him to become housefather of the Milwaukee Hospital. He accepted the position and in 1866 moved his family into a little house back of the main building. He began at once to set the grounds in order, had new farm buildings erected, secured cows, hogs and poultry, and made the little farm productive and profitable, at the same time he had the oversight and management of the internal affairs of the hospital. He manifested superior qualifications as manager in securing and training competent help and nurses. A pest house was built on the grounds and Mr. Huth again ministered to the poor sufferers during a severe scourge of the small-pox.

He also won many valuable friends for the institution and

aided materially in reducing the debt. The Rev. Dr. H. W. Roth writes of him:

"Upon his settlement in Milwaukee he united with Grace German Lutheran Church, whose pastor was the Rev. J. Muehlhaeuser.....In heart and life Mr. Huth was a Christian man, nor was he ashamed to confess his divine Master. Among the sick he made his influence felt. Kindly did he exhort the wayward. Gently he encouraged the weak. His simple speech was enriched with experiences, gained from closest contact in the hours of pain and disease, with men of all classes and conditions. He wonderfully secured and held the confidence of young men, and to this day gratitude for good counsels keeps his memory green in the hearts of many with whom he came into contact....Dr. Passavant valued the friendship and fidelity of Mr. Huth and knew and prized his practical common-sense. In the old sitting room together they scanned the accounts and made plans that both ends of the hospital's meager finances might meet."

When some years later a fire destroyed the new building Dr. Passavant said to the young Mr. Huth:

"If only your father were yet with me, I should not be afraid of this debt!" After a service of fifteen years in Milwaukee Mr. Huth on July 1, 1881 fell asleep in peace. For twenty-eight years he had served his dear Master in the person of His suffering ones. He rests from his labors and his works do follow him.

The Rev. Wm. Huth, son of the deceased, was born in the Pittsburg Infirmary in 1860, and spent his life in the two hospitals. After his father's death he assisted his widowed mother and his Aunt, sister Barbara, very materially in the business affairs of the hospital. He writes us this interesting reminiscence of the long years of his association with Dr. Passavant:

"You know what a delightful vein of pure, pithy humor ran through his conversation, especially through his unique table talk. I believe some of his intimate friends could write a volume of bright anecdote heard from him. I never met his equal in this respect.

"He used to tell a story of the early Milwaukee days that occurs to me as often as I drink a cup of poor coffee. After the war coffee was quite an expensive article in Milwaukee and Rev. Muehlhaeuser's salary was quite slim at that time.

So his good wife substituted browned barley for the genuine article. Dr. Passavant was a frequent guest at the pastor's home in those days and on one occasion he asked: 'What is this I am drinking?' 'Barley coffee' was the answer. 'Bro. Muehlhaeuser,' said the Doctor, 'drink Christian coffee, drink Christian coffee.' When the Dr. got back to Pittsburg he sent the pastor a good-sized sack of 'Christian coffee' which was highly appreciated and richly relished."

"Dr. Passavant had a thorough knowledge of the Pennsylvania German dialect and would often recite poems and tell stories in that exquisite brogue. [13]

The Rev. Mr. Gausewitz, at this writing President of the Minnesota Synod, once visited me at the hospital when Dr. Passavant was present. He afterwards told me that he had never been so much impressed in his life as when the Dr. conducted evening worship with the household and patients. Faith, strong, simple, childlike faith, rang out of every sentence of his fervent supplications, as he prayed for the sick, for all present, for his work and for the whole Christian Church. [14]

"When I afterwards assisted the Dr. with his hospital accounts I learned that the one secret of his success, next to his wonderful faith, was his scrupulous care in small things and his systematic way of doing things. One of the most prominent business men in Milwaukee after refusing a small loan to a neighbor said: 'If Dr. Passavant would ask for the loan of thousands I should not hesitate, for he never forgets the date of an obligation.' "

Overwhelmed with worries, vexations and forebodings, the

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[13] He had committed to memory a number of the choicest poems of Harbach's Harfe. By repeating these in his own inimitable way he would often solace himself and entertain his friends.

[14] This reminds the writer how, when Dr. Passavant was visiting him in Fargo, N. D., and we had invited several Norwegian Lutheran ministers to dine with us, we afterwards sat in the study and talked over the interests of the Lutheran church in the Red River Valley and the need of a Lutheran hospital in Fargo. Before we separated the Doctor invited us all to unite with him in prayer on our bended knees. He then offered up one of those remarkable prayers that can never be forgotten. How wonderfully, how tenderly, how touchingly, how trustfully he gathered up the weaknesses, the wants and the woes of Zion and of her dear children, spread them all before his Lord and laid them on the loving heart of his heavenly Father. One of the ministers present that afternoon was the Rev. J. O. Hougen, one of our dear friends and one of the most gifted men in the United Norwegian Church. Years afterwards he told us that he could never forget that afternoon, and that one meeting with Dr. Passavant had been an inspiration to him ever after.

faith of some of the good brethren would sometimes grow weak and their spirits would droop and become despondent. At such times, Dr. Passavant had to be the comforter, the strengthener of faith and the hopeful helper. Even the good, consecrated and ever faithful Bassler sometimes grew so discouraged that his knee grew feeble, the hands hung down and his faith failed him. At such times, Dr. Passavant was God's messenger to instil a new hope and courage. Here is one of his private sermons to Bassler on faith and hope:

"Your favor was duly received, but I cannot tell you what its disheartening influence was upon my mind. Dear Br. B., if sad things happen do not let me know of them when I am away from home and can do nothing toward a better state of things. As to money discouragements, I do not care to go over this ground again. If the Lord will not provide, we cannot and had better quit our work among the suffering, for it is all up with us. But He will provide, and never assuredly by our doubt and fears, but by an implicit confidence in His infinite mercy. Oh, may He strengthen our faith greatly and fill us with the sweet sense of 'His eternal mercies in Jesus Christ.' Has He given us His own Son and will He not with Him freely give us all things?"

Here is his estimate of the character and services of one of the saintly, self-denying German pioneers in Milwaukee:

"A telegraphic dispatch from Br. S. brings the sad news that my dearly beloved brother and friend, Muehlhaeuser, has fallen asleep. What an illustration his life was of the power of an earnest and holy ministry. No one man of our unobtrusive ministry has wrought such results. Help Lord, for the godly man ceaseth, for the righteous fail from among the sons of men."

Here is a letter brimful of interest about his western institutions and the western mission field in general. It is one of the last letters to his beloved Bassler who was making his last brave fight against the relentless inroads of his final illness:

"My dear Br. Bassler. Grace and peace! Your favor reached me an hour after my arrival here in Chicago from Milwaukee whither I had gone for various reasons. The fact that you are not worse but rather better cheers me very much..... My visit to Milwaukee was a truly agreeable one, the institution under good sister Barbara and W. Huth's faithful care is

THE PASSAVANT MEMORIAL HOSPITAL, CHICAGO. FORMERLY "THE EMERGENCY HOSPITAL."

doing a blessed work. The gardens and grounds are singularly green and fresh as well as most fruitful, while the clear bracing air is something altogether new to me after living this summer in the sweltering atmosphere of Pittsburg. Oh, what a mercy that hospital is to the suffering in Wisconsin. When I was there on Friday last the Rev. Pastor Braun, a minister of the Wisconsin Synod, on his way to Germany with his wife and six little children, was brought to the hospital, sick unto death. The poor man, I fear, cannot last long, but he is happy in the love of God and in the comforts of a Christian home. I forgot all my cares and toils when I looked upon this poor sufferer thus cared for in the hour of need.

"The Institution is working its way into the confidence of all good men and the Protestants of all denominations feel that it is a most blessed thing for the common cause to have such a retreat in the hour of suffering.....But most of all do I miss my dear old friend, Muehlhaeuser, whose presence greatly refreshed my spirit on each succeeding visit to Milwaukee. So we pass away, one coming and another going, until at last we shall all stand before the Judge of quick and dead.

"I am often sorry that I cannot live and labor out in this vast region exclusively. The field is so large and so white to the harvest while the laborers are so few. Last week in one day fifteen hundred Norwegians passed through Milwaukee. The next day one thousand and for days as many as five hundred and upwards, all for 'Minnesota.' The fact is our northwestern States will soon be very largely Lutheran and that, too, with the best Lutheran material from the Old World. Oh, for the spirit and power of the Highest to meet these vast obligations as servants of Christ and of His Church!

"Young Muehlhaeuser goes to Philadelphia with the beginning of the session. He is a lovely youth, frank, devout, talented and humble. I had promsed his father on his deathbed that I would see that he got two hundred dollars annually while in Philadelphia. In Germany he was supported by the *'Langenburg Verein'* and wonderful to relate God so arranged it that a person whom I took up from Chicago with me to visit the hospital who accidentally made his acquaintance without a word from me, asked whether he might not be permitted to educate the young man. Truly God's ways are wonderful and past finding out.....

"The merciful Lord be with you and your dear wife. Do

not forget my earnest counsel in my last about walking and riding. The case is a pressing one and you must hearken to the voice of stern necessity, cost what it will. I think the rush of the fashionables is over, and now you will have things much quieter than before. I enclose the fifty dollars spoken of. More will follow as you have need."

Of the bitter opposition to the hospital at Milwaukee, because it harbored and cared for the loathsome and otherwise abandoned small-pox sufferers, of the efforts to ruin its property and of the beginning of the new building in 1883, he writes:

"For fifteen years it cared for the small-pox sick and for every form of contagion and infection, that religion might not be dishonored by the neglect of municipal provisions for these unfortunate ones. As a consequence of this, a persecution of the most unscrupulous character hunted and hounded the Institution long after a City pest-house was erected elsewhere. Nothing was left undone to defame and destroy it. A square of its beautiful grounds was cut off by forcing a street through them and the entire cost of its construction, amounting to six thousand dollars, was assessed to the hospital. The legislature even was invoked to cut another street through the remainder, and when this was defeated only by the greatest exertion an attempt was made to repeal the charter. But the hand of God was over it and all these efforts failed. The hospital grounds, consisting of two entire squares of the highest land in the city remained untouched and are dedicated forever to the merciful purposes of their original purchase. On this beautiful elevation a new capacious hospital is now in progress of erection. Its massive foundations were laid last autumn. For two weeks past a multitude of busy men have been at the brick work, and the first story above the basement will be finished in a few days. The workmanship is of the very best character, the material of beautiful cream-colored Milwaukee brick and all the other component parts of qualities to secure the greatest possible strength and comfort to the Institution.

"We bespeak an interest in the prayers of God's people for this important undertaking. Looking at it from its human side, its magnitude appals us and its success seems impossible. We cannot see any earthly source from which the necessary means can come. But if we regard it in its true light, as a refuge for Christ's suffering ones in sickness and poverty and

death, knowing its absolute need, we cannot doubt that God will provide all needed means. The cause is His, not ours. The sufferers are the purchase of His blood. He has all hearts in His hand, and can fill them with thoughts of sweetest charity. We know it is not for self, or pride, or vain glory, but for His glory that this work has been commenced and continued to this day. He shall have all the praise. He shall have all the honor. And to Him shall be ascribed all the glory. Therefore, let the Church help us by its faith and its prayers unto God. The Lord hath need of it. Even now His suffering children from distant states in the great Northwest are seeking healing within its walls. It will be a Bethesda for thousands in coming time. Let prayer, then be made unto God without ceasing and the Lord will hearken and send deliverance."

Of the crushing calamity that befell the Milwaukee Hospital in the incendiary fire in August, 1883, he writes to the readers of the *Workman*:

"Milwaukee Hospital,
August, 25, 1883.

"Dear readers, two weeks have nearly lapsed since I reached this place. The scene which greeted me was a pitiful one. The roofless walls of our 'holy and beautiful house' were blackened with fire and scorched with flame. The little group of sisters and helpers who waited my coming and poor patients even met me with tears and sorrowful greetings. When I saw that there was no loss of life, and that character was not destroyed and principle still lived, what could I do but give thanks to a merciful God who had mingled His compassion with His chastening. Then, too, afterwards, on a close inspection of the building, we found that the destruction was not so total as we had been led to believe. The entire foundation and two thirds of the brick walls were not seriously injured, and if the work of rebuilding could be commenced immediately, the whole structure might again be enclosed before winter.

"But the saddest of all was the wanton destruction of this noble edifice by the hands of an incendiary. About this there can be no manner of doubt. Not only was the building not yet occupied, but the fire had not been suffered to be brought into it. Even the fire of plumbers had been made on the outside of the building. At nine o'clock on Monday night the architect Mr. Chas. Birkner accompanied by his wife, visited every part, from the first story to the roof, and remained for a time to

enjoy the view of the city spread out below. At five o'clock on Tuesday morning, Aug. 14, the third story from end to end was discovered to be one sheet of fire and flame. In the judgment of the Fire Department, the building must have been set on fire simultaneously at many places, and in all probability by shavings of paper steeped in kerosene. What motive could have actuated a human being to wreak his vengeance on a house of mercy for the suffering, we cannot comprehend, nor do we know who this fiend can be. Suspicion, indeed, rests strongly on a certain person, but the evidences thus far are wanting to justify an arrest. But the work was done and done so thoroughly that the slate roof and entire woodwork, including the floor and joists were completely burnt. The whole was ready for the plasterers and the sides as well as ceiling were already lathed. Then it was that the torch of the incendiary was applied, and ruin and desolation were the speedy results.

"Another sad discouragement is the absence of an insurance on the building. The contractors had already spoken to an agent and as the chapel roof would be completed in a few days, they proposed then to take out a builders' risk as is customary in such cases. The loss, with the exception of a few small contracts, falls upon the contractors. The case was, however, one of peculiar suffering. Though we were not liable, in law or equity, for the heavy loss, this was so serious that the contractors could not bear up under it. A special meeting of the Board of Visitors was therefore called and it was unanimously agreed that the institution should assume one third of the loss. The whole of this will probably be upwards of twenty thousand dollars, so that the one third of this with the original contract price must be raised by the hospital. This large sum is entirely beyond our weak ability to collect. As we have said before, 'The Lord must provide the necessary means.' And in the confident conviction of this, we have signed the papers for its immediate rebuilding and calmly await the unfolding of the mysterious Providence which has made the impossible work still more impossible to us. But with God all things are possible. The resources of the universe are in His hands and at His disposal. 'Now unto Him who is able to do exceeding abundantly above all that we can ask or think, to Him be the glory by the Church throughout all ages, world without end. Amen.'

"The great blessing in this trying time is the character of the contractors, Messers. Hommrighausen and Pilger. Even

before our arrival, they had ordered brick for the third story. They were indeed cast down but not destroyed, and since then they have worked with great energy to save the walls by new joists and the necessary girders and supports. The peril to life has been very great, but thus far notwithstanding the high winds, there have been no accidents. If the weather continues favorable, it is hoped to have the building as far advanced as before the fire, in about six weeks. The hope of finishing and occupying this winter must, however, be abandoned. This is another great trial and drawback, as another winter of difficulty and unsatisfactory work in the old building will be unavoidable. These and many other serious consequences are unavoidable, and each day will reveal new and unexpected difficulties in consequence of this sad calamity.

"But God lives and reigns. Even the wrath of man shall praise Him, and He will restrain the remainder thereof. It is at a time like this that we are called to believe that 'all things work together for good to those who love God.' How this will be, is not for us to say, nor is it possible for us to understand how it can be. But God's Word abides, and He will do all His pleasure. He hath said, 'What I do, thou knowest not now, but thou shalt know hereafter.' Shall we not, therefore, say, 'Even so, Father, for so it seemeth good in Thy sight?' 'It is the Lord! It is the Lord! Let Him do what seemeth Him good.'

"We have before asked a remembrance of this important interest in the sympathies and prayers of God's people. To-day we ask for more. We likewise ask for their charities. But we do this with a becoming modesty, unwilling to direct the stream of mercy from other needed objects. With this understanding we will gratefully receive the mite of the poor and the bounty of the rich toward the rebuilding of this hospital so greatly needed for the sick and suffering over the whole Northwest. Here, where a new world invites the poor from all lands, where the Church has the mightiest problem to solve for 'pure and undefiled religion,' and where sin and sickness abound on every side, a little company of Christians are toiling by night and by day in ministrations to the suffering. They neither ask nor receive an earthly reward. They only desire a proper shelter for the sick and the stranger within their gates that they may receive them, minister unto them and heal them in the name of

Christ or prepare them to die in Christ and in peace. For themselves they ask nothing, but for these, the poor, the shattered, the afflicted, they ask everything that love can give. They have but one motive, the love of God. They offer but one argument, the words of Christ, 'Inasmuch as ye have done it unto one of these, the least of my disciples, ye have done it unto me.'"

Of the opening of the rebuilt Hospital two years after its destruction by fire, he writes editorially, Sept. 25, 1884:

"Ten days of incessant work completed the closing up of multitudinous details, and Saturday night, Sept. 20, witnessed groups of laboring men in their holiday attire, making their way to the new building. The whole edifice was beautifully illuminated, the gas for the first time having been turned on from the Cedar Street main, and every room, ward and passage was brilliant with the cheerful light. As the noble structure stood out against the dark sky, the stained glass in the transoms over the windows and the three tall memorial windows in the chapel reflecting their many colored views, the spectacle was an inspiring one. The basement story likewise was a scene of busy and cheerful activity. Great tables had been built, side by side, around which two hundred persons could find room, and these were covered with a profusion of substantial and elegant dishes with fruits and choice greenhouse flowers. We had expressed the desire to give the contractors and all the men who had labored on the new building some slight expression of thanks for the manner in which they performed their various tasks in the erection of the hospital, and suggested this measure of bringing them together. The ladies of the newly formed 'Aid Association' at once kindly offered their services, and how they carried out their part of this formidable undertaking we have scarcely words to describe. Everything was done with an elegance and grace which was beautiful to contemplate. The leading ladies of the city gave themselves up to this work, and personally performed the service. 'The rich and the poor' literally 'met together,' and labor felt itself respected by the courteous attentions of the 'chief women not a few.' Many brought their wives along, and the occasion was one of universal pleasure.

"After the 'collation' was over, each one with flowers in

hand repaired to the chapel to listen to a brief address by J. H. Van Dyke, Esq., of the Milwaukee bar, in which the grateful appreciation of the Board of Visitors, the friends and the Director of the hospital was expressed to all who had labored on the building, from the humblest individual to the contractor and the architect whose designs had been so faithfully carried out in the workmanlike manner in which the entire structure was completed. A few remarks followed by the Editor of the *Workman,* directing attention to the advantages of such institutions, not only in caring for the indigent sick, but also in relieving persons of small means during seasons of extended suffering, and at a cost so moderate that embarrassment and debt need not follow such times of trial. It was nearly ten o'clock when the company parted with many expressions of good will. The joy of all seemed to be general that out of a pile of blackened ruins so cheerful and beautiful a structure had risen, to glorify God and to relieve suffering men."

Another of the many faithful workers and sisters who were a great comfort to Dr. Passavant was Sister Martha Gensike, who for upwards of twenty years has borne the burdens and endured the trials and disappointments as directing sister in the Milwaukee Hospital, and is still at her post. Dr. Passavant appreciated her faithful services, and she appreciated his confidence, his counsel and his comfort. Here is one of his characteristic letters of encouragement:

"I am very grateful to God that He has enabled you to go through the trying duties of your position so cheerfully and comfortably. It is of God's great mercy that He has been with us and acknowledges our feeble work for Him. We are, indeed, not worthy of this great privilege. Tens of thousands of young women are spending the flower of their youth in so-called 'society' with its 'balls,' its 'germans,' its 'progressive eucher parties,' its 'receptions,' its 'masquerades' and other nonsense. But tens of thousands more who love God are longing for something better, which will satisfy the heart and bless others. Would to God that they were turned 'as the rivers of water are turned,' to something better than lives of indulgence and self-pleasing and indolence. But what can we say or do except what we are doing? We can only be faithful in our humble spheres and minister to those who come to us suffering and miserable.

"This is our 'testimony' for Him who died for us, and, verily, it will not be in vain. The devout people of other churches and even the unbelieving must see that this is a work of God, and they will in due time come to our aid in a very different manner from now."

And here he gently chides and cheers her when she is discouraged:

"Dr. Roth's letter of this week has given me no small anxiety. I read between the lines that you are like Martha of old, 'careful about many things.' It is not, this time, about helpers in our common work so much as about the means to carry on the work. You miss the constant inflow of the patient and the payment of the private room, which for so long a time enabled you to feel quite comfortable when bills and expenses rolled in upon you. How could it be otherwise than that you should feel the difference between the past fulness and the present scarcity! I know all about this feeling and can truly and deeply sympathize with you. I have been much in such situations for forty years and am constantly in it now, and the only way in which I can keep up courage is to always repeat to myself the comforting words, 'The Lord will provide.' He has always provided, if not in one way yet in another, if not in my way, yet in His way, if not in my time, yet in His own time.

"When we know this it is sinful for us to doubt and to be worried about this or that. Let us faithfully do our duty to the suffering under our care, to the poorest as well as to those of ample means. 'The poor,' Jesus says, 'ye have always with you.' This to me is a great consolation. The Blessed One will be the paymaster. 'He will not leave us comfortless.' 'He will come unto us.' '*Haben wir Ihn, so haben wir alles.*' Knowing this, 'let not your heart be troubled.' Pray on, work on, sing on, and cheerfully look up to God and say in confident faith: 'Give us this day our daily bread.'

"I have often found that when our need is the greatest our help is the nearest. God often permits us to get down very low so that He may aid us; and remember, He cannot aid us unless we are in such state of humble expectation that we momentarily look for His gracious interference for our relief. This is the state in which I pray that I may always be. I am drawing near

unto it now. I feel as never before that 'we have no strength, we are without counsel, but our eyes are unto Thee, O God.' On every side, at the different institutions, the needs are pressing me sorely. But just because this is the case, I feel a cheerful confidence that the Lord will provide and shall be glorified in the deliverance He brings."

And again:

"I reached here safely, but so weary that I could not write last night. I therefore write this morning so as not unduly to delay certain things. And 'first,' as the preachers say, you must look after your health. I do not wonder that you were sick and that you feel miserable at times. But now that the cause of most of the troubles is removed, I hope you will faithfully use some remedies, and, working with a more hopeful spirit, your mind and body will revive as the corn and the trees in summer showers. Do your utmost to be regular, going to rest at ten o'clock, not later, and taking some exercise daily, even though only going to town in the street cars to pay bills. . . .

"It would be well to go carefully over your books and see if any backstanding bills or balances are yet unpaid. Then make out a list and in polite notes try to get it collected. The Germans say, 'The mild power is mighty,' and this is especially true in sending bills and writing letters for the money. You can say with truth that the hospital is maintained only by occasional donations of charitable people and the small charges made for pay patients. But this is insufficient to support the numerous charity patients we receive, and the consequence is that we are heavily in debt and are frequently embarrassed for a few dollars to pay the most necessary bills. Under these circumstances, without wishing to distress those who are still in debt to the hospital, we would esteem it a special favor if the amount could be sent us. The money can be sent to the address of Sister Martha Gensicke, Milwaukee Hospital, Milwaukee, in checks to above or any Wisconsin bank, or in postal orders.

"One thing more. Suppose you consider whether it would not be possible to have all the sisters and probationers meet evenings, say at eight o'clock, in the sisters' parlor and do their work together, either for the Institutions or for themselves. If one would occasionally read from some mission or deaconess

reports, it would greatly enlarge their sphere of knowledge and thought. You will find in my room among the papers on the chair some German mission journals which greatly interested me and would greatly interest all and carry them a special blessing. Even if there was nothing but friendly conversation and a plate with apples, etc., to close at nine o'clock, such a '*Zusammenkommen*' would be of service to scatter thought and prepare the mind for rest. . . .

"'*Und nun,*' may our loving Father stand by you, dear sister, and make you an increasing benediction to many. My anxious prayers go up for you continually, both for your soul and your body. If any one ever repeats an unkind thing to you which another has said, say to them kindly, 'Please never repeat any unworthy thing to me again. I cannot for a moment be occupied with any unkind thoughts about others.'"

And here we must not forget Sister Mary—for Martha has her Mary—the faithful, modest, patient Mary, who has become "of age" in the culinary department. She is too modest to respond to repeated requests for some experiences with Dr. Passavant. Yet no one has done more for the health, the comfort and the enjoyment of the thousands of patients who have passed through the hospital. She knows what each patient needs and what he must forego. She knows how to prepare and serve the most nourishing, palatable, tempting and yet harmless delicacies. Dr. Passavant knew the value of her service and appreciated her highly. Naturally she would sometimes grow tired of her humble service and would go to the Doctor for release or change of position. And then the Doctor would turn those wonderful, persuasive eyes upon her and quietly say: "Sister Mary, if you knew how I have prayed that God may enable you to remain steadfast and be patient in your good work!" And Sister Mary would dry her tears and go back to her kitchen, pray for patience and cook for patients. And there she is to-day, the masterful manager of her department. And when the final accounts are cast up and the divine appreciation is pronounced, Sister Mary will not stand last. Yes, the Blessed Master, to whom she ministered in the thousands of sick, whose lonely hours she cheered and gladdened, will not forget Sister Mary.

Of Dr. Passavant's solicitude for the comfort of the sisters

when traveling, this note to Sister Martha is a beautiful illustration:

"The enclosed will enable you and Mary to get tickets for Pittsburg from the Union Depot in Chicago. You will ask Mr. Geo. Bean, the corner of the restaurant on the same floor as the ticket office, to go with you for the tickets (mentioning my name to him.) Be sure to take the Milwaukee and St. Paul Road, the depot is the one nearest to you. See if a train does not leave at eleven o'clock on Monday morning. Your object is to make the Pittsburg train which leaves Chicago (Union Depot) at 3:15 in the afternoon. That will bring you to Pittsburg at seven to eight on the morning of Tuesday. I will (D. v.) meet you at the depot in Pittsburg. Be sure to get a lunch with coffee before starting, so as to fortify. Also purchase (when you get your tickets) a lower berth for two dollars and fifty cents. One is broad enough for two. In order to let the air in, pin up the lower part of the curtain near your feet. Have the pillow made so that your feet will be towards the engine. Be sure to get the sleeper ticket for the lower berth and thus secure a resting place. I will arrange the matter of the expenses when we meet. If you have more money than it is safe to leave, deposit it in the name of the hospital at Illsley's."

It was one of his many beautiful customs to remember all of his helpers with some suitable token of appreciation and esteem at Christmas time. When we consider that Jacksonville made his seventh institution, and that every helper in all of the seven as well as many a poor home missionary was remembered every Christmas, we can appreciate in part the thought and care and labor and expense bestowed on giving happiness to others at this happy season which he had learned in his childhood home to appreciate so highly.

Of his interest in and ministration to the patients Sister Martha writes:

"Dr. Passavant always was very kind to all the patients in the hospital. One time he had come from Pittsburg on the day before a young woman was to be operated upon. The mother asked him kindly to see her daughter and have prayer with her before going into the operating room. He saw the patient, and after that was just as much concerned as if she had been one of his own family. Again and again he said, 'Sister, have you

heard how the poor sufferer is? This has oppressed me so sorely that I am unable to do any work this morning. Please let me hear as soon as you can how the patient is if they bring her back to her room.' He was in the hospital for several weeks after this but never did a day pass when with all his many duties he did not find time for the short visit in the patient's room."

Here are a few of the many miraculous deliverances he experienced in his long career. Sister Martha writes:

"On one visit at the hospital he had a payment of one thousand dollars coming due; he had been seeing all the people who used to help him, walking the streets for two weeks without response. The day came, but he had not been able to collect a single dollar, and his many pressing duties made it necessary to take the noon train for Pittsburg. How could he leave and not pay what he owed? He saw no way, but resolved to tell all to his Lord in prayer, and quietly wait for deliverance. He called on all the patients in the hospital, firmly trusting in the Lord, saying the Lord can and will help in this kind of perplexity. The morning passed, and he was getting very anxious, not knowing what he should do. He had to leave, but how could he do so honorably if he could not pay? It was eleven o'clock when he was told a lady asked to see Dr. Passavant. He went to the parlor. After asking if he was Dr. Passavant, she said: 'I have one thousand dollars which I would like you to keep for me six weeks, as I don't know just what to do with it until then. I will then call for it here.' When he spoke of giving her security she thought it unnecessary, as she thought he was a true Christian gentleman. Not even her name she thought of giving him until he insisted that it was only right, as something might happen to him and she might not have anything showing that he had received money from her. I can yet hear him say how much he felt ashamed for not having more faith and trusting his heavenly Father more implicitly.

"At another time, after walking for six weeks, trying to collect funds when we did not know how to pay the bills, the only thing he got was a halter for the cow. It was at such times when he was tried so severely that his firm, steadfast faith would stand out so bright and clear, and willing to abide by what his Lord thought best.

"After the hospital was destroyed by fire all were lamenting about the heavy loss, worrying about Dr. Passavant, thinking this would almost crush him. But he came, and his gentle, quiet manner, his trust in what the Lord could and would do, was so wonderful that it had a quieting effect on all of us. He said his great anxiety was relieved when he knew that no life was lost. 'Brick and wood we can get again,' he said. 'This the Lord will provide all in his own way, so we have nothing to fear.'

"At one time the supply had gotten so low that he was informed that unless he could get something they would be unable to give the patients their dinner. After telling his trouble to the One ever ready to help, he started out, not knowing where to get help. When he got about a square away from the hospital an old drunken man whom he had helped in Pittsburg met him and would not let him go until he had taken him into several stores where he was acquainted. He partly solicited and partly purchased a goodly supply of provisions for the hospital."

Here is a deliverance reported to us by the Rev. W. F. Eyster:

"On a certain occasion he was in great need of five hundred dollars to meet some payment for one of his Institutions, and while walking aimlessly along the street in Pittsburg, hoping and praying for deliverance, he met Dr. Taylor, who inquired concerning his benevolent work. To which he replied that he was just then in sore distress for five hundred dollars and knew not where it was to come from. 'I can tell you,' replied Dr. Taylor. 'It is in Chas. Brewer's pocket.' 'How is that?' inquired Dr. Passavant. 'I do not understand you.' 'Why,' answered Dr. Taylor, 'I have just seen Mr. Brewer, upon whom I called and solicited a donation for a benevolent purpose, and he informed me that he had just set apart all his available funds amounting to five hundred dollars for one of Mr. Passavant's Institutions. The money is, therefore, waiting for you in Mr. Brewer's pocket.' It is needless to say that his pocket was soon relieved, to the great satisfaction of Dr. Passavant. Mr. Chas. Brewer was a very liberal supporter of Dr. Passavant's institutions, and at his death left them a liberal bequest."

Of the faithful and ofttimes heroic work of his deaconesses he writes affectionately in an editorial of Dec. 10, 1891:

"For more than forty years it has been our privilege to be associated with a band of faithful deaconesses in works of Christian charity. During all this time it has pleased our gracious Father to spare the lives of these devoted women 'who labored with us in the gospel' in the midst of the multiplied forms of disease and pestilence to which they are exposed. In the visitations of cholera, small-pox, ship fever and other forms of contagion, they have ministered to the sick and dying for many years, but until now they have escaped unhurt. The only breaking down was from over-exertion and the continued toil of these long and trying years. Recently, however, it has pleased God to lead them through the valley and shadow of death, and of their number, in the vigor of her young life, one has fallen at the post of duty. The particulars of this sorrowful event are given in a letter of our Chicago correspondent. They reveal a condition of things which calls for a special notice.

"One is, the helpfulness of woman's service in times of pestilence and death. A brutal man thrusts a poor girl from his dwelling when overcome by disease, and in the wide world there seems no place for her but in woman's loving heart. They take in the stranger and minister to her in the name of Christ. The driving rain out of which she had come forbids the idea of sending her to the remote 'pest-house' which the city provides, but into which few but small-pox cases ever find their way, and this is the history not of one but of multitudes. During these forty years nearly two thousand persons with infectious or contagious diseases were nursed in a separate building at the different hospitals under their care. Among these were cases which were eclipsed as with the darkness of death, and with every minor form of loathsome suffering and of fatal pestilence. The city and State make sanitary laws and erect places of shelter, but the great thing in the hour of danger is not so much want of bodily care as the loving heart and willing hands of Christian women to minister to a suffering one.

"And the second thought is that Christian heroism is needed for such a service. The pestilence walketh in darkness and wasteth at noonday. It passeth by or it strikes down, by some mysterious law which man cannot comprehend. And hence, like the profession of the soldier, the calling of a Christian deaconess is full of terror. In the midst of life they

are in the way of death: they may not count their life dear for the love they bear for Him who bids them do all their things as unto Himself. It is to this devotion to Christ that the Church is called by this afflictive event. What is life, if not for Christ as well as in Christ? In this age of softness and self-pleasing we need this high devotion of unselfish souls, this death to the world, this life unto God, this heroic indifference to consequences to ourselves, which enables us to exclaim, 'Whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's.' ''

In the winter of 1892, the Doctor became a patient in his own Deaconess Hospital in Milwaukee.

When recovering, he sent this editorial note to his paper:

"The editor is yet in the 'dry-dock for repairs,' at the hospital in Milwaukee. It is the fifth week, and we devoutly thank God for a gradual recovery. Instead of gloom there is gladness in the sick room. The beautiful city is before us, and the 'beautiful snow' all around us, but the atmosphere of the hospital is that of Florida, and while it is fifteen degrees below zero without, within it is seventy above. Literally, we have all things and abound; and not for our sakes so much as for the house full of sufferers do we in all things give thanks. Next to the loving providence of God this institution is the result of the skill of able physicians and the faithful services of our Christian sisters who have labored and have not fainted during all the long years since the hospital was commenced, in 1863. These weeks of retreat have not been in vain. They have also been weeks of observation and of constant giving of thanks unto God. In the weary night watches, how often have we been startled by the ringing of the bell and the coming of conveyances with the injured, or the heavy groans of suffering in the rooms and wards, and again by the quick response and the helpful offices of woman's gentle touch. If there is a place outside of the Christian family nearer heaven than all others, it is where Christian women thus devote themselves to the ministrations to Christ in the persons of His suffering ones, and do it in the glad response of a loving heart to Him who had redeemed them by His blood. What life so sweet as a life thus laid upon the altar, a living sacrifice to the Son of God who pitied, suffered and died for us."

CHAPER XVII.

CHICAGO HOSPITAL — BASSLER'S DEATH — PASSAVANT'S INFLUENCE.

Institutional life brings with it a large measure of worries, cares and disappointments. Dr. Passavant had his full share of all these.

One of his greatest perplexities was the securing and holding of suitable helpers in the different Institutions and their various departments. Some were selfish, slovenly, or sluggish. Their laziness and lack of neatness were a constant source of irritation. Others might be willing, honest and earnest, but they were so devoid of common-sense, tact and management that they committed all sorts of blunders. These unwittingly brought about loss and accident and exposed the management to criticism. Others again, and, strange to say, these were often those who made the greatest pretense and profession of piety, proved to be unreliable, deceitful and dishonest. Still others were found guilty of secret vices that would bring scandal on the Institutions. All this would come back to the busy Director and would sorely try and vex his righteous soul. He had no patience with insincerity, cant and hypocrisy, and at such times became righteously indignant and mercilessly severe. The John-like disciple would feel like calling down fire from heaven and would become a son of thunder in his fierce denunciations. Woe unto the offender who would thus fall under his righteous wrath.

Trials and troubles of a different sort would come when good, reliable and efficient helpers became weary of well-doing and notified him that they could serve no longer. This happened again and again with those on whom he had hoped to lean and depend. Sometimes a probationer or even a deaconess would notify him that she would fain be released from her vocation. At such times he would often plead most earnestly and eloquently. He would try his best to make the lot of the weary one more tolerable and would often succeed in saving a valuable

helper to the Institutions. But when he found that the discontented one was determined to go, he would bestow a parting blessing.

Another source of sorrow and frequent trial was the ingratitude of those who had eaten the Institution's bread and enjoyed its privileges. Orphans would sometimes become incorrigible and vicious. One diseased sheep would infect a flock. Again some of the older boys would run away, taking stolen plunder with them. The tender Doctor was no sentimental softling. He believed, with Solomon, in the rod of correction; with Luther, that the rod must lie close to the apple, and that to spare the rod is to spoil the child. He therefore insisted on a fair though loving discipline in his Orphan Homes. Here is a letter to Bassler who had reported some base wickedness and running away:

"I cannot express the deep and painful solicitude which your two letters gave me. These manifestations of sin and of strange and awful perversity deeply depress my heart. At this distance, I cannot search out the cause, and my mind wanders darkly in vague and sad thoughts. One thing has struck me which I will mention in confidence: if I do wrong, God will surely forgive me, for I do not desire or even think a wrong thought of one whom I so much regard. It is this: Is there not ground for the fear that possibly Mr. G. is too arbitrary and passionate with the children? I know the provocation and I would not have a move suggested which you or Br. Holls would not undertake in the way of guarding against such devilment in the future. But think of it and examine carefully into the causes of such a ruinous tendency to run off. I know by sad experience what this means. Oh, that God would give us the grace to deal with this evil so promptly that its power may be broken once and for ever. My refuge is alone in prayer for the Holy Spirit of God in the hearts of our poor children. This alone can effectually drive away and break up by the roots the noxious plants of sin which seem to have taken so deadly a hold in the soil of their youthful hearts."

Again and again some of the patients in the hospitals, generally those who were in the charity wards, would make trouble. They would complain bitterly about their treatment, abuse and sometimes curse the nurses and sisters, and slander the Institutions. Others, when so far restored as to be able to get away, would steal what they could and slip off without a

"thank you" or a "good-bye," and sometimes those who were abundantly able to pay would leave without settling their bills.

Poor Schladermundt, the conscientious and careful manager of the Milwaukee Hospital in the days of its early struggles, was almost driven to distraction by such patients and more than once worried himself into actual illness. He would send Dr. Passavant long letters filled with vivid description, characterization, and forcible German epithets. In less than two years he wearied of his office and to the great sorrow of Dr. Passavant sent in an unconditional resignation.

We could fill page after page from letters giving account of such patients as those described above, and it is their baseless and slanderous criticisms which gave his enemies occasion to speak evil of Dr. Passavant and his work. Great were his daily sorrows and crosses. Ofttimes they made his great heart sore. To his dying day the ingratitude and deceit of those whom he had befriended caused him secret pain. But in the midst of it all he never lagged or lost interest in his work. Even when men high in the councils of the Institutions he had founded, men who owed their positions to him, turned against him and gave him the Brutus stab, he would pray and labor even as before. Few men ever had more or more bitter disappointments. But amid them all he kept his sweetness of temper and spirit and lived and loved and labored.

The hospital in Milwaukee had now been established. The debt of $12,000 with which it had started was paid. It now owned free from all incumbrance that prominent, beautiful and valuable ten acres which it still occupies. By its unselfish and efficient work of relieving the sufferings of all who came for relief without regard to class, creed, color or nationality, it had made for itself a warm place in the affections of the best people in Milwaukee. The good Director was happy and full of thanksgiving to God for these blessed results. Even his cautious, hesitating and doubting mother admitted the success of the undertaking and was glad that her heroic son had gone into the work, though against her advice.

She, with many other good friends of the Doctor, hoped that he would now rest satisfied and give his attention to seeing that his Institutions were properly maintained. They hoped that he would now give himself more of the leisure and rest which they were persuaded he owed to himself.

But there was no rest for him. He was born for a strenuous life. His nature required activity. His spirit could not rest in full view of suffering which it was in his power to relieve.

This is strikingly evident from the following incident: In August, 1864, he was overcome by heat and the strain of constant exertion. He finally yielded to the pressing importunities of his friends and went to Atlantic City for a week's rest. But the expense of remaining there did not suit him. He says: "My pocket book could not long endure the pressure of three fifty per day, without an utter collapse." But the enforced idleness was even harder to endure than the high prices. He writes to Pastor Bassler on his return to Pittsburg: "O, how thankful I am to be once more at home. Never before for ten years have I been away without work on hand and this time I could not manage to spend the time. Doing nothing away from home was simply a burden. Labor of body and mind is a necessity to my nature and I thank God for it. All my joys and hopes are renewed day by day when thus employed..... I take it for granted that you will enjoy a laugh at my expense in regard to my failure to go off pleasuring and health-seeking. But I cannot help it and I thought it best to be honest and tell you how it came that I was back so soon. In the midst of the busy pleasure-seeking throngs, '*Ich habe Heemweh bekomme.*' I wondered how anyone could be so foolish as to find pleasure away from the quiet scene of home and loved ones and put in his whole time trying to kill time."

For a dozen years he had been a frequent visitor to the great and rapidly growing western metropolis, Chicago. He knew the character of its rapidly increasing population. He saw the Lutheran immigrants swarming in and crowding the tenements. He saw them exposed to physical and spiritual disease and death. Like his Master, he had compassion on the multitude. Did not Chicago need a hospital even more than Milwaukee? Could the great Lutheran Church stand idly by and see her own sick and suffering and succorless children miserably perish? Or should they be left to the uncongenial mercy of the city, or the Church of Rome?

As Pastor Muehlhaeuser had been touched and troubled with the sufferings of the poor Germans in Milwaukee, so pastor Carlson was moved in like manner for the poor Swedes in Chicago. He had often conferred with Dr. Passavant on this

subject. At last this apostle of mercy could delay no longer. He was persuaded that God wanted him to open a hospital in Chicago. The story of its struggles in its beginnings is, if possible, even more interesting than that of Milwaukee. In the *Lutheran and Missionary* of May 17, 1866, he tells the story in his own inimitable way:

"When the hospital in Milwaukee was commenced nearly three years ago, it was not thought that so long a time would elapse before a second one would be undertaken in Chicago. The wants of that large city were so great and the necessity for immediate effort so pressing, that the delay of more than two years was endured only because it was unavoidable. The days of waiting and hoping at last passed away and the time for action finally came. The Parent Deaconess Institution at its annual meeting in January, 1865, resolved, in the fear of God, and in confident reliance on His aid, to do what it could, toward relieving the sick and suffering strangers and immigrants in that city. The Director was also instructed at 'as early a day as possible' to carry this resolution into effect, and the whole undertaking was fervently commended to the care and loving providence of God.

"The entire absence of means was the smallest difficulty in the commencement of this work. The want of a suitable building was one of the greatest. Even after it was decided temporarily to use a house which had been purchased for another purpose, it was with great effort that the tenant could be induced to leave it. But most of all, when it came to the point we trembled at the responsibility of the undertaking. How gladly would we have been beaten with stripes instead of going west on this mission. The labor and suffering of solicitation for charity in another strange city seemed almost more than we could endure. But there was no way of retreat. To stand still was to go back, and to go back was to deny the faith of Christ and turn away from the suffering members of the Lord's body who had a right to appeal to His Church for relief.

"In some respects, the time for commencing seemed very unfavorable. Arriving in Chicago a few days before August first of last year, we found scarcely a person at home to whom we had letters. We called at stores and dwellings, but the inmates were in the country, at the Springs, at the Lake resorts or in the East. Day after day we traversed the streets, seeking friends but finding none. Those weary discouraging days of

heat, rain and loneliness can never be forgotten! But at last the clouds began to clear away. Here and there a helper was raised up. Tokens of good will cheered the sad hearts. We had in hand twenty dollars, ten of which were donations from the venerable Moravian Bishop of Bethlehem, Pa., eight, the free-will offering of an aged widow in Pittsburg, and two the gift of a former member of our Baltimore church, now in Allegheny City, and to these other small sums were ere long added. The house secured had to be repaired, papered and cleansed. Furniture and fixtures must be purchased and paid for. The whole kitchen economy was to be provided and the beds and bedding to be obtained. Indeed, all things to commence, to carry on and continue the varied occupations of hospital life were wanting and must be bought with cash, and that, too, with as little delay as possible. Need we say, that the obtaining of these led to prayer as well as labor? But it was the Master's work, and He knew that we had need of these things, and, to the praise of His glory, we love to record that in several instances, before we had asked, He provided for our needs. A striking illustration of this occured on Friday preceding the first of August. In the morning one of the Deaconesses with a young sister arrived from Milwaukee, and in the afternoon we went to the hospital to receive the furniture which was ordered at a certain hour. Scarcely had we reached the house, before a kind Christian family also arrived with carpets, bedding and furniture, complete for two rooms and before leaving arranged everything for immediate occupancy. The ladies of the Swedish Lutheran Church, of which the Rev. E. Carlson is pastor, and the ladies of the First Norwegian Church under the care of Rev. Peterson, furnished bedding for twelve beds, while the Rev. Pastor Hartmann from the poor fund of his German St. Paul's Church, most kindly paid for the bedsteads. A few friends gave money for some pictures. Several others contributed articles of furniture and others still, provisions and money. In less than a week, the hospital was ready for the reception of patients.

"The first patient was a worthy Swedish woman, very ill with a fever. Early the next morning a carriage brought from the Railroad Depot a little Swedish boy with his foot so dreadfully crushed by an accident that amputation was necessary to prevent mortification. By the greatest skill of the physician and care of the sisters, his life was saved, and our little Hermann, no longer the emaciated and dying immigrant child but

brimful of mirth and health, makes hospital life lively, as he now hobbles about with his footless leg.

"With these two representatives of the 'Man of sorrows,' the house was opened by reading the Word to a few assembled friends. A hymn of thanksgiving and trust was sung. Two pictures were hung above the fire-place in the little parlor, the one of Faith looking steadfastly upon the cross on which 'Christ died for our sins'; and the other the Redeemer rising and ascending on high 'for our justification.' A fervent prayer for the presence and blessing of God closed this simple service and the hospital was consecrated to Jesus Christ and the relief of His suffering disciples.

"It is nearly ten months since this afternoon, and since then with few exceptions the house has been filled with the sick. So many had to be refused admittance that the Institution has scarcely deemed it advisable to say a word of its existence in the secular or religious press, as publicity would have only added to the embarrassment of those who have it in charge. But one of the results of this silence is that its treasury is largely overdrawn and we are responsible for its maintenance. It is the old story over again, 'give and it shall be given unto you,' which God has made in the history of these Institutions a thousand times, and which He will do even to the end. We therefore mention our situation in full confidence that God's children will come to our aid. The helpless sufferers under the care of our Deaconesses are more to us, as a class, than most other sick and afflicted ones . Thus far they have been largely the fever-stricken immigrants from Sweden, Norway and Germany, whom scarcity, poverty and oppression of the poor have driven from their fatherland, and many of whom after untold sufferings on filthy vessels and crowded railroad cars arrive in Chicago on their westward way sick and strangers and dying, without a crust to eat or a place whereon to lay their heads. The hospital of the Deaconesses has been their only refuge. But for this, many must have miserably died and some, it is to be feared, without God and without Christ in the world. Now, between seventy-five and a hundred, principally of our poor and suffering brethren, have found healing and have 'gone on their way rejoicing.'

"The state of the treasury of the Home and Farm School is such that we dare not divert a dollar from the support of the orphan, but in view of the importance of this undertaking

in Chicago, the gate city of the West, and the clear Christian duty of the Church, stretching out the hand of succor to her suffering brethren in the hour of their greatest need, we ask of good men among us their sympathy and aid. The smallest offering of faith and love and the most generous donation will be alike most gratefully received. The Lord hath need of both. And in ascertaining what to give, think of Him who hath said: 'I was sick and ye visited me, I was a stranger and ye took me in, inasmuch as ye did it unto the least of these, ye have done it unto me'."

One of the Doctor's first helpers was the young Isabella Oakland. At the writer's request, she sent this artless and absorbingly interesting account of the inside workings of the infant hospital:

"I am truly thankful that it was my happy privilege to be associated with Dr. Passavant for twelve years and then for another year with his son. I really did not appreciate them as I have since they are gone. I see it all now in a very different light. You ask me where did Dr. Passavant find me? He was at the Scandinavian Synod and my father was a lay delegate. The Doctor made one of his impressive pleas for more helpers. The Rev. P. Esbjorn was my pastor. He had a country charge near Pontiac, Illinois. He came home full of the enthusiasm that had been inspired by Dr. Passavant, and talked to the younger women of his church, of whom there was a goodly number. He set before them the ministry of mercy and urged them to give themselves to the blessed service. A goodly number promised to go, among whom was myself. But as I was only sixteen years old I did not get much encouragement. When the time came to go, all the others had grown faint-hearted and refused. My people tried to persuade me to do likewise but my father said I should go if I desired. I was to meet Dr. Passavant in Chicago. My pastor went there with me, but the Doctor did not come for a week or more, so Pastor Esbjorn left me there to meet him alone. He had intended to send me to Pittsburg but when he found that I was only a bashful country child he changed his mind and said that he would take me to Milwaukee, as I would soon want to go home and that was not so far away. We got to Milwaukee, Oct. 21, and I found four Swedish women who had come from different congregations. They had all been moved by the plea that the Doctor had made

at Synod. The Doctor prayed with us all and implored the Lord to assist us and keep us.

"At Milwaukee Sister Barbara was in charge and Miss Carolina Super was assistant. In a day or two the Doctor took two of the women to Rochester with him and left three of us in Milwaukee. The others were much older than I. Sister Super had had her training at Pittsburg and had been in the work for some time. Her home was at Mansfield, Ohio.

"They did not know what to do with me. They said I was too young to nurse and they had plenty of help in the kitchen. So they gave me the lamps to clean. Well do I remember those thirty-four lamps. Homesick is no name for what I suffered during those first weeks. All my friends had said that I would be back in less than three months. This made me all the more determined to stay.

"The next spring one of the nurses had to go home. She had a very bad cancer patient and she was asked whom she wanted to take care of her. She wanted me. The sisters thought it best to humor her and so I had my first patient. When the nurse returned the patient would not give me up and the Doctor complimented me by saying that I was a born nurse. There were no lamps for me to clean after that.

"In July, Dr. Passavant was going to open a hospital in Chicago. He wanted Sister Super to have charge of it and to choose one of the Milwaukee force to go with her. To my surprise, she selected me. Sister Super was a very quiet woman and I scarcely knew her. July 28, we started for Chicago. My cancer patient felt so sad that I did not like to leave her.

"We got to Chicago in the afternoon in a drizzling rain. The old house intended for the hospital had been painted and papered but not cleaned. The outlook was not encouraging. I wish the kodak fiend had been around to take the picture of the house and ourselves. I well remember how everything looked, even to the holes in the carpet. The kitchen stove was up. We had a fire made in it and coffee prepared in a tin pot. We had some bread and cheese, and pieces of brown wrapping paper for dishes. In the afternoon the furniture came and I wondered how such furniture would suit a hospital. There were several wooden bedsteads without springs, little wooden tables and a few kitchen chairs.

"As soon as we had warm water we began to clean house. Dr. Passavant helped us to put up the beds and we were soon

ready to open the hospital. A Swedish woman brought in her little son Hermann who had a crushed foot. He had no change of clothes, so we had to make him a gown out of some of ours. Dr. Passavant helped the physician to wash and dress him. For some days we did not think the poor boy would live but he soon began to improve and we kept him for nearly two years. He became quite lively on his crutches and grew to be a favorite with us all. His parents moved to Wisconsin and did not seem to care for him because he was a cripple. The father finally came for him. It was a sore trial for us to see the little fellow go. We were all so attached to him.

"The house was small and was soon full of patients. I had to give up my bed and sleep on the floor for months at a time. I would take my pillow and lie down in the room where the patients needed me the most. We bought everything on time and the Doctor would pay the bills when he came out from Pittsburg. He would always preach in the double parlor when he came and this was the beginning of the Church of Mercy which afterwards became the English Lutheran Church of the Holy Trinity. We had some chairs and a table in the parlor. When Dr. Wenzel came to preach for us, we had to put a soap box on the table as he was near-sighted and read his sermons. Dr. H. W. Roth also preached for us from time to time. We also had to entertain the preachers during their stay.

"Our patients were mostly immigrants, nearly all Swedes. Dr. Carlson sent in many of them. We had a German doctor and I had to interpret the Swedish to him. The new comers were often very homesick in this strange land and I had to take care of them. Several of them died in quick succession and as there was no undertaker, two plain coffins were carried out of the house in one day. Then the neighbors got frightened and sent a petition to the city authorities to have the hospital closed. A committee of the Board of Health came to investigate. Sister Super became so nervous that she told me to take them through the house. When they left they said if every private house were kept as clean as ours, there would be no epidemics in the city. But it was too much for Sister Super. She informed Dr. Passavant that she could stay no longer, and soon left.

"Dr. Passavant had bought a house and had it moved on the next lot. The opposition of the neighbors was so great that he was not allowed to use it for a hospital.

"By this time the Rev. Frank Richards was our pastor.

He had the front parlor for his study and as pastors have considerable company, it made it even harder for me. All the help I had was one girl in the kitchen and a male nurse. Dr. Passavant thought we must not even go into the men's rooms much less do anything for them. What a change since then.

"As we had very little money to pay hired nurses, we generally persuaded the convalescents to assist in the nursing until they would leave. This was not very satisfactory but it was the best we could do.

"After Miss Super had gone people would come and ask for the matron. I said she was away. Mr. Richards said to me that I must tell them that I am the matron. I shrank from doing so, but one day I did tell a lady and she remarked, 'It seems to me you are rather young for such a responsible position.' I had my cry over it afterwards.

"When Dr. Passavant would come out from Pittsburg every few months to straighten out affairs, I would become very much frightened as I knew so little about things. When I would ask him, 'Is no one coming to take charge?' he would say, 'The Lord will send some one.' When he found that I got up every Monday morning to do the washing, he would say, 'Sister, you must get a wash woman.' But how could I with no money to pay one? We rarely had a pay patient in those days and the only time we had money was when the Doctor came out to collect. The butcher and the grocer and the druggist would often ask when the Doctor was coming, and as I knew what that meant I disliked very much to get anything from them.

"One day I told the Doctor that we had no money and I could not bear to ask for credit any more, he said, 'The Lord will provide. I am going out to get some means and will be back for dinner.' He came back without a cent but picked up a poor man standing by a house shivering with ague and said, 'Sister Isabel, I brought this poor sick man, give him a bed.' But every bed was full, so I made his bed on the floor. The Doctor said, 'The Lord did not send us any money but sent one of His people to be cared for.'

"At another time, he started out and sent home a couple of barrels of cracked dishes, though I already had more cracked dishes in the house than anything else. I said nothing, but washed them and put them away. No one but God knows of the struggle of those early days and how that good man tramped the streets of Chicago day after day to have the cold shoulder

turned to his appeals. People would often say to him, 'You had better close up, there is no use trying to keep it up.' I can never forget his prayers in the evening after these days of disappointment.

"Many a time did I go to bed crying because the physician had ordered something for a patient and I could not get it. In those days I did not understand Dr. Passavant but as I look back, he is more and more a wonder to me. I was not half thankful enough for the privilege of being associated with such a man of God. The Doctor would always encourage and advise and help in the kindest possible manner. He would say, Sister, Isabel, do not think of these disagreeable people, just think you are doing it for the Lord.' He wanted the work carried on in that spirit. He would say, Put your Bible under your pillow and read a passage while dressing because you are so busy all day. Often he would talk and pray with us all alone. The work of those early days doubtless was very imperfect but it was Christ-like and I only wish I could be engaged in the work with such a man now."

In spite of all the discouragements the brave Director, however, kept right on and won the confidence and interest of some of Chicago's leading and able citizens. Among these was E. B. McCagg, Esq., who became one of Dr. Passavant's most efficient advisers and helpers. His name will ever be linked with the early struggles and trials of the Institution. He secured a charter and organized a corporation. The following well known names appear on the roll of the Board of Visitors of the hospital:

Wm. B. Ogden, Ezra B. McCagg, Wm. Bross, Eliphalet W. Blatchford, J. Young Scammon, Elbridge G. Hall, Samuel Hale, Jonathan Burr, Conrad Furst, Wm. Blair, Mr. Muelke, Francis A. Hoffman, Von H. Higgins, John V. Farwell, Edwin H. Sheldon, Gilbert Hubert, Iver Larson, Erland Carlson and Thos. B. Bryan.

A friend now came forward and gave a conditional gift of a valuable plot of ground 500x250 feet in size, near Lincoln Park, between Clark Street and the Lake front. A munificent subscription of thirty thousand dollars by Wm. B. Ogden and the legacy of five thousand dollars by Jonathan Burr promised ready means for the erection of the needed building. The prayer, the faith, and the effort of years were at last to be rewarded, when the terrible fire of October, 1871, laid Chicago

in ruins and blotted out the Deaconess Hospital. The Director visited the scene of desolation and sold what the fire had left for eight dollars and fifty cents. The provisional gift it had now become impossible to retain, as the conditions could not be carried out in the general calamity. The death of Mr. Ogden delayed payment of the subscription for several years, and the condition of things in Chicago after the fire rendered immediate efforts to reorganize the Institution inexpedient.

The great fire again brought out the heroic faith, the generous and broad sympathy, executive ability and the wonderful resourcefulness of Dr. Passavant. In an editorial in *The Lutheran and Missionary* ten days after the fire he writes:

"The daily press has already borne to every person of the land the particulars of this appalling calamity. Words are unequal to a description and we will not attempt it. Let it suffice to mention that the entire business portions of the city and the homes of nearly one hundred and fifty thousand people are in ashes. Banks, warehouses, and fire-proof blocks melted away before the fierceness of the flames as swiftly as the tenements of wood. Incredible as it may seem only a single house for miles, escaped the general conflagration. An area of nearly four miles in length by one and a half in breadth is an utter desolation. All that fire could burn, break, melt or crumple to sand, has disappeared, and ruin reigns supreme.

"But this wonderful city, which arose as if by magic above the marshes of the Chicago River and Lake and in little more than a generation became a mighty mart of trade and a teeming center of population from many lands, cannot remain in ashes. It will be rebuilt more substantially than ever, and even in a material sense, this appalling destruction of property and capital will 'work together for good,' though tens of thousands who have lost their all will be scattered as the chaff before the wind. 'The Lord reigneth' and the devouring fire as well as the stormy wind fulfill His word.

"It is a noble spectacle to witness the general and widespread sympathy with the sufferers. The materialism of the times is thus broken up by the plowshare of calamity, and the seeds of charity which knows not custom and races but only men, are broadly sown in the furrows of the nations. There is every prospect that a large 'Relief Fund,' the aggregations of the offerings of many people and many lands, will flow into the hands of the treasury which will be created, and that thou-

sands of homes will thus be rebuilt and tens of thousands of needy sufferers, who have lost their earthly all, will be clothed and fed. God be praised for this welling up of the fountain of charity in millions of hearts, 'which blesses twice: blessing both him who gives and him who takes.'

"The Roman Catholic Archbishops and Bishops of the United States have ordered a collection in all their churches in the land for the immediate rebuilding of their churches, chapels, and institutions in Chicago, and this wise movement should not be lost upon our people. Let our pastors do the same in all our churches, and it will be possible for our poor stricken Lutheran flocks to go on at once, and rebuild their desolated sanctuaries. A famine of the Divine Word is not to be thought of in such a great city, so filled with the tens of thousands of our people from the east and from the Old World, two-thirds of whom are utterly stripped of their little homes and of their earthly all.

"A letter from Chicago will be found under Editorial Correspondence which states some of the facts as they affect our churches, institutions, and people in Chicago. The insurance on the Church of Mercy, being in a Chicago company is worthless. In addition, there remains upon it an unpaid debt of fifteen hundred dollars and nearly all of the members have been burnt out. It ought to be immediately rebuilt, and the interest of the cause will admit of no delay. The Charity Hospital of our Deaconesses, which for the past six years has received and cared for so many hundreds of German and Scandinavian immigrants and many of our sick from our eastern churches, is a mass of ruins. What makes the loss of this so distressing, is that owing to the failure of the local insurance companies, a debt of upwards of seven thousand dollars rests upon it for which Dr. Passavant is personally responsible to persons who now need the money. Oh, that this Porch of Mercy to the bodies and souls of the perishing could be speedily rebuilt, now that the suffering and want, more than ever, will seek for admission at its doors.

"Our poor Swedish and Norwegian churches are greatly to be pitied. Almost their entire membership is entirely burnt out and years must elapse before the churches can be rebuilt. The Swedish church of Pastor Carlson lost both their old and their large new sanctuary and is particularly commended to the sympathy and liberality of our churches in the east. Boxes

of clothing, bedding, etc., can be sent to Rev. E. Carlson, Chicago, Ill., by express, and will find the rightful distribution through this faithful servant of the Master. But the church needs and ought to have the timely aid of our American churches. Moneys can also be sent to Dr. Passavant at Pittsburg, Pa., and will be duly acknowledged by him. P. S.—Let the offerings of the individual be sent with the specific designation of the object for which they are intended. This will avoid all mistakes."

Two weeks later he writes:

"We have just returned from Chicago, but not too late to give the sad details of the pitiful calamity which has befallen our Lutheran churches and people, in common with others, in that doomed city. Our first care has been for the body. The arrangements for their relief from the general fund, and by boxes of clothing from abroad, are becoming more and more perfect. Many are on their way to our pastors and more will follow, for the need is great and the urgency pressing. By a wise arrangement, a 'Shelter Committee' is furnishing lumber, etc., to enable the most destitute to erect temporary dwellings.

"Our next care must be for the souls of our people. With churches in ruins, their own dwellings and, in most instances all they contained swept away by the hurricane of fire, aid must come from abroad to rebuild them immediately. Before our leaving the city, workmen were busy on the ruins of the Hospital and the Church of Mercy and the large Swedish Lutheran Church of Pastor Carlson. The Gethsemane Swedish Church of Pastor Erickson will be rebuilt, but the location will be changed to the West Side. Others are awaiting the issue of certain events to determine what to do. But in the case of one and all, generous and immediate help is indispensable. Without it, the churches would become well-nigh extinct. The Romanists are taking subscriptions in all their churches in the United States. The Methodists are doing the same in most places and at a mass-meeting in Philadelphia, it was resolved by them to raise forty thousand dollars in the Philadelphia Conference alone. Such action indicates the acknowledged importance of immediately reestablishing what was destroyed by fire. Our pastors, office-bearers, and people surely will not be behind in such a time as this. It is one affecting not a few

churches, but the interests of the Redeemer's Kingdom over the entire West."

October 25, to his mother he gives some interesting facts about his personal efforts for the suffering which he was too modest to publish:

"Oh, the utter and awful desolation of the doomed city of Chicago. Like Niagara, it so grows upon your vision that you linger and wonder and cannot leave. So strange and mysterious is the fascination of those weird and wonderful ruins! My time, however, was taken up with the solemn realities of the living, homeless, and without place to worship God in all the vast regions, four and a half miles in length and one and a half in width, once so dense with human beings. Several of our Swedish and Norwegian congregations, once strong and numerous, were so badly discouraged with their houses in ashes and their churches in ruins, that I had to meet with them on the West Side and show them that all was not lost. On Monday morning at nine o'clock, we met at the ruins of the large Swedish church and after a solemn service, commenced rebuilding. A large number of men and boys who could get no employment worked at cleaning the bricks and hauling away the debris of their once beautiful sanctuary. By my taking out money, Mr. Carlson will be able to pay them off every evening and thus not only give them bread but also save the brick which can be used to rebuild at least the basement of their church. So too I have some poor Swedes at the ruins of our English church and hospital putting things in such a shape as will prove the best for the future of the church.

"Much of my time also was spent in making the most efficient arrangement for the success of the most needy and worthy of our poor people in the way of suitable winter apparel. Tens of thousands, after removing their furniture and clothing time and again had it burned up in the cemetery or on the very graves to which it had been borne away, so awfully did the sparks and great pieces of broken timber fall down on every side for many blocks.

"By God's blessing, I was enabled to minister no small consolation as well as relief to numerous acquaintances, some of whom were once the possessors of houses and lands and now escaped only with the clothes on their back. The venerable Mrs. McCagg, aged seventy-two, the mother of the donor for the new hospital, was saved only 'as by fire,' and with thousands

of others was swept clean of every earthly thing. On my return home I found numerous letters from the east with money, etc., while others in New York and Philadelphia make inquiries how to send it. So, in the midst of the awful realities of this trying time, I am comforted by the consciousness that my poor labor is not in vain in the Lord!"

Oct. 9, he writes his brother Sidney:

"I am in sore perplexity about our affairs in Chicago. The Church of Mercy, the toil of so many years, and our little hospital, both with obligations resting on them for which I am responsible, are in ashes. The entire North Side for two miles is a smoking desolation. No less than seven Lutheran churches are in ruins. The insurance to pay the losses cannot be collected, as the fire companies are utterly broken up. My situation is a trying one indeed, but not worse than multitudes of others and God will open some way of deliverance.

"In all probability I will leave home on Thursday to go there and see to the interests of that once hopeful Institution and church. Oh, the poor people who are tonight in the open air without a roof to cover their heads and every earthly thing burned with fire. The thought is more than one can bear. What then must the reality be?"

For fourteen years after the desolation of the fire, Dr. Passavant was not able to rebuild. But the purpose of having a hospital in Chicago was never given up. Of the struggles and disappointments of those years, the plans and purposes, as well as the securing of the Superior Street site and the valuable Lake View tract, he writes in the *Workman* of March 2, 1882:

"With the exception of a few movables, the expense book and the door key, everything was consumed. By means of the donations sent us, we paid off all but a few hundred dollars of its indebtedness. The beautiful site which had been generously given for the hospital, we felt it our duty to return to the donor whose earthly all had perished in the great catastrophe. Afterwards, through the great kindness of this gentleman, the cause of this little hospital was pleaded so eloquently before the relief committee, that they kindly placed a generous sum at our disposal with which we purchased eight acres near the Graceland Cemetery as a site for the future Institution. With a legacy from a friend, we also purchased a site in the city for an Emergency Hospital into which all cases of accident or sudden sickness may be admitted. Owing to the panic which

came shortly after, and the years of financial distress which followed, it was not in our power to do anything. The taxes and assessments on both properties were more than a sufficiency. After long and patient waiting, however, the day of deliverance seemed near at hand. Last week a subscription of thirty thousand dollars which had been made us for a hospital building before the fire, and which for years past would not be recognized by the executors of the man who made it, was settled by compromise, the executors proposing to pay the sum of twenty-five thousand dollars. To avoid longer delay and greater loss, this proposal was accepted and the money has just been paid. Of its intended disposition, we will speak hereafter. Meantime, we cannot but express devout thanksgiving unto God for His gracious interposition in behalf of this undertaking which has cost so many exertions, anxieties and prayers. May it arise out of the ashes which seemed to consume its very being, and from the dust of the earth come forth in newness of life. Should this prove to be the case, it will be a fresh illustration of the fact that 'His ways are not our ways and His thoughts are not our thoughts'."

Dr. Passavant had been the moving spirit in the starting of the English Lutheran Church in Chicago and one of its main supporters from the beginning. We may therefore imagine his disappointment and chagrin when the General Home Mission Society suddenly resolved to discontinue its support. This action meant that, as far as the Mission Society was concerned, the congregation was left to die. As soon as he could get away he took a train to Chicago and spent four days with Missionary Bowers and his little flock. He reinspired hope and courage, assured them that the church would still be supported and dare not die. We give a part of his account of this visit:

"The word of truth has been made the power of God unto salvation to some who heard it. Not only have wanderers been reclaimed and mere formalists become spiritual members of Christ and his church, but impenitent men have been converted to God. Judging of such things as the world judges, the time, and toil, and outlay may seem greater than the result, but in the sight of heaven they are not. Even though many of them no longer live in Chicago, this handful of disciples will be as seed-corn in the land, which in God's good time shall spring forth and shake like Lebanon.

"In addition to this, a vast amount of preparatory work

has been accomplished, which is indispensable to final success. A neat house of worship has been purchased and removed to a central position, while all the heavy expenses of doing this, with the exception of a few hundred dollars, have been paid by kind friends at a distance and on the ground. It is true, it is on a leased lot and the ground rent is high for a small congregation. But the superiority of a church to a hall is so great that this result, after years of painful toil, is a subject of profound thankfulness. Then, too, the missionary has become acquainted with the peculiarities of city life, the wants of the poor and the methods of their relief, the care of the stranger and the immigrant, as well as those numerous classes who most need the oversight of a Christian pastor in the great cities and sea-ports of our land. This is an immense gain and requires time, and expense and toil, or it can never be attained.

"With these facts before us, we were called upon to contemplate the breaking up of the mission, the dispersion of the congregation, the sale of the church and its furniture, the removal of the pastor and the demoralization forever after of a great and powerful communion through so inglorious and disastrous a defeat. The thought of this was insupportable. For the sake of a petty outlay, not Chicago only, but every western city must be virtually abandoned by our Church, our work be left undone, our incompetency be confessed, our shame be published, and the first-born of the Reformation, instead of coming forth from the wilderness leaning on the arm of her Beloved, be content to sink down to acknowledged imbecility, or given up to dishonor and contempt. No! This dare not be. Surely God has better things in store for a Church which for centuries has stood in the deadly breach and poured out the blood of her martyrs in the high places of the field.

"Days of intercourse with the brethren in Chicago and much reflection and prayer since then, have led to the following conviction: The Chicago Mission must not be abandoned. As the General Synod's Home Mission Society have signified their inability longer to support the missionary, this must be done by others. In the absence of a Missionary Society, individuals alone can do it. In a short time a committee will be announced who will have its direction and the oversight of its affairs. Until then, contributions may be sent to the editor of the *Lutheran and Missionary*.

"But whence shall the money be obtained to support the missionary in so expensive a city? We joyfully answer: THE LORD WILL PROVIDE. A kind friend in the East has already signified his willingness to contribute fifty dollars annually to the mission, and others will assuredly follow. A pastor's wife has volunteered to raise fifty dollars more for five years, from acquaintances in her husband's charge. And this suggests a more excellent and effective way, which we hope will be imitated over the land. Let the wives of our pastors undertake this work and it cannot fail. The sum of eight hundred dollars divided among a few resolute hearts, can soon be achieved. How many could find five persons who would each contribute five dollars annually for five years. Let us have the pleasure of an early and joyful response. The salary of the missionary commences from the first of September and we want to know beforehand on what we can rely."

Had it not been for this heroic action of Dr. Passavant, the first English Lutheran Church in Chicago and in the new West would have died ingloriously. A blow would thus have been struck at English Lutheranism in the west from which it would have taken a generation to recover. The man of faith and of courage saved the day.

Of the caring for and developing the remnant of that church he said:

"Ever since the opening of our little Deaconess Hospital in Chicago, services have been held by the feeble remnant of the English Lutheran congregation in the parlor of the Institution. The attendance has gradually increased until even the adjoining rooms will no longer hold the people. The mission has been continued amid many and unexpected discouragements, and during these twenty-two months the brethren of the Pittsburg Synod, in connection with Prof. Copp, of Paxton, have faithfully kept up the appointments, traveling often a thousand miles to spend a Sunday with the brethren in Chicago! Nor has their labor been in vain. The congregation is now engaged in the collection of funds to erect a neat chapel for preaching and school purposes. Though but a handful, they are of good heart and large hope. Some young persons cheerfully gave fifty and one hundred dollars and what was most gratifying to us, among these were some of our dear orphans, now young men and women, laboring in Chicago, and mindful of the Church of the Redeemer which forgot them not

in the day of their sore affliction. Meanwhile the Mission Committee of the Pittsburg Synod is prayerfully looking to God for the man whom He has chosen for this important post and earnestly ask the faithful to remember this interest at the Throne of God."

In one of his last letters to Bassler, a short time before that good man's death, he writes about the work of the hospital:

"In Chicago, Br. Richards is going on in the same laborious way. Dr. Morris, who was at the Scientific Congress here, preached for him on Sunday and seemed much pleased with the prospects of our cause. The little hospital is well filled with sick. Our faithful Ole is doing his duty to the poor sufferers and likewise Miss Isabella who during Sister Caroline's stay in Pittsburg nobly fulfills her duty in the charge of the female patients and the domestic affairs of the house. One poor Norwegian girl is very ill and it is feared will die before morning.

"I saw Mr. Ogden this evening. He is very friendly and as soon as Congress adjourns we will begin our work of subscriptions. The rise of property here is enormous. In one place one hundred per cent in one to three months. The truth is that the city is growing at a rate which is most wonderful, and it is too bad that we are not able to avail ourselves of the opportunity of the growing with it for God and humanity."

Dr. Passavant was human. He sometimes lost patience and spoke in words having a sting that hurt sorely.

But, while human he was always a Christian. When he was conscious of having wronged anyone he was always ready to acknowledge, beg pardon and make the amende honorable. On one occasion there had been a misunderstanding between him and his dear friend Bassler. Hasty words had passed between them and heartache had followed. Good brother Bassler had given vent to his hurt feelings in a letter. Dr. Passavant answered:

"I cheerfully overlook the remarks you made at the time you referred to in your last, especially because I saw that you at the time did not fully see why I wanted to go over to the site of the building before attending to anything else. At my request Sidney had come along and as he had an engagement I did not wish to keep him longer than necessary. At the same time, I felt that this matter of location, to one who had but

an hour to stay, was the most important of all other things and when I spoke, I had no idea 'to cut you off,' but as Sidney was at the door, I wanted to get this matter off my hands first and let him go home. I saw you were laboring under a misapprehension of my purpose and therefore in the surprise which I felt under your remarks may have spoken in an arbitrary voice, but there was nothing left in my heart but sorrow that we were both so weak, so nervous and so easily thrown off our balance. The cause of my detention for half an hour, was that at mother's suggestion, I should do certain things, and among the rest call on Mrs. Reed, with which I complied. But let all pass and may God be merciful unto us."

In the winter of 1868 Mr. Bassler's health became more and more precarious. Everything possible was done for his comfort and relief, but in spite of all the good man was slowly but surely going down. During all these months Dr. Passavant cheered, cared for and provided for him as he would for his own father. When at last it was evident that he could not improve in Zelienople Dr. Passavant grasped at the hope that the salt sea air might restore him. After much persuasion the poor brother consented to go to Atlantic City. Dr. Passavant made every arrangement for coach, clothing, sleeping car, hotel, etc. He arranged for Mrs. Bassler to go with him and accompanied them personally part of the way. He wrote almost daily such cheering and encouraging letters as he alone could write.

But though there was a temporary rallying of the spent powers, a flickering of the feeble flame, yet the recuperative powers of the good man were gone and he longed to be back among the brethren with whom he had planned and prayed and wept and worked for Zion and for her suffering children. His last journey back to Pittsburg, his last three weeks in the "prophet's chamber" in the hospitable home of Dr. Passavant and his final falling asleep we shall let Passavant describe:

"The three last weeks of his holy and useful life consecrated that sick chamber and made it quite the verge of heaven. We thought we intimately knew our beloved brother and fellow-laborer before, but the fidelity and purity of his character, the greatness and nobility of his nature, and the sweetness and refinement of his spirit made us feel that until now our eyes were holden, and that one of the saints of the Most High was

passing away from earth to heaven under our roof. Those three weeks of watching in the sick room are among the most cherished privileges in our life.

"It is not in our power to express to others the impressions made upon our minds by the scenes of the sick chamber during these weeks of patient suffering. There was nothing of rapture and little even of joyous anticipation in the event so certain to his own mind. The habit of his religion was never after this kind during health, and the current of his spiritual life flowed on just as before until it was quietly lost in the ocean of eternity. He was emphatically a thoughtful, praying, working Christian, and he meditated, prayed and worked for the Master until the last. He was faithful in the Lord Jesus, as 'His wisdom, righteousness, sanctification and redemption,' was certain, Scriptural and satisfying. The Bible and the Catechism of Luther had for many years been his only devotional books. The pure word of truth was his daily food. There was nothing affected, sentimental or fanatical in his piety, but everything was evangelical, natural and childlike, both in his faith and in his life, and these characteristics were beautiful to contemplate in the departing servant of God. His interest in the Church and in her Institutions was most intense, and had it pleased God to spare him, we think he would have loved to live and labor. But as he felt this could not be, he meekly bowed to the will of God and worked for Christ and the Church until he ceased at once to work and live. We might fill many pages with the interesting details of his last cares and prayers for Christ and His Church, particularly for the Pittsburg Synod, of which he was one of the founders; the General Council of which he was the first President; and the Farm School for orphans of which from its commencement he was the efficient and faithful Director. Not a duty was neglected to his family, or to either of these great interests which lay so near to his heart. The most minute directions were given concerning particular children, the rotation of the crops, the smallest details of unfinished work and the future conduct of the Institution which might be helpful to the fatherless under his care. His love and blessing were sent to his brethren, the deaconesses and their associates, the teachers and orphans and benefactors of our poor. Many came once more to see him for the last time, and

for all he had a word of recognition or thanks or love. His 'house had been set in order' before, and his last will and testament avowed his implicit confidence in the evangelical faith confessed by the General Council, in whose certain and glorious future he rejoiced, when 'giving commandment concerning his bones.' His death through God's mercy was easy, though the great suffering for weeks before led to the fear that it might be attended with much pain. He had often prayed, 'How long, O Lord, how long?' and at last when the clock struck ten on Saturday night the strained ear failed to hear the hushed breath, and all was still. He had fallen asleep in Christ and in peace. In the holy calm of that sick room a single voice was heard, which gathered into his utterance the desires and prayers of all: 'Let me die the death of the righteous, and let my last end be like his.' The next moment all knees were bowed around the bedside of the departed, while thanksgivings were rendered to God that 'death was swallowed up in victory.' "

The eyesight of his good mother had been gradually failing for some time. To an intellectual and active nature like hers this was certainly a sore affliction. To be denied the society of the books and papers which she had always enjoyed with such keen interest, to sit with folded hands, while her mind was as active as ever, meant much more to her than to ordinary women of her age. Everything possible was done to avert the threatening danger. Remedies without number, the most skillful specialists and even painful operations were resorted to. But all this brought only added pain without improvement. It was evident at last that perpetual darkness was closing in on the good woman. When she had reached her fourscore years she was practically blind.

Her dutiful and affectionate son felt her affliction almost as keenly as she did. During all the weary months of treatment, of suffering, of alternating hope and fear he wrote her frequently. His letters were all full of tenderest sympathy and love. Of his many touching messages we select from the one sent her on her eightieth birthday, on which occasion Eliza and he sent her as her birthday gift an easy and elegant couch:

"You know not how your last sad letters stirred the deepest emotions of my heart. Most devoutly do I thank God for having so mercifully removed the worst pains of your affliction; and

yet to think of you sitting so silently and thoughtfully from morn till night without the enjoyment of your eyes' dearest pleasure, the reading of books and papers, makes me very sad indeed. But on the other hand, it is surely of God's great mercy that you have been preserved from all the complainings of old age and all the melancholy despondency which so often connects itself with the evening of our days. Oh, my mother, there is not a thought or memory of you which is not full of sweetness and love, and my heart swells with devout gratitude to God that even at your advanced age the sustaining grace of God is as your days. May His mercy ever cheer you in the weary hours of your pilgrimage until He cometh whose coming and call will end our sorrows and admit us to the joys of our dear Lord."

Of the varied and incessant demands for advice and assistance in delicate and difficult matters by men high in the councils of the different parts of the Church we submit a few samples. Dr. Hasselquist writes, April 22, 1863:

"We must begin our school at Paxton next September, and for that purpose find an English professor. I am requested by the Seminary Board to write to you in regard to this matter. We wish to have a man of the old faith both in regard to knowledge and the inner light; one who possesses the necessary qualifications for a good teacher, and, I would also say, a good preacher, because we should like to see an English church arise at the side of our school. But where to get such a man? We have only thought of two, Rev. D. Garver and Brother Bassler. But can we get either of them? We need and want a prominent man, but will such a one deny himself so much that he will unite with us and labor for the upbuilding of Zion among the poor Scandinavians? Upon the first English professor will depend a great part of the success of the enterprise so far as human agency is concerned. Therefore you can easily understand our anxiety in this respect. Could not you, Brother Passavant, come to Chicago the last days of next week, say Friday and Saturday, go down to Paxton with us and help us to make out and fix the plans for our future operations there?"

The justly celebrated Wm. Augustus Muhlenberg, the great-grandson of Henry Melchior Muhlenberg, is one of the many great, noble and valuable men who were lost to the

Lutheran Church because she would not give her children the gospel in English. He resolved to study for the ministry and offered himself to Dr. Demme as a candidate for the English Lutheran ministry. Dr. Demme informed him that there was no place to study theology in English in the Lutheran Church. Thereupon this gifted and consecrated youth turned to the Protestant Episcopal Church and became one of the grandest and most influential men in that communion. He became famous as a preacher, a poet, an organizer, an educator and a philanthropist. He is the author of a number of well-known hymns, among which are, "I Would Not Live Alway," "Like Noah's Weary Dove," "Saviour, Who Thy Flock Art Feeding." He was the founder of the beautiful St. Luke's Hospital overlooking Central Park, New York, and the father of the whole grand hospital system for which the Episcopal Church is noted throughout our land. He is also the founder of an order of Deaconesses in the Episcopal Church. He was twenty-five years older than Dr. Passavant, whom he had come to know and to love, and who had founded his Pittsburg Infirmary several years before St. Luke's was opened, and had blazed the way for Deaconess work in America. He often consulted Mr. Passavant and received much inspiration and many valuable hints for his hospital and Deaconess work from him. The following brief and courteous note shows how ready and glad he was to learn from his Lutheran friend:

"St. Luke's Hospital, 54th St. and Fifth Ave.
"Sunday Evening.

"*Rev. and Dear Brother*:—If you will let me know where you are stopping in the city, and at what hour I can see you, I will be happy to call and pay you my respects; hoping, too, that I can induce you to come and see my hospital. I want to have a little talk with you about sisterhoods. With great regard,

"Yours very truly,
W. A. Muhlenberg."

The now famous Episcopal Bishop of New York, the Rt. Rev. Alonzo Potter, when he wanted information that he might use in the benevolent operations of his own Church, turned to Dr. Passavant. He writes:

"*My Dear Mr. Passavant*:—You will pardon me, I know, if I ask if your interest in Pastor Fliedner's plan for training

and organizing Deaconesses continues unabated, and whether your experience in that work in this country develops any difficulties new and peculiar or suggests any important change. When in Pittsburg, in May, I visited your hospital with much interest, though in considerable haste. We are engaged in maturing plans for employing the ministry of women in various ways and should be most thankful for any hint that you may be able to give us. My address is Philadelphia.

"Yours most truly,

Alonzo Potter."

CHAPTER XVIII.

FOUNDING OF THE GENERAL COUNCIL.

The Ministerium of Pennsylvania, on re-entering the General Synod in 1853, had expressly reserved to itself the right, in case at any time the General Synod should violate its own constitution, for its delegates to withdraw and report to their own synod for further instruction. This written stipulation had stood for eleven years, and its rightfulness had never been called into question. This right to withdraw and report to their own synod had been exercised by the Pennsylvania delegates at the convention of the General Synod at York in 1864. They had reported to their synod at Pottstown, a few weeks after the York convention, that they believed the General Synod had violated its own constitution. Their withdrawal had been sanctioned by their synod. A full delegation had, however, again been elected to attend the convention at Ft. Wayne. "With the distinct understanding that the protest and withdrawal of its delegates from the last session of the General Synod is still endorsed and that the Mother Synod still maintains its relation to the General Synod under the conviction that the subsequent action of that body in the adoption of the proposed amendments to its constitution is calculated to promote the unity and purity of our beloved Zion. It, however, still reserves to itself the rights asserted in 1853." At Ft. Wayne, in May, 1866, Dr. Sprecher, the president of the General Synod, had refused to recognize the delegates from Pennsylvania and had taken the ground that by withdrawing from the former convention they had severed their connection with the General Synod and were no longer members. The committee to which the case was referred reported as follows:

"1. *Resolved,* That this Synod regards the resolution annexed by the Pennsylvania Synod to the appointment of their delegates as contrary to that equality among the synods composing this body provided for by the constitution of the Synod.

"2. *Resolved,* That whatever be the motive of Christian forbearance that may have induced this Synod to receive the

Pennsylvania delegates in 1853, with this condition, the unfavorable influences since exerted by it render this Synod no longer willing to submit to such a distinction.

"3. *Resolved,* That, waiving the irregularities in the present case, for the sake of brotherly love and present peace, this Synod hereby agrees to receive their present delegates with the understanding that they use their influence, at their next meeting of the Synod, to have the obnoxious condition rescinded.

"4. *Resolved,* That this Body will not hereafter receive or retain any synod in its connection upon other terms or condition than those prescribed in the constituion of the General Synod."

In the discussion of this report Dr. Passavant said: "Is not this an *ex post facto* law? Has not the mover of these resolutions been aware of the existence of these resolutions since the reception of the Pennsylvania Synod in 1853? And did he ever say anything against them? We have no right to make *ex post facto* laws. A resolution, to have any binding force, must be prospective, not retrospective. These conditions, on which the Pennsylvania Synod entered this body, are similar to those on which other synods entered into connection with the General Synod. The Pittsburg Synod came into this synod with conditions. That synod declared, when applying for admission, that it would not be responsible for certain acts of the General Synod. The resolutions of the New York Synod annexed to their application for admission were even stronger and more decided than those of the Pennsylvania Synod. (These resolutions were read by Rev. Mr. Adelberg, of the New York Ministerium.) Should the General Synod put out a catechism contrary to the faith of the Church, each synod would have a right to protest, and if the book were not disavowed, to withdraw from the General Synod as an act of condemnation of the action of that Body."

On the second resolution he said: "I had hoped that this important matter would have been deferred until Monday, so that, aided by the rest and devotions of the Lord's Day, we would have been able to arrive at a peaceable and satisfactory solution of this important question. The difficulty in the way of the reception of the Pennsylvania Synod does not rest upon

a matter of faith; they have been excluded upon a mere technicality. We have repeatedly asked that the real crime of which the Pennsylvania Synod is accused be distinctly stated, and you have answered only in the doubtful phrases drawn from the corrupt pool of political phraseology. The matter has evidently been pre-arranged; among the opponents of the Pennsylvania Synod, East and West, there has been a perfect understanding, either that the division of the Church should be effected at this convention, or that the Pennsylvania Synod should be insulted and degraded. This was pre-determined, but it was necessary that at least a plausible reason should be found by which to carry it into effect, and at the same time, if possible, to cast the odium of schism from themselves upon the Synod of Pennsylvania and others agreeing with her faith. But the leaders of this movement do not dare to expose the true reasons on account of which they desire a separation. This is shown by the attempt they pertinaciously make to justify their conduct, by arguments based on the alleged doctrinal exclusiveness of the Pennsylvania Synod. They have demanded of the Pennsylvania Synod that they sacrifice vital principles, that they sanction palpable and gross violation of the constitution; that the only defense that they and others constituting the minority have against the oppressive tyranny of the majority, shall be swept away. The only plea that they offer in justification of these unrighteous demands is a mere technicality, *viz.*, that the Pennsylvania Synod has in some unaccountable way severed its 'practical relation with the General Synod.' ''

Just before the vote endorsing the ruling of the president was taken, Dr. Passavant arose and requested permission to read something that had, in his opinion, an important bearing on the question at issue. He read as follows:

''And when it was day, the magistrates sent the sergeants, saying, let those men go.

''And the keeper of the prison told this saying to Paul: The magistrates have sent to let you go; now therefore depart in peace.

''But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay, verily, but let them come themselves and fetch us out.'' (Acts 16: 35-37.)

Immediately after the passage of the resolution Dr. Passavant gave notice that he and others would enter a protest against the action of the Synod, and invited all who wished to sign such a protest, to call at the residence of Mr. Ruthrauff during the afternoon.

He afterwards read the protest against the president's ruling drawn up at the house of the Rev. Mr. Ruthrauff.

The refusal of Dr. Sprecher, the president of the General Synod, to receive the credentials of the delegates of the Pennsylvania Synod at the Convention of the General Synod at Ft. Wayne produced a profound impression on the whole Lutheran Church. Intense earnestness had characterized the convention. The three-days' debate was one of the most remarkable that ever took place on the floor of a church convention. Not only were the citizens of Ft. Wayne deeply stirred, so that they crowded the aisles and galleries of the church during the great discussion, and not only were the papers of Ft. Wayne full of exciting accounts and crude comments, but the whole country was informed of the rupture of the only general body of the Lutheran Church in America.

The Associated Press dispatches carried the news, often strangely distorted, to every part of the land. The religious papers took it up and often displayed dense ignorance of the principles, polity and history of the Lutheran Church. The minds and hearts of the Lutheran ministers were exercised as never before.

Naturally the interest was most intense in the synods and congregations belonging to the General Synod. The ministers took sides for or against the ruling at Ft. Wayne. But it was felt by all the thinking men on both sides that while a parliamentary technicality had been the occasion of the rupture, the real cause lay much deeper. These men knew that underneath and back of the disputed ruling there was a deep-seated difference of doctrine and experience. It was the difference between those who had studied, apprehended, and learned to love the distinctive and positive teachings of the Lutheran Church on the one side, and those on the other who had not so seriously studied the Confessions, who had not so earnestly searched the Scriptures to see whether these doctrines were true, and who had little if any love for those great and far-reaching principles

which make the Lutheran Church Lutheran, as distinguished from the Reformed Churches.

The controversy waxed warm on every side. The really sincere and pious lovers of truth began to study the Confessions and compare them with Scripture as they had never done before. The more superficial and sectarian partisans contented themselves with baseless assertions, railing accusations, and claims to a superior spirituality. The sermons were the expressions of the spirit of the preachers. Some were bitterly polemical, without any warmth of love for God or for man or for truth. Others were filled with rabid railings against the Romanists and formalists; while those of the better class were full of Scriptural instruction and admonition delivered with an earnest yearning for the permanent peace of Zion and for the conversion, comforting and strengthening of souls. It was to this class that Dr. Passavant belonged. Oh, how he prayed and pleaded for the peace of Jerusalem! More than once did he tell the writer how he spent hours of the night on his knees during these sad days of estrangement, mistrust and bitter disappointment.

The exclusion of the Pennsylvania Synod at Ft. Wayne had led that venerable body, at its convention one week later, to issue a call for a convention of representatives of all Lutheran synods that unreservedly accepted all the Confessions of the Church, even as Muhlenberg and the Halle fathers had done. The call was, therefore, sent out for a fraternal conference, to be held at Reading, Pa., in the following December.

It was now evident that the General Synod was divided and that a new general body was to be organized.

The burning question everywhere was: What would the district synods of the General Synod now do? What would the congregations of the synods do? What would the members of the congregations do? Whither should they go? To Reading, and after Reading to the new and strictly Lutheran convention at Ft. Wayne? Or should they remain in the old General Synod?

A campaign of educating and advocating and pleading and blaming and defaming was inaugurated in all parts of the General Synod. The excitement was like that of a political campaign. Many pulpits were turned into polemical platforms.

Not satisfied with this, there were public debates in churches and in schoolhouses. Impromptu orators stood up on store boxes and on street corners and aired their grievances and their fears before the public. Communities took sides and debated on the streets and in the shops and stores. At many a Lutheran fireside there were anxious discussions and earnest prayers. Communities were sundered into hostile parties, churches were split, and households divided between themselves. There were sad and bitter alienations, strifes and feuds. It was not an unheard of thing that some zealous champions would try to

> "Prove their doctrine orthodox
> By apostolic blows and knocks."

In many cases the civil courts were called upon to settle disputes and rights between those who bore the same church name and had communed at the same altar. Some, too impatient of the law's delays, would take the law into their own hands, and would lock the doors of the churches to prevent the opposite side from having their favorite preacher. What all this meant to Dr. Passavant can only be imagined. He was immersed soul and body in his Institutions of mercy in Pittsburg, Rochester, Zelienople, Milwaukee, Chicago and New York. He was founding a college in the opening of Thiel Hall, at Phillipsburg, Pa. He was deeply interested in the Philadelphia Seminary. He was already planning and praying for the Chicago Seminary. He was co-editor of *The Lutheran and Missionary*. He was pastor of the Rochester and Baden churches. He was everybody's counsellor and adviser. Now came Church wars and rumors of wars. There were few congregations in the Pittsburg Synod with whose founding he had not had something to do. There were few into which the present disturbance did not enter. From every side Dr. Passavant was appealed to. His personal presence was solicited on all occasions and in every place. His advice was asked in heaps of letters every day. More than ever did the care of all the churches rush in upon him. More than ever did he have to be on train, on wagon, in buggy and on foot, by day and by night, in heat and dust and storm, in journeyings oft, in perils by his own countrymen, and in perils among false brethren. It was largely through his indefatigable labors and influence that so large a majority of the Pittsburg Synod stood firm for historic and confessional Lutheranism.

WARTBURG ORPHANS' FARM SCHOOL, MT. VERNON, N. Y.

It certainly seems strange to us, looking back from this distance, that a man so deeply devout, so certainly spiritual, so conscientiously consecrated; a man who had shown his faith by his works as no other man in the Church had done, and whose name and fame were a crown of glory to the Church that he loved better than he loved his life, in the heat and bitterness of the conflict should be called a "hypocrite," a "Romanist," a "formalist" and what not. Yet such is the fact, and such is human nature.

We would not be understood, however, as claiming that there was no fault on the side of the conservatives. There were unworthy men on that side, also. There were men who used the plea of orthodoxy to cover up an unbelieving heart, men, whose professions of love of sound doctrine were used to cloak an impure and a dishonest life. There were others who, while not real hypocrites, were yet sorely at fault in spirit. Like veritable sons of thunder they were ready to call down fire from heaven upon their opposers. While they spoke and preached the truth, they did not speak it "in love." Their weapons were not always spiritual, often intensely carnal. Neither were they always careful to tell the whole truth and nothing but the truth. They were human, and the human played its sad part. The *rabies theologorum*, from which Melanchthon prayed to be delivered, was too much in evidence on the side that was confessionally correct.

Even the good Dr. Passavant was human. The heat and dust of the battle sometimes blinded him so that he did not see clearly. His indignation was not always righteous nor his anger without sin. He was not always fair to an opponent. He was sometimes too slow to acknowledge or forgive a fault. Like Luther, whose faith he championed, he was often wrong in spirit and in method. But, like Luther, he was still a great and good man, a chosen vessel of God, an eminent saint, a John among the disciples. God forgave his infirmities, set His seal upon him and his labors and delighted to honor him. Let him that is without sin cast the first stone and let his traducers and vilifiers show at least a modicum of his consecration, self-sacrifice and achievement for the cause of God and humanity.

At the convention of the Pittsburg Synod in Rochester, Pa., in October, 1866, the invitation of the Pennsylvania Synod to all

synods that unreservedly accept the Augsburg Confession to send delegates to a fraternal convention soon to be called, came up for action. A resolution was offered that the Pittsburg Synod endorse the movement and send delegates to the Reading Conference. A very earnest and prolonged discussion took place in which Dr. Passavant was one of the chief speakers, and his words had probably more weight than those of any other man.

At the Reading Convention, in December, 1866, which resulted from the Pennsylvania Synod's invitation, Dr. Passavant was one of the influential speakers in the discussion of the fundamental principles of faith and church polity which had been drawn up and submitted by Dr. Krauth. This convention resulted in the formation of the General Council in whose early history the Doctor bore such a prominent part and in which he remained a potent factor until the day of his death.

Here is his humorous and ironical account of the "Symbolism" of the Allegheny Synod:

STILL ANOTHER SYMBOLICAL BOOK.

"Our brethren of the Allegheny Synod who have so zealously contended against 'creeds as long as the Bible' and for very short ones, are in danger of doing something which will astonish even themselves. It is not enough that, years ago, they resolved that all licentiates in addition to the qualified subscription to the Augsburg Confession recommended by the General Synod, should solemnly declare that they receive these fundamental doctrines, etc., as explained by Dr. S. S. S., in his 'Popular Theology,' thus binding them not only to those doctrines, but to the very explanations of them in a System of Theology larger than the 'Form of Concord,' to say nothing of the Bible. But one Symbolical Book, it seems, was not enough to keep out heresy, and will it be believed, another much 'larger than the Bible' has been added. A minister may receive the Confession with all his heart, he may possibly even believe the explanation of it in the Popular Theology, but all this will avail him nothing so long as he does not 'read the *Lutheran Observer*.' He may not be able to afford it. No difference! He must afford it. He may not like it; but he must like it. It may abuse him, and he may not care to see himself abused, but 'read

it' he must—editorials, selections, church notices, advertisements of bitters, pills, powders and all, or he can have no part in the ministry. Does anyone say this is a joke? We should pronounce it rather a large one, but on page thirty of the minutes of the twenty-fifth convention in reply to a letter from a pastor of one of their principal charges, in which he mentioned that he did not read the *Observer,* in which the notice of the meeting was published, we find the following extract from the committee's report:

" 'The second reason we regard as not only invalid but a reproach to a man professing to be a Lutheran minister, holding as we do, that no man is competent to serve a Lutheran congregation in connection with the Allegheny Synod who does not read the *Lutheran Observer.*' 'Received and adopted.' Artemus Ward would certainly call this 'sarcassum' but Artemus would be greatly mistaken. It is solemn, downright earnest. Look at it again, 'holding as we do,' etc., but this is but the serious language of the old confessors in taking their stand for their creed, and witnessing it before all the world. Alas! What are these brethren coming to? Where is now the 'freedom of the will,' the 'creed as long as the Bible,' the 'strait jacket' of this enlightened nineteenth century?' We stand in doubt of these brethren. We are afraid they are meditating something dreadful. They are going into the creed business quite too extensively for us. If the brakes are not put on their down train it will certainly run off and do serious mischief. The next symbolical movement may be to compel its ministers to read some living or some dead man's whole library, or declare those who prefer not to do so as 'incompetent to serve a Lutheran congregation in connection with the Allegheny Synod.' There is reason in all things, and moderation is a great Christian virtue. Be easy, then, with those of your ministers who cannot take so much in the creed line all at once. They can come to it by and by. There is nothing like trying, but for the present, be patient. Don't pronounce them 'incompetent.' A theological system, and so soon afterwards, a weekly newspaper, with its varied contents, religious, literary, political, secular and medicinal, is traveling entirely too fast and makes men cry out, 'What next?' Any reasonable amount they may be prepared to receive, but making them swallow a whole newspaper, *nolens volens,* on pain of the anathema of 'incompetency,' is a little

too steep an operation even for those who profess to stand on the liberal basis of the General Synod."

When the Allegheny Synod passed resolutions that set aside their agreement with the Pittsburg Synod as to boundary lines, Dr. Passavant in a long editorial gave vent to his righteous indignation. He concludes as follows:

"Now that the position has been deliberately taken, that 'faith is not to be kept' with any ministers, churches or synods but such as are connected with the General Synod, an association which does not represent one-tenth of the communicant membership of the Lutheran Church in the United States, we call the attention of the whole brotherhood to the fact that the first body to thus unchurch and ignore the Lutheran character of all others is one of the synods of the General Synod. What a commentary on the boasted 'liberality' of men who can receive the Franckeans with their Arian Creed to this day unrepealed in their constitution, and yet practically unchurch all evangelical Lutherans not in the General Synod. Had the Synod of Pennsylvania and adjacent States on withdrawing from the General Synod in last June passed a resolution, 'that in view of the action of the body of Ft. Wayne, it hereby resumes its former boundaries as they existed prior to the formation of West Pennsylvania, Maryland and Virginia,' etc., what a cry of 'old Lutheran bigotry' would at once have been heard over the land. It would have been made the staple of sermons, addresses, pamphlets, newspaper articles and editorials, from the center to the circumference of the Church, and men would have held their breath in astonishment 'at the intolerance of the symbolists.' But 'this is quite a different thing,' and the *Observer* of this week, just fresh from the press, defends and justifies it all. Exactly so! Everything is fair in politics and partisanship. But God hath said, 'As for those who turn aside unto their crooked ways the Lord shall lead them forth with the workers of iniquity, but peace shall be in Israel.'"

To show what kind of men were often the boldest in decrying as 'formalists,' "Romanists' 'and "hypocrites" those who loved the doctrines of the Augsburg Confession, to show who were the men who were loudest in claiming "vital piety," "deep spirituality' 'and "experimental religion" for themselves, we subjoin this from a letter written to Dr. Passavant:

"There is another man of whom you may have heard who, though not now in the bounds of your synod, may do you much harm. I mean the Rev. W., of B. Have an eye on him. He is a vile wretch, destitute alike of principle and religion; a man of strong passion and unrelenting vindictiveness. There are sins of the deepest dye of which he has been guilty, which if made public would not only exclude him from the ministry but from all respectable society. The persons who know this are committed to secrecy. And I make mention of it to you as a confidential matter only to show you who are the men selected to do the most abominable sectarian work."

That all is not gold that glitters, and that there is not always the most real piety where there are the loudest professions, came out again and again during that sad controversy between the radicals and the conservatives. Here is an account written to Dr. Passavant of the doings in a theological seminary presided over by one of the authors of the Definite Platform:

"I have a copy of a paper published there by the students, a paper which, in the language of Prof. S., is full of obscenity and blasphemy, published, on his own acknowledgment, by theological students. I will keep it for you, and I want you to see it. I think the Church ought to know what a hot-bed of corruption it is. One of the sons of one of the authors of the Definite Platform and a number of others went so far as to hold a mock communion with bread and whisky. I would not have believed half that is in the blasphemous sheet had not S. acknowledged it all on the floor of synod."

There had been serious trouble in the First church, Pittsburg, Dr. Passavant's former church. The radical element had several men in the council. As the church was vacant they were determined to secure a man after their own heart for pastor. But, owing largely to the quiet influence of Dr. Passavant, the large majority stood firmly for conservative Lutheranism and the General Council. The baffled opposition now took things into their own hands, got possession of the church key and locked the door to prevent the congregation from having services. They would not give up the key until ordered by the courts to do so.

They then seceded from the congregation and, with a great flourish of trumpets, started an opposition church. This

congregation, however, soon came to naught. Here is a note from Passavant on the subject:

"I am about exhausted with the pressure of church troubles, but God sustains me wonderfully, for which I bless His holy name. The Rev. Dr. S. was here on Sunday and is reported to have preached 'two splendid sermons' in the Third Presbyterian church, whose pastor was absent. The 'holy' people from our church were there in large force, but I am told that the congrgation in our church was as good as before. What a peculiar mercy from God that this central church was saved to the synod and to the truth. We really have great reason to be very thankful for this and for Brother Laird's coming. Dr. C. is here at his old business, 'log-rolling' and wire-working. Oh, how weary I am of these mean men who have turned aside to their crooked ways and are now belying the faith of the brotherhood."

Here is a sample of many similar letters written to and about him by bitter partisans:

"Some four years ago I withdrew my patronage from the *Lutheran and Missionary* because I saw that it was established to create or at least to widen and intensify the breach which now unhappily disturbs the harmony in the Lutheran Church in this country. You have had a principal agency in creating this breach, as is apparent from the bitterness with which you have denounced the General Synod, its friends and supporters, in the columns of your paper. The legal records of Armstrong County afford abundant evidence of your vindictiveness. Apart from more recent events nearer home my apprehension would be dull, indeed, if I did not find in all this good reasons for such an opinion of an old friend.

"I determined, in early life, not to form my friendships hastily, and never to sever them if I could avoid it, without good and sufficient cause. In the present case the fault is not mine, which interrupts the friendly relations of 'a quarter of a century.' No one regrets it more deeply than I do, not only for myself, but for the hosts of other friends whom you have lost. If you can conciliate the wrath of heaven for your violent sundering of family ties, the disruption of social amenities, the loss of one old friend, or even of many will be of little moment

in the settlement of your great account. To the mercy of that tribunal I commend you.

"I bid you an affectionate farewell."

The Rev. Dr. Morris of Baltimore, was a lifelong friend of Dr. Passavant. He was one of the many conservative Lutherans who remained in the General Synod. He was a humorist as well as a theologian. When the controversy was rife in the Pittsburg Synod he wrote for the *Lutheran and Missionary* the following account of a congregational meeting:

"COMMUNICATION.

"*Mr. Missionary:*—I would like to tell you something about how they do business in some parts of western Pennsylvania but I never wrote for a paper and I don't hardly know how to say it. But if you agree to put it in your paper, free of expense to me, I will tell you about a meeting I was at last Saturday. Of course my wife was along. The day was very pleasant, and I says to Salley (that's my wife), 'Let's hitch up Doll and go to that congregational meeting up at K.' 'Well,' says she, 'I just thought I would like to hear the proceedings there to-day;' so she got herself ready and we hitched up Doll and we went. When we got there, there was a great many folks there, and we set down until meeting commenced.

"The preacher came pretty soon and then sung a hymn and read a chapter and prayed. Then a small man came in with a big book and laid it upon the table. Says I to Salley, 'What is that?' 'O,' says she, 'I guess it's a big Bible.' 'No,' says I, 'the preacher had a Bible to read out of before;' then somebody said it was the church book. 'Law me,' says Salley, 'I wonder whether that is full of church matters; they must do a great deal of business here to need such a big book.' I wondered, too.

"Well, the preacher moved that somebody should be chairman, and then they elected that man, and he set down on a chair. Then another man moved that the man that brought that church book in should be the secretary. Then they elected him, too. Thinks I, 'that's nice, that goes right along without any trouble, truly these folks can agree, that's the way church members ought to agree.'

"Well, the chairman or somebody else, I don't recollect,

moved that the women should have a vote, and somebody else said, 'So they ought,' and then they voted for that and they all voted for it. 'Salley,' says I, 'I would like to join this church, this is a Christian church, see how they all agree together; I like to see that.'

"Then somebody moved for giving the building committee power to borrow money to put the church under roof. The secretary said they would have to stop building if the congregation didn't let them do that and then their house would go to rack and they would lose all they had paid out so far, I don't recollect how much he said, and they voted on that and the all agreed on it and they voted against it. And after it was all done, then the chairman got up and said, 'Now you have done it, now you will see what will become of our church property; it will all be sold for us and then we have nothing.' I thought that was queer. Why did he not say that before thy voted? And he didn't stay inside the railing either when he spoke. He got outside, I thought that was queer, too. But he set down again inside the railing, on his chair.

"Then somebody moved again, and somebody else seconded that. It was something about whether they would go into the General Council or not. Then the secretary said, he would read a letter to the congregation and that said that Brother Bassler could not come, but he sent Mr. Passavant in his place and hoped they would receive him. But the preacher jumped up and said he didn't want Passavant, and he spoke real mad about it. I thought that was strange for a Christian minister to get so mad all at once. I couldn't understand what all this meant, but then the secretary said what it was. He said some members had come to him and wanted him to get a man to speak and explain what the General Council intended to do. Whether they were going to take back the times of Luther again and make crosses on a person when they were baptized and drive the devil out, and abolish the Sabbath, and do such things. The preacher had said that was what they were going to do, and they didn't believe it. They wanted Mr. Passavant to say if it was true. But the preacher jumped up again and said he could tell them all about it himself. They didn't need Passavant and so on. Somebody behind me handed me a printed letter that the preacher had wrote and got printed. He paid

twenty dollars they said, for what he got printed. He sent them all over the country and tried to make people believe that the preachers who belonged to the General Council was going over to the Pope, to ride in his steamboat. The chairman got up again and went outside that railing and said that there was a lie out somewhere.

"I asked Salley why that chairman didn't stay inside the railing when he spoke. The secretary didn't go out. She thought perhaps he was afraid to say inside what he said out for fear of desecrating the altar. I thought so, too, then, perhaps that was the reason. The preacher jumped up again and slapped his fist on a paper, as mad as fire, and said members must ask him first if they wanted anybody else to speak and then the congregation, too. Somebody else said the preacher had no more power than a single member. I thought so too, and so did Salley. I think so yet and Salley does, too. What do you think?

"Well, they voted at last, and twenty-three voted to let Passavant explain the matter, and twenty-five voted that he shouldn't. I thought that was queer. Was the preacher afraid to have his letter answered? It looked so.

"Then they voted again to stay out of the General Council or go in, and seventeen voted to go in and twenty-seven not to go in. The preacher throwed dust in his members' eyes. Whole handfuls. I saw it plainly.

"Finally they adjourned; but I felt bad. Says I to Salley, 'Let's go home. I don't believe them twenty-three got justice done; it looks very queer to me that they wouldn't let Mr. Passavant explain the other side. Now,' says I to Salley, 'if the preacher said what was true in his letter, why should he persuade his people not to let Passavant speak?' And I thought, too, there must be a lie out somewhere, as the chairman said. Salley thinks so, too. What do you think?

"Yours truly, Lutheraner.

"P. S.—Since I wrote the above I heard more about this trouble. If you print this and want to hear the end, I will write next week if I can get my corn up in time.

Lutheraner."

In the midst of all the worries of that eventful year there

came sore sickness and suffering into the Passavant home. The Doctor was absent every day for nearly a week at a church trial in Kittanning. The pastor there had tried to alienate the congregation from the Pittsburg synod. To this end he had published a pamphlet in which he tried to make his people believe that the General Council people were going towards Rome and would endeavor to Romanize the Church. By citing fragmentary and garbled extracts, torn out of their connection, from the Confessions of the Church, he had tried to make believe that these Confessions taught a mechanical and magical operation of the Sacraments and a heartless and lifeless formalism. As Dr. Passavant was not allowed to preach in the church during the trial he was asked to preach in the Court House. A large representative audience heard him attentively as he calmly met the slanders and, by full and fair quotation from the Confessions, showed that they teach the very opposite of what the pamphlet had claimed. The sermon had the desired effect. The pastor had to leave, the congregation remained loyal to the Pittsburg Synod, and has ever since been happy in the General Council.

While the Doctor was absorbed in this uncongenial affair three of his sons were seriously sick at home. He came down from Kittanning to Pittsburg every evening and returned in the morning. William had been at the point of death but recovered. Frank gradually grew worse and died. Here is an extract from one of his letters at this time:

"The shadows of the dark valley are gradually gathering around our youngest son, little Frank Herman. The change since yesterday is so marked that the doctor who came at six o'clock in the morning was confounded. All his remedies fail to operate, and the sweet little sufferer is fading away before our eyes . . . Of our feelings I will say nothing except that we pray for submission. It seems as if our hearts must burst, but God is with us, nearer than ever. Forget us not, dear Brother Bassler, in your prayers, and try to be ready with the orphan children to lay our dear lamb in the quiet resting place with the other beloved sleepers there. . . . . Poor Eliza is heart-broken and has not slept for five nights. Her anxieties and burdens from the first have been too great for her."

Shortly after this, on his forty-sixth birthday, he writes his mother:

"To-day is my birthday, though none of us remembered it till evening, and it is meet and right that I should devote its closing hours to her unto whom, under God, I am indebted for what little of good I have been enabled to accomplish in life. Forty-six years ago I came into this world a feeble child, and through how long a portion of this long time were not you the unwearied and loving watcher by my side, inciting me to what was pure and good and restraining me from the manifold temptations which beset my pathway. Not a day passes in which I do not recall the powerful influence of your example or your words, and as the years gather around me I am made to realize more and more the great love of God, not only in giving but also in preserving you to me, even to this hour. You have so often laid your hand upon my head, dearest mother, and blessed your son, that it is the natural prompting of a loving and grateful heart to do the same for you, ever thanking and blessing you for all your tenderness, prudence and love, and silent but most powerful restraints of your teaching and your life. Once more, too, I ask your forgiveness for all the anxiety and pain I have caused you by the waywardness and sins of my youth and the mistakes and errors of riper years. I know, indeed, that you have long since done so, but I am anxious that you should realize that these things are a perpetual sorrow to me and that I can only feel happy when I know that I bewail them before God and my dearest mother.

"Many thanks, dearest mother, to you and Sidney for your many acts of kindness to Eliza and the children. The latter felt badly in returning, and have very much to say of 'dear grandma' and all the things she told and showed them. Poor Harry seems like 'a lost Pleiad,' who misses Frank at every step and wanders about the house, looking lonely indeed."

In 1873 a certain Mr. Ziegenfuss, who had been graduated from Pennsylvania College, studied at Philadelphia Seminary, and had been ordained by the Pennsylvania Synod, went over to the Episcopalians. This moved the Rev. Dr. Diehl to write an article in the *Observer*, in which he claimed that the tendency of the Philadelphia Seminary and of the General Council is to "High Church Episcopacy." In reply we find this editorial

in the *Lutheran and Missionary* of Feb. 6, 1873; we are not certain that it is from the pen of Dr. Passavant but we are certain that it expresses his views. We quote only the latter half of the article:

"If there are any other ministers who have made such a change from the synods connected with the General Council since its formation, we do not know who they are. Let them be named before so unjust and injurious an assertion is started on its round of false witness. Even in this trying time of change and transition in all our denominations we cannot sufficiently thank God for the remarkable progress toward the unity of the faith and the establishment of so many in the truth of Christ as confessed by the Church.

"Let us now look at the facts on the other side, the changes of the General Synod ministers to Episcopacy. They will, perhaps, surprise some as they surprised us. The first and second cases we note occurred about the time Dr. Dieh! entered the ministry and the second created no small sensation at the time, as Mr. Kehler was known in those days as 'a new measure man.' Here are the names:

"1. Rev. Wm. Skull, of the Virginia Synod, who studied at the Theological Seminary in Gettysburg, Rev. Dr. S. S. Schmucker being his teacher in theology.

"2. Rev. John Kehler, of the Maryland Synod, also of Gettysburg Seminary, same instructor .

"3. Rev. Edward Meyer, of the New York Synod, educated at Hartwick, Rev. Dr. Miller his tutor in theology.

"4. Rev. W. R. Rally, licensed by the Maryland Synod, who studied at the Gettysburg Seminary, Dr. S. S. S. instructor.

"5. Rev. Mr. Von Schmidt, studied at Gettysburg and re-ordained by Bishop Kemper, of Wisconsin.

"6. Rev. Dr. W. M. Reynolds, confirmed by Rev. Dr. Kurtz, re-confirmed by Bishop Whitehouse; ordained by the Maryland Synod, re-ordained in Illinois; studied in the Gettysburg Seminary and was a member of one of the Illinois synods connected with the General Synod at the time of his passing over.

"7. Rev. Mr. Steck, studied at Gettysburg and belonged to one of the synods in Pennsylvania connected with the General Synod.

"8. Rev. A. Rumph, studied at Hartwick and belonged to the Hartwick Synod. Rev. Dr. Miller his instructor in theology.

"9. Rev. F. M. Bird, studied at Hartwick Seminary; same instructor. At the time of the separation belonged to the New York Ministerium. Would not go to the seceders and could not go to the General Council because he was not a Lutheran. Broad Church in doctrine and latitudinarian in his ideas, he finally floated into the Episcopalian Church.

"10. Rev. John C. Weills, son of Rev. A. Weills, Washington, Pa., studied part of his course in the Philadelphia Seminary, but, as the *Observer* of that day declared, he could not endure symbolism and went over to the General Synod with great eclat, was admitted to the ministry by the East Pennsylvania Synod but not given one of the leading churches in the General Synod as Dr. Hutter had hoped, became dissatisfied, took charge at Valatie, N. Y., was suspected of Universalism, accused of it by some of the people and resigned. A few weeks before he joined the Episcopal Church he declared to a gentleman who visited him his belief in Universalism and scoffed at the evangelical faith on this point.

"We turn their own argument against the General Synod editors, and ask for them to tell us why so many of their men develop in this Episcopal direction. Let them answer the question, and when they have tried their hand on that we will be prepared with another."

Here is an extract from a chatty letter to Dr. Morris, in which he speaks of the consciousness of the creeping on of old age. He also expresses his opinion concerning a scurrilous German periodical called *Kelle und Schwert,* which appeared for a short time from Philadelphia. It was published anonymously and under a pretended zeal for *reine Lehre* and *echtes Deutschthum,* it slanderously attacked the best men of the General Council as well as its Institutions:

"Here we are toiling on day after day in the care of the various Institutions. The interests at Milwaukee and Chicago have become so important and time-occupying and consuming that I hardly know where to begin or end. And besides, so many dear old friends and helpers have died that I feel the burden at times very heavy all along the line. Returned lately

from my one hundred and eighteenth trip to the West. It is becoming such a trial to leave home and, what is worst of all, I am beginning to get either tired or lazy, I know not which. You will laugh at a youngster of only sixty-seven talking thus when you, slightly beyond eighty, limber about like a man of fifty. But so it is, and I cannot help but confess the truth.

"You wonder whether I will reply to *Helle und Schwert*, as someone calls it. Nay, verily! I do not even read what they say about me. I would as soon attack and defend myself against a skunk as to enter into a controversy with such blackguards. They have made the German name a stench in the Church and have completely killed themselves. For some reason or other the Lord permits such assassins to live, just as He permits bedbugs, horseflies and Southern woodticks to bite and torment. But the result will be a blessed one. 'As for those that turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel.' "

CHAPTER XIX.

ORPHAN WORK. — ROCHESTER. — ZELIENOPLE. — MOUNT VERNON.

In the *Lutheran and Missionary* of July 30, 1863, we find this account of the progress of Dr. Passavant's work in Rochester and Zelienople:

"The second week in July was a memorable one in the history of the Home and Farm School. Though late in appearing, a few notices of the events which then took place will not be without special interest to many of our readers. The first of these was the dedication to God and to the sacred purposes of mercy of the new Orphans' Home at Rochester, Beaver County, Pa.

"The removal of the Home from Pittsburg to this place, was lately announced in our columns. It was the final result of years of painful waiting, and of earnest inquiry in regard to the question, 'What would be for the best interests of the Institution?' From its commencement in 1852, it had been in a part of the old Infirmary, but the rooms hitherto occupied were now needed for hospital purposes. The claims of the sick could not be disregarded and a removal elsewhere was unavoidable. But where to go was the question. The want of means, but mainly the cost of sufficient ground precluded the idea of locating a permanent home in the city. Besides, the welfare of the children called for a residence in the country. Past experience with the boys indicated a similar location for the girls. It was felt that such a home would be healthier, cheaper, happier and better in many important respects. Fortunately, may we not say, providentially, we had for years past a small farm which seemed to be the very location desired, and, though given for other charities, when means were not furnished by the Church for their establishment we asked and obtained permission of the kind donors to devote it as a home for orphan children. Accordingly, we offered it to the Deaconess Institution for this and kindred purposes and, after due consideration, the offer was thankfully accepted, the transfer of the property made and recorded, and arrangements en-

tered into for the removal of the Home from Pittsburg to Rochester. This was not accomplished without considerable labor and expense, for the dwelling houses on the farm needed renewing, a school house had to be built and a nameless but necessary change of the whole establishment to fit it for the new purposes to which it was to be appropriated. Then came the removal of the children, with the sisters in charge, to this new home. This took place some two months ago, so that the inconveniences of moving time are now forgotten and the two orphan families are fully established in their comfortable dwelling.

"The consecration to God of this property with its buildings and grounds was thought to be an appropriate act of faith and thanksgiving. Accordingly, on Wednesday afternoon, July 8, in the presence of the Board of Visitors and other friends, the whole was dedicated to the service of God, in the care and relief of the fatherless. The assembled congregation met in the orchard just in the rear of the school house. The sky above was overcast with clouds, as if in kindness to ward off the noon-day sun. A pleasant breeze cooled the sultry air. In the distance for nearly twenty miles, the beautiful valley of the Ohio with its numerous villages and hamlets was spread out before the eye of the beholder, while the two orphan families of twenty-five little girls, with the sisters, were grouped together on the grass, sweetly singing the praise of the Redeemer. Then the history of the Institution was traced from its first beginning to the present time, and the history also of the purchase of this Orphan Farm, originating as it did with the donation of three thousand dollars unexpectedly made to us by a gentleman, on the train. The character of the charity was explained from the charter, its benefits open to all without distinction of country or creed, but its positive religious teachings clearly defined and settled by the same instrument, so that the bickerings of sectarian jealousy may not rob the fatherless of the blessed faith of Christ. That faith was then unitedly confessed by the orphans before the visitors and the officers of the Institution, after which, the Director, Rev. H. Reck, solemnly offered up to God the entire establishment, as a home for the fatherless, forever. The services were simple but impressive, and tears of thanksgiving and pious joy coursed down many cheeks.

"The situation of the new Institution is one of singular

REV. G. C. HOLLS

and romantic beauty. It is, in this respect, all that could be desired in order that our children may carry with them through life a pleasant remembrance of their early home. The tract of land contains forty-five or more acres and is sufficiently large for an Institution of one hundred and fifty children. By the recent payment of a debt of a thousand dollars which yet remained, this property is practically free from all liabilities. The location is deemed peculiarly suitable. It is situated a mile from the village of Rochester on the Pittsburg and Chicago railroad, about twenty-six miles from Pittsburg and ten miles from Zelienople, the road to which passes by its very door. All the trains stop at the Rochester station, so that it is accessible by rail from east and west, and north and south. No other point in Western Pennsylvania combines so many advantages for such an Institution as this. Its proximity to the Farm School, where the brothers of many of the girls reside, is very important, and the children of both Institutions annually meet to strengthen the sacred ties of friendship.

"The Lutheran Deaconess Institution in this city is incorporated by the Legislature, and the objects, as set forth in the charter, are 'The relief of the sick and insane, the care of the orphan, the education of youth and the exercise of mercy to the unfortunate and destitute.' An organized and permanent existence is thus provided for an Institution the members of which devote themselves, without any vows, to the relief of the suffering in the four great fields of human misery, the field of the sick and insane, of the poor, of the ignorant, and of the imprisoned and fallen. The charter likewise provides for the reception of any new members. Accordingly, at ten o'clock on the morning of Wednesday, July 8, a number of friends with the orphans filled the little schoolhouse chapel of the Home to witness the solemn introduction into the office of Deaconess of three young ladies, who for a considerable time past have been inmates of the Infirmary and Home, and have 'made full proof of their ministry.' After the chanting of a Psalm and the repetition of the Commandments by the orphans, a selection from the Scriptures was read by Rev. G. Bassler, which was followed by an appropriate hymn. The Director of the Deaconess Institute then preached a short sermon from Romans 16: 1, 2, 'I commend unto you Phoebe, our sister, who is a servant (deaconess) of the church at Cenchrea, that ye receive her in the Lord as becometh saints, and that ye assist her in what-

soever business she hath need of you, for she has been a succourer of many and of myself also.' The Scriptural authority for the office of Deaconess was argued from the general consent of the Church from the beginning and the practice of the Church in its purest ages. The duties also of this office were fully described. The Christian deaconess is, first, a servant of Christ. She is such, not only in the general sense in which all believers are servants of Him 'whose they are and whom they serve,' but in that high sense in which the whole being is consecrated to the service and glory of the Redeemer. Secondly, a servant of the Church. Christ and His people are one. Serving Christ, such a one becomes a servant of all for Jesus' sake. Not only, like Phœbe, does she become 'a succorer of many' among the believing, but her merciful mission is likewise extended to the miserable and sinful who are without. The hope of 'saving some' makes the most painful service light. Under its inspiring influence the dread of contagion vanishes, weariness is forgotten, ingratitude is disregarded and life or death is gained. Thirdly, a servant to her associates in the work of mercy. In this community of kindred hearts and toiling hands Christ is the master and all are servants. To be useful to each other, to aid in their teaching, to share their anxieties and bear their burdens, especially in the first months and years of weakness and misgiving, and thus to fulfill the law of Christ, is an important work of this Christian service. Here emphatically none liveth unto herself, and all are members one of another.

"The sermon being ended, the three sisters approached the altar and answered affirmatively the following questions in a distinct and courageous voice:

"1. Have you, of your own free choice, moved thereto by the love of Jesus Christ and without the persuasion of others, chosen this service upon which you are now about to enter?

"2. Are you resolved faithfully to perform the duties of a Christian Deaconess in the fear of God and according to His Word so long as you continue in this office?

"The right hand of Christian recognition was now given to these our fellow-laborers by the officers of the Institution, after which they were committed to God in fervent prayer. The singing of the following appropriate hymn, with the benediction, closed the solemn services:

"If so poor a worm as I
  May to Thy great glory live,
All my actions sanctify,
  All my words and thoughts receive;
Claim me for Thy service, claim
All I have and all I am.

"Take my soul and body's powers!
  Take my memory, mind and will,
All my goods and all my hours,
  All I know and all I feel;
All I think, or speak, or do;
Take my heart; but make it new.

"Now, O God, Thine own I am:
  Now, I give Thee back Thine own.
Freedom, friends and health, and fame,
  Consecrate to Thee alone.
Thine I live, thrice happy I;
Happier still, if Thine I die!"

"May we not ask: 'Who will next consecrate themselves to this holy service? Who next will say, 'Here am I, send me?' Will not some at least ponder this question of duty? Christian women! Shall hundreds and thousands of the young men of this land nobly rush to battle and to death when their country calls, and can you refuse when Christ invites you to this peaceful labor for souls? It cannot be! He calls you not to destroy men's lives, but to save them. The service may be toilsome, but He will make it light. It may be dangerous to go into the midst of danger, He can shield you. You may die; but to live is Christ and to die is gain. Courage, then! With Christ in life and death in gain, make the consecration. What an honor! To minister to Him before whom angels bow and worship, in the persons of His suffering disciples! And what a reward! To hear from the lips of Christ Himself, 'I was an hungered and ye gave me meat, I was thirsty and ye gave me drink; I was a stranger, and ye took me in; I was sick, and ye visited me; I was in prison, and ye came unto me. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

"A pleasant ride of a few hours over the 'hill country' of Beaver County brought the Board of Visitors and a few other friends to the village of Zelienople, where kind greetings welcomed the coming guests. The strained eye looked in vain for

the once graceful towers of the Farm School. In place of that imposing pile there was naught but a mass of shapeless ruins. The same flowers bloomed around, the same bright faces beamed with joyful recognition, but all else how changed! It seemed as a dream, and yet the sad reality was too real not to be soon realized. On Thursday morning the Board of Visitors personally examined the improvements and buildings in progress at the Farm School, and at ten and a half o'clock met the children and their teachers in the temporary schoolhouse, where some time was spent in devotional exercises and examination in a few of the branches. Such, however, was the interruption in the studies occasioned by the fire and the necessity of employing the labor of the boys at the brickyards, foundations and other work of the buildings, that the extended examination of previous years was dispensed with.

"At two o'clock in the afternoon, though no public announcement could be made of such a service, a number of friends met with the Board and officers to lay the corner-stone of the main building or central house of the Institution. The contents of the old corner-stone were deposited in the new one, and a second entry made upon the parchment which was placed in the original corner-stone of the building in 1854. Both statements were read and the contrast in reference to the officers, the government and condition of the country awakened many solemn emotions, 'Franklin Pierce then being President of the United States, and Wm. Bigler Governor of the State of Pennsylvania.' 'This corner-stone is laid in the midst of the dreadful civil war', etc! Brief addresses were delivered by different brothers; the blessing of Almighty God was humbly invoked; and His adorable Son Jesus Christ was worshipped in hymns of praise, after which the corner-stone was laid in the name of the adorable Trinity, in the humble hope that this sacred edifice may be a refuge for the fatherless for centuries to come. A benediction by Rev. Father Manning, President of the Board, closed the exercises of this interesting occasion, and after partaking of some refreshments, in a short time the brethren were on their return way to Rochester. We leave it to another pen to give the details of this return, and other pleasant incidents by the way."

Some kind friend of Pittsburg, during Dr. Passavant's

absence, donated a large bell for the Farm School. This moved the Doctor to become poetic. He writes:

"Here is a stanza not found in Edgar A. Poe's 'Bells:'

THE FARM SCHOOL BELL.

"Hear the pleasant orphan bell—
Sacred bell!
Oh, what a world of peaceful rest
Its melody fortells.
How, sweetly at the dawning
Of a summer Sunday morning
Sounds the rhyming
And the chiming of the bell!
How it peals out its delight
At the happy, happy sight
Of the villagers' commotion,
As they go to their devotion.
What emotions fill the breast
At the ringing,
And the singing!
And the solemn organ blending
With the fervent prayer ascending
To the God who made the Sabbath
For the weary Pilgrim's rest!

What joy, what pain the bosom swells,
As fondly reminiscence dwells
On the happy hours of childhood,
When we hear the orphan bell!
Oh, the rhyming,
And the chiming
Of the bell!
Of the bell, bell, bell,
Bell, bell, bell—
Of the rich melodious chiming
Of that pleasant orphan bell!"

The most prominent English Lutheran church in New York City in the early sixties was St. James.' This congregation had been vacant for several months. The Church Council had invited Dr. Passavant to supply the pulpit during Holy Week including Palm Sunday and Easter in 1865.

It was during this week's stay in New York that the Doctor's heart was moved at the sight of so many orphans left by the war and cast out upon the charities of the cold world. He felt that the Church owed it to herself as well as to her compassionate Lord to be a mother and to provide a home for these homeless waifs. In his persuasive and powerful manner

he brought the Church's responsibility and privilege before the good people of St James'. Of the result of this plea and of his personal efforts to interest individuals in the project, he writes to Holls and Bassler:

"According to promise made to Brother B. in my note before leaving home, I avail myself of the first leisure moment at hand to communicate with you in reference to the existing state of things which called me on a second visit to this city. On this afternoon a week ago I left home and have since been in this city and vicinity, having held four services during Passion Week for this still vacant English Lutheran church; and during the intervals between those services have had many opportunities for improvement and observation in this vast central metropolis of the New World.

"In my last interview with Brother Bassler I gave him some information of the desires and purpose of a few of our people here, of their request and of my intention to come on and see whether they would,lead to anything more than 'pious desires.' Out of an unwillingness to occasion thought to our dear Brother Holls, who has already suffered so much recently, I conclude it better to defer all conversation with him on the subject and ask Brother Bassler to do the same until I might personally see whether the subject was worthy of that serious and prayerful reflection and study which such a topic would unavoidably cause. If I have erred in this it was an error of the head, not of the heart. It was kindness to and confidence in Brother Holls and not the lack of it, and just as little a wish to solve this perplexing problem, without consultation with both of you and Brother Reck, in whose society and love I esteem it the joy of my life to be permitted to live and labor that moved me to do as I did. To be brief, then, the suggestion which I made during my first visit to a wealthy member of our church in this city to do something noble for the succor of the immigrant children, has taken hold of his mind, and he has fully resolved to contribute $30,000 towards the founding of such an Institution in or near the city. To bring the whole matter to a test I drew up a subscription book, writing it very carefully and placing the whole in the most intimate connection with the Lutheran Church and with our Institutions at Pittsburg, and he cheerfully subscribed the sum, with the remark

that $5,000 or $10,000 additional if necessary he would not mind, in order to make the undertaking successful. His brother, likewise a member of the same congregation, was approached at his suggestion, and he added $10,000 more, while Messrs. G. and A. Ockershausen added $10,000 more, making $50,000 already secured from four responsible men towards this object. It is the opinion of these brethren that fifty thousand more can be collected among the German merchants (and a few Americans) without difficulty in sums of from $500 to $5,000, as a thank-offering that the war has closed, with special reference to the relief of the thousands of neglected soldiers' orphans and needy immigrant children. I did not deem it advisable to try any more until I had made some inquiry about the probable cost of a suitable farm for boys and one for girls, and yesterday visited the most desirable location on the Harlem and Albany Railroad, some fifteen miles from the city, where the Rev. Mr. Pease, the originator of the Five Points movement, has located his Farm Institution for boys. The result of my inquiries is that two such farms within a half hour's ride from the city, on the great railroad trunk lines to Albany and New England, can be purchased for, say thirty to forty thousand dollars, which amount could easily be collected in a few weeks, having already secured the sum of fifty thousand dollars for buildings on both places. So the matter now stands. It is not improbable that the whole establishment of Mr. Pease may be transferred to the enterprise for a trifle, both Mr. Pease and one of the trustees having called to speak of the propriety of such a measure, as they desire to devote themselves wholly to the work of the Five Points, and have neither time nor means to devote any longer to their Farm School 'Experiment.' Of this I will, therefore, say nothing until a written proposition is made on this subject.

"Now what shall we say to these things? Can we say anything else than this: 'Who is a God like unto Thee, who doest great and wonderful things in the earth?' And still I cannot yet clearly see that it is our duty to undertake this work. I see, indeed, that none but God could have put such a thought of faith into the hearts of men as to give such a sum; but on the other hand I cannot understand how we can undertake such work without the man, and yet, when I told Mr. Pease my feelings and views, his answer was: 'Cannot He who furnished

the means furnish the men?' Beyond a doubt He can, if it pleases Him and if we ask in faith. On this last point I have some facts to mention which seem so wonderful that I will defer them till we meet and can confer together in confidence and in prayer. Meanwhile, rest assured that I will do nothing which will in any way compromise my relations to you, my dear fellow-laborer in Christ, or commit the course of the future by the purchase of property or by pledges or promises. I propose to lay all the facts before you, Br. Reck and Sister Elizabeth, with any proposition which may be made by others, and we can consult over the whole subject in the fear of God.

"In the meantime I would fraternally ask you both to calmly consider this unexpected manifestation of interest in behalf of the fatherless. We have not only seen nothing like it in our American Lutheran Church, but I know of nothing equal to it in any Church of the land. My impression is that twenty-five thousand dollars additional to the fifty thousand already subscribed will come together from this congregation. The condition of this congregation has been most deplorable for fifty years. It was literally dying of the 'dry rot.' Now it seems to have been quickened to a newness of life which is really marvelous. Every day persons send word that they want to be called on and will give liberally, so soon as it is known whether the work will go on. I can tell them nothing positively but I am gradually coming to the clear conviction that we ought not to longer be in doubt, that 'it is the Lord.' I daily pray that we may come to a united conviction on the subject and that God will graciously show us by unmistakable signs what is His good and gracious will."

On June 22, he writes Bassler from New York:

"On Friday last I went out to the 'Pease' Farm in order 'to eat strawberries' which are to be seen by the acre, and at the same time to see the trustees of the place who were also there. They had held a meeting some time ago and are willing to sell the two places of one hundred and eleven acres for thirty-five thousand dollars to us with all the buildings, etc., as they now stand. This is very reasonable indeed, and our friends here seem to be generally in favor of the purchase so soon as we can raise some thirty-two thousand dollars which they think the trustees will take for it. On Saturday last I began visiting certain parties and thus far by the blessing of God have obtained subscriptions in sums of one thousand

dollars each of twelve thousand dollars. This is a slow work, having to call many times on the parties in question before finding them in and then one by one to win them over for the cause. About half of this is from Germans and the rest from persons in the English Lutheran Church. I think, dear brother, you will think this is a poor show towards purchasing the farm in question, but it is the best I have been able to do in view of the terrible heat, the absence of many from the city, and the inherent difficulty of getting the people to give up their cash. This week's experience however has convinced me that the money can be raised, but that it must be dug out, subscription by subscription, and generally in smaller sums than one thousand dollars. My object was, if possible, to raise the whole sum this week, but if I can secure fifteen or sixteen thousand dollars, it is as much as can be done on this trip. For the remainder we must look to the efforts of the friends here after I leave, and what they cannot make up I will have to collect when I next come on in the fall and the autumn business has again brought the citizens together. Meanwhile, much as I desire to purchase now, it is deemed best not to do so till we have the whole sum subscribed, without touching on the building fund of fifty thousand dollars already secured. This is the idea of the friends here, and I do not think it safe to go against this course recommended by the heavy donors. Providence permitting, I will still be here on Sunday, as the church has no one to preach for them, and I am anxious to do what I can before finally leaving."

In December, he writes to his mother about his recent trip east and the proposed New York orphan work:

"My stay there was on the whole tolerably pleasant. By God's blessing upon our united work the subscriptions were brought up to such a figure that the friends thought it advisable to purchase the two farms adjoining each other of which I have told you, making together one hundred and eleven acres of excellent and finely located land, with buildings worth from twelve to fifteen thousand dollars. The whole was purchased for thirty-two thousand dollars. The last six thousand to be paid without interest in thirteen months, the rest by the first of February. This will be done, without any pressure, from the subscriptions taken. Mr. Hoge gave me one thousand dollars and Mr. G. P. Smith, formerly of Wood Street, Pittsburg, whom I met most unexpectedly on the train gave me five

hundred dollars without the least urging from anyone. These and other tokens of God's loving providence over the work were very pleasant and encouraging. I am now truly glad that I did not accept the call to New York. The Rev. Mr. Wedekind is succeeding very well and has more than enough to do. Besides, he finds that he cannot get a house for love or money in New York and had to be separated from his family all winter. O, what a deliverance to be where I am. Surely God has already vindicated the wisdom of yielding in this matter to the judgment of others."

Here is a later letter to his mother about the eastern farm:

"Sister Elizabeth and Mr. Holls were designated as the committee to accompany me, and they seemed at once surprised and delighted beyond measure with the character, convenience and admirable availability of the beautiful farm which is to be the seat of our future Eastern Home and Farm School. It is indeed a most unlooked for prize and I hope will remain a witness to the saving power of the delivering grace of God to the poor and the fatherless.

"It was indeed a goodly sight to look over our beautiful grounds of one hundred and eleven acres in the vicinity of New York, with a noble orchard of apples and perhaps as many as eight hundred pear trees, and fourteen acres of strawberries. We could not but say, 'Behold what hath God wrought.' 'Truly He hath done all things well.' "

The synodical differences and difficulties seriously affected the support of Dr. Passavant's Institutions. Many of the radical ministers became his personal enemies and used their influence against his work. They were ready to let the orphan and the sick suffer unaided because Passavant was at the head of the Institutions. Many of them made strenuous efforts to alienate the supporters of the work and to divert the charities that would have gone into this channel.

Some of the ministers and laymen in New York made it difficult for the Doctor to get a charter for the Wartburg Orphans' Home as the new Home was called. They also tried to alienate the Mollers who had made the Institution possible and were among its most liberal supporters. The letters of Pastor Holls who was now the superintendent at the Wartburg were full of sad complaints. The work was made doubly difficult and this added greatly to the heavy burden of Dr. Passavant. Added to this difficulty a severe financial depression was

making itself felt in commercial circles. Here is a mention of a disheartening trip to New York:

"I returned this afternoon and am very weary and 'used up.' But the 'tone and temper' of my dear old friend Bassler is so sad that though I have nothing with which to make him glad, I drag myself to the table to write him a few lines.

"Financially, my trip was, humanly speaking, fruitless. Never before have I seen such a state of things among business men. Every day is bringing with it shrinkage and loss and you have no idea how men feel under such circumstances. If the old credit system were still in vogue there would be a general smash-up. This with the absence of many persons on whom I most of all relied was a heavy barrier. But nevertheless, we strengthened ourselves in God and brother Holls was kept in good heart and hope. *Der Alte Gott lebt noch.*"

Here is a further illustration of how he was hampered and hindered by his enemies in New York.

"A letter from Adelberg conveys the sad information (so it seems but I think I see a blessing in it) that after the charter had passed both senate and house and was going to the Governor for his signature P. O., and others got the new members to have it 'recommitted.' As this was the last week of the session it was killed for the second time. The truth is, they are determined not to pay their ten thousand dollars unless they can control the whole in the interests of the General Synod and that they shall never do. Their unworthiness is thus manifest to all and God is saving us from their presence and influence forever. What a mercy that Dr. Krotel is in New York in the crisis, since Dr. S. has very suddenly died. Oh, that there were a faithful, able, earnest successor for his church. Unite in prayer to God for this important place."

Here is a note from Dr. Philip Schaff on the proposed orphanage:

"Dear brother, I heartily rejoice with you in the prospect of a German Orphans' Home in this city where there are one hundred and fifty thousand Germans. I have no doubt such an institution would be a great blessing and a perennial fountain of good for years to come."

When all was ready for the opening of the new Institution, the next serious problem was to find the right man for this

very important position. After much prayer and consultation the Rev. Mr. Holls, the tried and true superintendent of the Farm School at Zelienople, was selected and called. For this good and conscientious man it was a hard question to solve. He had become warmly attached to his large family and farm home. But with him duty always went before inclination. When he was convinced that duty called him to New York, he was ready to cut loose from Zelienople even though it should cut his very heart-strings. After this decision, Dr. Passavant writes to Bassler:

"The New York matter is finally decided and Br. Holls goes next week. I said nothing whatever to induce him to go. I desire him to be at both places and the truth is he wishes to be at both places for the common good. But he feels, more than words can express, that only God's call and God's presence can give him strength and peace in this very important undertaking. Poor dear brother and sister. From my heart I pity them more than I have words to express in pulling up the roots which time and suffering have but strengthened, and going to a new and untried place where all has to be done *ab initio*. Let us unite our supplications and prayers for him in this his time of need."

One of the greatest disappointments of Pastor Holls at the Wartburg was that the orphans did not come in the numbers that had been expected. In fact they came very slowly. This was a surprise and a perplexity to Dr. Passavant also. It is explained in part in the following letter from Mr. Holls:

"It is a notorious fact that the different Institutions for the care of orphans and half orphans in the city of New York are so jealous of each other that they are actually preying over the children they may hear of at any hour of the day. Their agents are a vigilant set of men and the larger number of orphans they may present before the public the more will they be patronized. Public concerts, exhibitions, declamations and newspaper puffs do the rest. I am very sorry to see the Germantown Home dragged head and tail into this Yankee notion of benevolence. This new-fashioned pedagogy positively does more harm to the poor children than all the good they will ever receive from any Institution. Of course it is the fashion of the day in New York as well as in Philadelphia. I fear we have not long to wait to see the fruit of this new fashion in bringing up poor orphans.

"For my part, I am satisfied with the old time-honored fashion of the Word of God in relation to the education of the children, though our number should be very limited and therefore, as the Lord has not filled our house yet, we may safely wait with our building plans. I am afraid of making a large Institution here if the Lord wants it to be a small one. My anxiety to have more children here is caused only and alone by the desire to see the indication of the Lord that it is His will that we should have such an Institution under the care of our Church in this neighborhood."

Of the corner-stone laying of the first new building of the Wartburg Orphans' Home, August 26, 1869, he writes his mother:

"The New York corner-stone laying Dr. Krotel has duly described in his letter, and I need not enlarge. It was really a most interesting and important affair. As I looked at all this vast concourse, and the beautiful, impressive building of stone which was going up on the Orphans' Farm, I could not but look back some four years and think how I sadly wandered through the avenues and alleys of east New York and in anguish cried to God to open the heart of some one to pity the fatherless and those who had no helper! The venerable Dr. Muhlenberg with his snow-white head, was very much delighted with the whole scene and my heart was filled with thanksgiving to God."

For the corner-stone laying the venerable Wm. Augustus Muhlenberg, who was the lifelong friend of Dr. Passavant as well as of Revs. Holls and Berkemeier, composed the following hymn which was sung by the orphans on the occasion:

"Our corner-stone in Faith we lay,
That He will deign our work to own
Who bids us build for now and aye,
On Christ, the sure foundation-stone.

"Our corner-stone we lay in Hope;
For ages may our Wartburg stand,
Whence to the fatherless shall ope
Ways to the heavenly Fatherland.

"Our corner-stone in Charity
We lay, moved by the Saviour's grace;
Orphan and outcast all were we
Save for His pitying love's embrace.

"And more, for which be honor paid,
This stone an altar stone we lay
Of their thanksgiving who have made
In filial love this happy day.

"Remember them, O Lord, for good,
And all whose hearts Thou dost incline
Thus to act out their gratitude
And own, that all they give is Thine.

"Building for Christ meanwhile may we
Ourselves together build in one,
An holy temple built to Thee,
Lord, through Thine everlasting Son."

In this brief extract he tells his mother of the settling of the Wartburg charter:

"Everything at the Home in New York is prospering admirably. Those opponents of our cause utterly failed in their insane opposition to our charter. It passed finally and we have a certified copy. So that now we are a duly organized corporation and can hold property without taxation as well as receive legacies and bequests, of which there are several in prospect. All this is a source of great relief to me, for now we can duly present the claims of the cause without any fear of open or secret opposition from those disappointed men who have given us so much trouble, vexation and expense."

During the second quarter of the nineteenth century there grew up among the cultured people of New England that form of thought or philosophy which was called Transcendentalism. During this time Emerson wrote to Carlyle: "We are all a little wild here with numberless projects of social reform, not a reading man but has a draft of a new community in his waistcoat pocket."

The Transcendental seers saw visions of new Eutopias and dreamed dreams of Edens restored. Their philosophy was to usher in a new civilization in which man's wants were to be reduced to a minimum, all luxuries were to be abolished, and he was to get "back to nature." The minimum of physical labor was to make room for the maximum of time for intellectual and spiritual progress.

George Ripley, a retired Unitarian minister, proposed the organization of the Brook Farm Association for Education and Agriculture. The project commended itself to men like Emer-

son, Hawthorne, Whittier, Lowell, Channing, Storey, Higginson, Theodore Parker, Horace Greeley, George A. Dana, George William Curtis, Margaret Fuller and other like leading literary lights.

A number of these kindred spirits purchased a beautiful and fertile farm a few miles out from Boston. There the ex-preachers and poets and philosophers and journalists settled down with their wives and children for what Emerson called "a perpetual picnic." The men hauled manure and plowed and sowed and reaped and dug ditches and grubbed and cleared out the underbrush and milked and churned and cleaned the stables; and the women scrubbed and washed clothing and dishes and cooked and baked and darned and sewed. In the evening, the tired men and women would gather, in circles of elective affinity, study and read German, discuss the latest phases of philosophy, politics, literature and religion. On Sunday, Theodore Parker would preach in the woods, perhaps on Goethe's Faust, Carlyle's Sartor Resartus, on the latest theories of Fourier, or on some kindred subject.

But we cannot here write the romantic history of Brook Farm. Like scores of other similar projects to restore Paradise without getting rid of sin, it was a dismal failure. What we are interested in is that that beautiful farm afterwards fell into the hands of some good Lutherans and is now a successful orphans' farm school in which the bereft children of sorrow are gathered, sheltered, clothed, fed and trained up in that truth which alone can make men free, because, instead of dreaming of new conditions, it makes new men and they improve conditions wherever that truth is received and lived.

In the selecting and purchasing of Brook Farm for a Lutheran orphans' home, Dr. Passavant had an important share. To his mother he writes this interesting account of the affair:—

"You will be surprised to learn that, without my consent or knowledge even, I was made the president of an association for works of mercy in Massachusetts in connection with our Church. After refusing, I finally yielded to the opinion of friends here and in New York and consented to serve a short time, until the whole gets into running order. Accordingly Br. Holls and I got in the cars in New York at eight o'clock on Wednesday night, went to bed at nine and woke up in Boston at six in the morning. We were at the breakfast table of Pastor

Hansen and afterwards went to the house of one of his members in Roxbury, part of Boston, and were driven out six miles into the country through beautiful country-seats and villas to the site of the future orphan institution. Here on the identical Brook Farm of two hundred and forty acres where Channing, Parker, Goodwin and a whole host of Boston poets, sophists, and dreamers tried the experiment of Fourierism and had their community, etc., God has provided in a wonderful way for the future orphans' home of our New England orphans. I cannot describe the beautiful domain, for it is a succession of beautiful hills, dales, and meadows, with a noble trout-brook running through it. I would only mention that the whole, worth fifty thousand dollars, is the free and unsolicited gift to God and His poor, of a worthy German in Boston, a plain man whose heart God has touched to pity the fatherless and the widow. Part of this beautiful farm will be used for a cemetery for the city and all the proceeds go directly into the treasury of the Home. We had scarcely finished our ramble over the farm, when a violent storm drove us to our carriage and we hastened to Br. Burkhart's where a comfortable dinner was in waiting. Then came the organization of the Board and several hours of business in which all the details of the intended Institution were discussed and adopted. A worthy clergyman and his wife were chosen for the post and, as the house cannot be obtained till April, they will be at the Wartburg, learning in quietness how to labor in the work. After singing a sweet German hymn and engaging in prayer, we returned to supper at Mr. Hansen's and at nine o'clock at night went to bed in the cars and awoke at six in New York.

"Dearest mother, is not all this wonderful! Not the traveling only, but this strange and unlooked for extension of the work of mercy East and West. It is true, I am often overwhelmed with its duties; but could I only get relief from my preaching duties at Baden, Rochester, and Chartiers, I could easily attend to all. Meanwhile I labor and wait for the dawning of the good day of relief when I can devote my whole strength to this holy work alone."

When the faithful co-laborer of Dr. Passavant, the Rev. C. G. Holls, the efficient rector of the Orphans' Farm school at Zelienople and afterwards at the Wartburg, died, Aug. 12, 1886, the Doctor wrote:

THE PASSAVANT MEMORIAL HOSPITAL, JACKSONVILLE, ILL.

"To do justice to the character and life-work of the deceased, in the brief limits of this notice, is simply impossible. For nearly thirty years it has been our privilege to be associated with him in the most intimate relations of friendship and official intercourse and we know not which to admire most, his goodness or his greatness, as evinced in his absolute submission to the authority of the divine Word, his renunciation of all self-reliance and merit, and his implicit trust for salvation in the righteousness of Christ Jesus, his Saviour. A great reader, a thinker, a scholar, a teacher, a philanthropist, who, while he gave his first thoughts to the care and the instruction of the orphans, was yet alive to every form of rescuing mercy in the Church, and withal an able Christian minister who fed the flock which Christ has purchased with His own blood. The deceased was a marked character and a very unusual personage. Working his way up from the trade of a bookbinder, after setting up binderies at the Industrial Institution at Strassburg and Beuggen he was called to the Rauhe Haus of Dr. Wichern, at Horn, to perform a like work. In all these positions while working with his own hands he was a close student of books and of men, of languages and of systems, so that on coming to America, in 1856, he at once took charge of an English High School at Pomeroy, Ohio. His growth in thought and in general knowledge was only excelled by his familiarity with Christian doctrine; and strength and manliness, with the grace of charity, were the adornments of his character.

"These fine abilities were not stored away for self-enjoyment or the admiration of friends, but were laid at the feet of Christ for the service of the Church. The Farm school at Zelienople, where he spent twelve years, and the one at the Wartburg, near Mt. Vernon, were model Institutions. Thoughtful men came from far to study the working of these charities. The latter, where he labored for seventeen years in his best days, was the most admirable Institution of the kind we have ever known. On various occasions we met leading educators there from New England, and one of these, the honored Mr. Barnard, came expressly to obtain the service of Pastor Holls for a training house for Christian 'brothers' like in the Institution at Horn. In several instances, generous salaries were offered him as superintendent of reform schools, but he recognized his position as a vocation from God, being 'rightly called' by the Church to work among her fatherless ones. Neither money nor 'the

prospect of greater usefulness', as the world has it, could move him from the post of duty. There he lived and labored and died, deeply thankful that when he could work no more God had provided a successor to whom he could give his fullest confidence and love.

"The deceased was a member of the Missouri Synod, and one who, more than any other, by his great worth and service, brought it into favorable notice in the Eastern States. For many years past, however, while doctrinally one with that synod, he could not harmonize with certain extremists in regard to cooperation with brethren not in that body. This was a source of great distress to him, for no one valued the friendship of his synodical brethren more than he. But he had not so learned Christ, and being certain that his former position was in full accord with the divine Word and the Confessions of his Church, he would not be moved from that position by threats of censure or the dread of discipline. His testimony on this subject was decided and emphatic; and without bitterness to any he quietly bore the reproach for Christ and the brethren among whom he had so long lived and labored.

"What a passing away of the little band of laborers who first engaged in the orphan work in our American Church! Already Pastor Bassler, Reck, Diebendarfer, and now Pastor Holls, 'rest from their labors.' They were united in life, and in death they were not divided. What a call to those who remain, to 'work while it is day,' to be 'instant in season and out of season', and to be 'faithful unto death.' "

CHAPTER XX.

MERCY-WORK IN JACKSONVILLE FOR EPILEPTICS. —FOR IMMIGRANTS.

How surprisingly and strangely he was led to begin his work of mercy in Jacksonville, Ill., he tells his mother in a letter dated May 15, 1868:

"But the strangest thing which ever happened me was a letter from an unknown lady in Jacksonville, Ill., just before I left home, which haunted me like a spirit and gave me no rest till I took the night train Wednesday night two weeks ago and visited the writer. Jacksonville is two hundred and eighty miles from Chicago and the city is one of the oldest and most refined in the State, with three large Female Seminaries, a blind (state) asylum, deaf and dumb ditto, and the immense insane hospital; besides being the seat of the Illinois College. When I arrived everything was green, though in Chicago and the North the trees were not yet in bloom.

"Judge then of my surprise when I found that this old Presbyterian lady wished to donate a most valuable block of five acres on the leading street of the city, on which was erected a building nearly as large as our farm home. She had heard of our Deaconess Institution and in the kindness of her heart she wished nothing so much as to give it without money or price to us. Oh, how sad I felt when I could give her no encouragement and had to frankly confess to her that neither I nor they were equal to the task of commencing and carrying on another Institution, especially one so far from the route of my travel.

"What she will now do I have no idea. She seemed so much disappointed that I promised to return the next day. But on going to the hotel, I found that unless I returned that night, I could not reach Chicago till Monday and I had to be there to fill Mr. Richards' pulpit who had gone to preach and collect at Ft. Wayne.

"How wonderful are God's ways! This old lady's parents came from Frankfurt, Germany, and died of the yellow fever in

Philadelphia in 1808. Sixty years after, she makes this offer of property worth fifty thousand dollars to the son of a good Frankfurt woman and that, too, in the ends of the earth."

In a letter dated April 23, 1870, he tells his mother the strange story over again and continues it up to, and including, the opening of the Institution. He seems to have forgotten that he had written the above nearly two years before. Besides the interesting facts, this letter again brings out so forcibly his high regard for his mother's judgment and his earnest desire for her approval and blessing that we give it entire, leaving out only what he had said before:

"My beloved mother, grace and peace! Excuse my protracted silence on a subject which has long and most painfully agitated my heart, and of which I have certainly wished to take counsel with you, but could not, owing to the many agonizing sufferings which you have undergone. It was not in my heart needlessly to add another to all the anxieties which I have caused you by my strange life, the peculiar form and development of which, I am persuaded, has not been of my own will or choice, much less desire or thought.

"Mrs. Ayers is a lady of education and energy whose two sons are rich bankers in Jacksonville, and who for years had her heart set on this plan of an orphans' home in Jacksonville. The property in question she purchased at sheriff's sale, moved into it herself .... was laid on her bed for years, and was thus prevented from carrying out her beneficent plan. Never in my life did I act more honestly and truthfully with anyone than with Mrs. Ayers in response to this offer. I told her of our trouble for laborers. I frankly acknowledged that, magnificent as the present was, it was clear to me then we had no vocation so far down in the State, that my hands were full, and that, for other reasons, I could not. I also begged her to donate it to her own Church, which was the Presbyterian, and gave her every reason I could to change her mind and her heart towards us in reference to such a gift. I was then obliged to leave and preach at Chicago and as she begged me not to act finally, but to reconsider my refusal, I did so and wrote from Milwaukee, going over the whole ground again in the fear of God. I thought this had ended the matter. Two months later, however, when I was in New York, Eliza sent me a second communication from Mrs. Ayers which Emma will read to you, and in compliance with Eliza's strong desire I again gave a long and minute

exhibit of the reasons why we could not receive her valuable gift. So the summer passed on, but in July came a third letter of the same sort. This I could not answer, for I knew not what to say in addition. Meanwhile poor Mr. Bassler was taken ill, was carried to the seashore and returned here and died in my house. Mrs. Ayers' letter was still unanswered and on my return from the funeral the strange letter, written with indelible ink, which Emma will read for you, was received! What to do I could not imagine! I laid both letters before God and finally concluded to ask dear Eliza, who was very much broken down, to accompany me out West and to go to Jacksonville with me, for the purpose of finally and forever saying: 'No, it is not our duty to receive your gift.' The journey was duly taken and, contrary to all our ideas, when we arrived in Jacksonville, both Eliza and I were convinced from what we saw, but especially from a chapter in our morning lesson out of Ephesians, that 'God could do exceeding abundantly above all that we asked or thought' not only in the princely gift of property, but also in raising up laborers who could aid in carrying on this offered Institution! When we finally communicated the conclusion to Mrs. Ayers, the evening we returned to Chicago, the poor woman remarked, 'This is the first easy breath I have drawn for three months!' and the next day went and had the deed made for the property!! That was in November, 1868, and the orphan home was to be opened in June, 1869, but two weeks before that time the noble blind asylum on the opposite corner of the street was burned to the ground and the eighty blind children were quietly led into the vacant 'Berean' College! At the request of the trustees of the Asylum I visited Jacksonville immediately and the arrangement was made that they should occupy our building and grounds, without charge, until this spring when the Asylum would be rebuilt. There are so many slips between the cup and the lip that I knew not what next, and therefore went on, towards the end of March, to personally arrange everything before hand, staying ten days in Jacksonville with a crowd of men, putting on a new roof, painting, papering, whitewashing and furnishing the old Hardin house, and getting the extensive ground into order for gardens and lawns. All this went slowly, as the money had to be raised; but here also the merciful God provided the means, so that in four days after preaching twice in two of the Presbyterian churches on Sunday all sorts of persons and parties sent in furniture, money and provision.

"Having done this, I returned home and on last Monday, after God had very wonderfully provided a free pass for our children to Chicago, Br. Reck with nine of them from Rochester and his wife's sister, a most excellent personage, left Rochester for the future home. I send his two enclosed favors, one from Chicago and the other from Jacksonville, from which you will see how the Lord has prospered his way and how kindly and lovingly those dear friends met the children and greeted them on their arrival.

"I might say many more things on this subject, but will not weary you. In all honesty, I can say, that in this whole affair I have resisted until I could resist no longer. Dear Eliza knows this and hence we feel alike that our vocation in Jacksonville is as clear as the sun in the heavens. I therefore write to you now, asking your blessing upon this seventh child of prayer and toil. I must have it, dearest mother; for under God I owe to you all the conception and execution of these merciful institutions which God has been pleased to call into life through my instrumentality. Your sympathy with the suffering, your self-denial and love to benefit others, and your management and economy as well as ability to carry out what you have resolved upon, have, under God, sowed the seeds of one and all of these charities and churches which have grown into life and usefulness. I cannot, therefore, keep back anything from my mother, nor carry on anything without her knowledge; for I need, more than words can express, her sympathy, her counsel and her blessing. You may and do say that I do not practically regard these things and do what I please, but I can appeal to God for the truth of the remark, that your silent influence constantly controls my movements and keeps me from doing my own pleasure in many ways which I cannot here explain. As the Institution at Jacksonville is now a fixed fact and there is no longer any uncertainty about its future, I have made a faithful statement of the past and explained as fully as possible my silence, lest I might be uselessly troubling and distressing you about a matter while still in uncertainty.

"Farewell, beloved mother. Think of us and pray for us. All unite in much love."

And so this home was in working order. It was doing its blessed work in a community in which such work was entirely new. Into none of his many merciful enterprises had Dr. Passavant been led so mysteriously, so unexpectedly, and we may

add, so reluctantly. It was all contrary to his usual experience. In the other instances, he had been under the necessity of beginning in the most humble way. It had been "first the blade," and the Doctor loved to refer to the parable of the mustard seed and to quote the words, "Despise not the day of small things." At Jacksonville a valuable property with large and costly buildings had been almost thrust upon him. Against his first convictions and will he had felt himself driven into the undertaking.

And although he had been finally persuaded that God willed it and gone into the work with this conviction, he nevertheless seemed to have some lingering doubts.

All did not go smoothly. Orphans did not come in. The Institution did not come with that outward parade and flourish of trumpets which the average American loves so dearly. It did not blow its own trumpet. It did not publish wonderful achievements and tear-drawing stories. So quietly and humbly was the work carried on that the citizens of Jacksonville scarcely knew that an orphanage was there. The lovers of the spectacular and sensational were disappointed. Even Mrs. Ayers became dissatisfied.

Of the second strange chapter in the history, the Rev. W. A. Passavant, Jr., tells the story in his annual report of October 1895:

"In so rich an agricultural country as Morgan County, where the best provisions could at once be made for the adoption of fatherless children, experience demonstrated that there was no real need for such an Institution. For several years the Home dragged out a precarious existence, when the donors brought suit to recover the property. On a technical point, that the Institution of Protestant Deaconesses of Cook County, Illinois, was chartered for the specific purpose of carrying on a hospital in Chicago and could not, therefore, legally hold property for, or conduct Institutions elsewhere, the property reverted to Mrs. Ayers.

"Providence intended that the old Berean College should be a hospital, for it was not long before it was again tendered to Dr. Passavant. This time the offer met with a prompt refusal, and only after repeated and urgent solicitations and on the explicit condition that if given the title must be vested absolutely in 'The Association for Works of Mercy of the Evangelical

Lutheran Church of Illinois', a chartered body under the State laws, was his consent finally secured. It was on November 2, 1875, that Sister Louisa, and a year later, Sister Caroline, began in an humble way and with the most primitive equipments a small hospital in the building that did not have the first requisite for such a purpose. A dozen beds and a kitchen stove brought from Pittsburg, several pieces of furniture, kindly donated by Mrs. Ayers, and some white muslin curtains for the huge sixteen-foot windows, the seams of which the writer sewed on a borrowed sewing machine, constituted the meager furnishment. The awful discomforts, poverty and makeshifts of those years of struggle are known only to God and to a few faithful souls. Through it all and to his death, Dr. Prince was a friend of the Institution. Dr. King also stood nobly by the little hospital from its insignificant beginning and his skill and considerateness were only equalled by the patience and self-sacrificing devotion of those who nursed the sick and comforted the dying in its whitewashed and scantily furnished rooms.

"Yes, 'it is the order of God's House that things shall grow not in a night, but slowly', and so Dr. Passavant hoped and labored on. Through good report and through evil report, the work progressed with occasional bursts of public interest that seemed to augur larger and better things. But the poor, little hospital was making permanent friends. Its unselfish work slowly gained recognition. Its ever open door and its ministration of Christ-like mercy in times of sudden accident, or of public calamity won it respect. Today it is reaping what it has sown and its harvest of charitable gifts and noble benefactions has blessed Jacksonville with an Institution that is a credit to its many friends and an honor to the city."

From another report, we add:

"It is well to state that the Passavant Memorial Hospital is the direct result of the generosity of Jacksonville citizens, and must owe its success largely to their fostering care. The principles upon which its founder insisted will be sacredly guarded and retained in its future development. These are:

"1. That it is to be a distinctively Christian Institution, conducted by deaconesses, and offering the best skill in every department of hospital work.

"2. That it is not and can never become a source of profit to ony one connected with its management.

"3. That it is open to any reputable physician for his private patients.

"4. That it is always open to accident cases; and as long as there is a bed vacant the deserving poor who need hospital care will find shelter within its walls.

"This Institution is directly under the care of the Mother House at Milwaukee, Wisconsin.

"In 1896 the benefactress of this Institution died in the ninty-third year of her age. During that year one hundred and ninty-five patients were cared for in the hospital.

"The building has recently undergone some reconstruction, and now has a frontage of ninety feet on East State Street, the main avenue of the city.

"The main building contains six wards for classified patients, including a pretty ward exclusively for children; the operating, drug and etherizing rooms, the kitchen with its necessary pantry and closets, and the dining room for the Sisters and their helpers, with boiler and steam-heating plants, the laundry and storage cellars in the basement. Each ward is furnished with necessary closets and bathrooms and the plumbing and steam-heating throughout are of the best modern design and workmanship. The operating room is finished in adamant plaster, encaustic tile, and equipped with every convenience in iron and glass to make it thoroughly aseptic.

"Space has been reserved in this building for a chapel, and private rooms are located on each floor, for the endowment of which $4,500 each has been contributed by several persons, and several are without endowment, awaiting the generosity of those having the means."

Here is a letter which Dr. Passavant writes to Mr. A. H. Wirz, an intimate friend and a generous helper:

"Let me tell you of our trials and triumphs of late. Two weeks ago, after being at home for three days, I got a dispatch to come immediately to Jacksonville. Weary and sad, I hurried there only to find that the City authorities had resolved to pave the entire front street of our hospital home property there at a cost to us of nearly fifteen hundred dollars for the four hundred feet front. It was literally dreadful. I said nothing to man for I could not say a word. It was all just and proper. But what to do I could not imagine. I could only again look up to God and hope in the divine Providence. As to raising money in

Jacksonville, everybody dissuaded from the effort because the country roads had been literally a swamp and the merchants had no money. I could therefore only say with one of old, 'We are without strength, we have no counsel but our eyes are unto Thee, O God.' And so I waited with an anxious heart, until yesterday Sister Louisa wrote that a quiet company of citizens had united together and gotten up a concert as well as taken subscriptions and had raised seventeen hundred dollars. The extracts from the *Journal* of Jacksonville will appear in the next *Workman!* So singular are the ways of God. It is therefore not a vain thing to trust in Christ always and to believe that 'He will provide'. I cannot but think after all these providential dealings that some great blessing will come through those Institutions at Jacksonville, though their history is a mystery of Providence which I cannot fathom."

Of the blessed work that the Jacksonville Hospital was doing, he writes:

"The lovely shade trees which surround the hospital are vocal with songs from the birds. Robins and wrens, blue jays and turtle-doves dwell among its branches and rear their little ones in peace. Where we write these lines, in the old Hardin mansion, there often assembled in the early history of Illinois, the men who laid the foundations of the State; Governor Duncan, Mr. Lincoln, Richard Yates and many others. The whole seems more like a dream than a reality! And so our reluctant coming here, our unwilling and resisting acceptance of this fine property, with all the years since then full of difficulty and struggle, of pains and prayers, what is it all for? What does it all mean? It is a mystery of God's providence which we cannot fathom. Now and then a rift appears in the clouds and the shining out of God's purposes seems for a time to make all clear. But such is the weakness of the flesh and spirit that afterwards 'shadows, clouds and darkness rest upon us.'

"One of these events recently occurred, which has gone far to strengthen faith, and make us confident that 'our labor in the Lord is not in vain'. On the evening of the eighteenth of May a storm of great violence passed over the city, with dark and threatening clouds in the distance. As early as six o'clock the next morning, conveyances were at the hospital door filled with the mangled victims of a frightful tornado which had struck the village of Liter, demolishing everything in its track and

leaving behind it many wounded and dead. The survivors were in a condition which cannot be described. Broken arms and limbs, bodies cut with fearful gashes and so covered with dirt as to be scarcely recognized, they presented a most horrible spectacle. In some cases their clothing had to be cut off piece by piece, and only then could the extent of their injuries be known. Seven of these were of one family, a mother, the widow of a minister, with her four sons, a daughter and a daughter-in-law. As the news of the disaster spread, hundreds came from city and country to inquire of the suffering; packages of clothing and linen, baskets of delicacies and provisions were sent and above all the kindly offices of gentle woman to watch and minister were freely given. Dr. King, with a staff of physicians, seemed not to know of weariness, the sisters were at the bedside and in the kitchen night and day for weeks; everything that love and strength and patience could do was done. But death had marked three of the poor sufferers as his victims. One of them, Dr. Griffin, a promising young physician never became conscious, and followed his wife who died first in the hospital. The third was the youngest son of the afflicted mother, who could hardly even weep when her youngest-born was released from his awful sufferings.

"Two months of this hard and sad service have passed away, and today, the mother and daughter were removed to the country. A son will leave this afternoon, while the other son who can move about on crutches remains in the hospital. Another young man from the same village, also the son of a minister, whose skull was frightfully injured, is rapidly recovering. A poor German, who was brought from another place, dreadfully mangled, has also recovered. The gratitude of these worthy people was most touching, but that which to us is peculiarly gratifying is the effect it has produced on the community. It is seen and felt that a Christian hospital is a necessity; that legal provision with its almshouse is insufficient and degrading and that only when the Church goes out doing good, both in preaching the Gospel and healing the sick, is she reproducing the life of Christ in its best and holiest form. What may be the effect of this altered conviction on this Institution, time alone will prove. But for the present, it would seem that God has set His seal of approbation upon both hospital and home more clearly than ever. The future is with Him, while present duty, trial, faith and patience are ours. Blessed are

they who 'overcome by the blood of the Lamb and by the word of their testimony and love not their lives unto death.' "

When Julia Sutter's intensely interesting and instructive book, entitled "A Colony of Mercy," appeared, Dr. Passavant was delighted and edified. From a two-column editorial, we quote:

"It is a touching narrative of the inner and outer life of the Institution of Epileptics at Bielefeld, Germany, which has attained a world-wide fame under the superintendence of Pastor Bodelschwingh. The style of the author is beautiful in its simplicity and the whole is written from a heart which is touched by the pitying love of Christ. One cannot read it without tears of rejoicing that mercy has come to the poor unfortunates over whose sad life the dark shadow of the sorest of earthly afflictions has fallen.

"This beautiful volume of three hundred and fifty pages, with twenty-two illustrations and the plan of Bethel, is one of the most fascinating books which has left the American press. It is a portraiture of a healthy Christianity amid the cheats and shams of that blessed faith which deform our modern Christianity. Its living characters, like the Sermon on the Mount, are full of the gentleness of Christ and they move among these children of affliction with the repose and sweetness of the early saints. The contrast between this wonderful revelation of 'the life also of Jesus' and the legalistic and humanitarian relief-efforts of our day is most striking and indicates more clearly than words can express the mission of the Christian Church, 'to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness'.

"It is deeply interesting also to observe how the Church of the Reformation, in this as in so many other spheres of applied Christianity, is becoming the instructor of England and America. The restoration of the primitive office of Deaconess in the Church, the family system of the Rauhe Haus in the care of Orphans and of all reformatory institutions, the Colony System of missions among the heathen, the Kindergarten schools of Froebel with many others owe their origin and wonderful development to the Christianity of Germany. From the article below, it will be seen that in the care of epileptics England is following the model of the Bethel colonies of Germany, and we

may add, in America also, the first Institutions of the same system are beginning to appear. Thus while sophists rave and philosophers wrangle and science falsely so called is busied in tearing down the Church of God, and erecting in its place the temple of Reason, German piety, like its Master, goes about doing good, healing all manner of diseases and all that are oppressed by the devil."

About a year before his death, Dr. Passavant was planning to open an Institution for the care of Epileptics. Here is an extract from one of his editorials:

"For years past the desire has been sacredly cherished that something might be done for the relief of this unhappy class of sufferers. The lack of time, strength, means and laborers has hitherto prevented an effort in this direction. But the thought of faith was never abandoned. On the contrary, as difficulties multiplied, more earnest prayer was offered and it would appear that the Lord has hearkened to the agonizing cries for relief which have gone up from many a stricken home and heart. Without anything of our doing, ample means have been offered and if it please God, a beginning will be made in the near future for the relief of these suffering ones.

"We are pledged to absolute silence as to the details and likewise in regard to the time and place of the commencement. It is mentioned now only that others may unite their prayers with those who have borne the cause of these sufferers on their hearts. So many things are needed before such an Institution can be established, that unless the Lord build the house, 'they labor in vain who build it'. The whole is in His hands and He will yet be inquired of for these things.

"While recovery to health or bodily relief is a prominent aim of such an Institution, the interests of the immortal soul will occupy the constant thought and effort of its establishment. In most instances both the intellectual and spiritual training of this neglected class have been unavoidably neglected. With the fearful downward tendency of all their powers, when not restrained by Christian principle they drift onward towards the abyss of hopeless imbecility. It is not, therefore, merely bodily relief, with shelter and food and needful care, that is sought to be given them, but a knowledge of the Savior and a personal love to Him. That must be the ultimate and unceasing aim of the Institution that is to meet the highest wants of this afflicted class."

Of the carrying out of this holy purpose several years later by his son and successor, that son writes:

"Long before the story of the remarkable Bethel colony for Epileptics, at Bielefeld, Germany, had reached his ears, Dr. Passavant had decided to attempt the founding of a home for these afflicted ones. Correspondence had been begun with some persons specially interested in the project and it was his intention to begin in a humble way in the near future. It seemed as if the hopes and prayers of years were about to be fulfilled, when death suddenly overtook him and the weary burden-bearer was at rest.....Association with the poor and sick brought to his attention numerous cases where this terrible affliction made poverty all the more wretched, put sickness beyond the hope of recovery and subjected child-sufferers to life-long misery. Appealed to in numberless instances, even by the wealthy, to recommend some Christian Institution where an unfortunate epileptic might be cared for and shielded from the danger and humiliation which public attacks of the malady made unavoidable, he was compelled to reply that no such home existed in this country. Not admitted to hospitals, refused admission by the authorities of homes for incurables and allowed in the wards of the insane asylum or within the doors of the institutions for the imbecile or idiotic only after the ravages of the disease had injured the reason or destroyed the mind, the position of the epileptic sufferer seemed to be pitiful and hopeless in the extreme.

"It was suggested after his death that an Institution should be begun and called THE PASSAVANT MEMORIAL HOME. He had preserved as a sacred trust small sums given him for this purpose. His prayers had consecrated these gifts; and soon after his death there was secured in response to an appeal sent out by others who were interested nearly two thousand dollars, and the work so long discussed at last took a tangible form.

"In less than one year after Dr. Passavant's death these Christian homes were formally opened. On the sixth of June, a large audience was gathered in the central building, and appropriate religious services were held. Addresses were made by Rev. Wm. A. Passavant, Jr., and Rev. W. M. McEwan, describing kindred work in Germany and the scope of what was here in view.

"The three buildings now occupied are beautifully situated on the slope of a hill overlooking the city of Rochester, Pa., within twenty-five miles of Pittsburg. Sixty acres of land, mostly under cultivation, furnish healthful occupation, and prove a source of revenue.

"No one who has seen an epileptic in a convulsive fit, or knows the apprehension and terror which his presence causes to family and friends, will doubt the necessity of special homes for these poor sufferers. No one who has visited the sunny hillside above Rochester, Pa., with its southward sweep over clustering towns, undulating hills and miles of winding river, can forget the view, or the homes for epileptics established at this ideal spot. To a visitor who follows the superintendent along the broad sidewalk that connects the different family houses, there is little to attract attention except the perfect order of the place, the quiet industry of the inmates and the air of peace that is over all. He notices a white-capped deaconess with several female patients seated on the back porch paring potatoes. Another can be seen in the sewing room occupied with others at the sewing machines. The farmer is busily engaged hauling shocks of corn to the barn, where a half dozen men are having a husking bee. 'Carlo', the faithful watchdog, and a couple of boys seem the only ones who are getting fun out of anything else than work. But Sister Catharine can tell of other scenes, when these strong men drop as if shot, their faces contorted with horror or indescribable agony, and when the loud agonized cry is heard at night from the convulsed sufferers at the Woman's Cottage, a call for instant attendance and tenderest care. And though love is there and the sun shines and God has given the afflicted family a home, a peaceful Christian home, yet the shadows are there also and the sorrows and suffering of sin. The visitor must not forget to see the chapel. It is small, but it has its pulpit, reading desk and altar and Mr. S. whose handiwork it all is, did not omit to place the simple cross upon it. It is a churchly sanctuary and dearly the patients appreciate its privileges. On Sunday afternoon there is a Sunday school of epileptics, ranging in age from the child of eight to Uncle Sam and Grandma Moore, who are both up in the sixties but as eager as the children to hear the lessons out of 'Bible Stories.' "

One of the faithful, trusted, life-long friends and co-workers of Dr. Passavant was the sainted Rev. Wm. Berkemeier. He

was one of those guileless, consecrated, unselfish souls whom the Doctor loved and honored. Berkemeier, on the other hand, loved Passavant as he loved his own soul, looked to him for counsel and implicitly followed his leading. Settled in Pittsburg on his graduation from Gettysburg Seminary he was brought into daily contact with Passavant. There he gathered and organized a strong Lutheran Congregation, mainly out of neglected, unchurched Germans. Here he began to note and lament the wrongs inflicted upon the German immigrants on their arrival in the new world. From Pittsburg he went to Wheeling, where the many poor and helpless Germans appealed still more strongly to his sympathetic nature. During the nine years of his fruitful ministry in Wheeling he constantly prayed and planned for an Emigrant Refuge, in New York. He kept in closest touch with Passavant and often they conferred with each other on the immigrant problem. In 1877 Berkemeier accepted an urgent call to a German Church in Mount Vernon, N. Y., where he had a still better opportunity to watch the helpless new arrivals and to see the impositions practised on them.

Dr. Passavant during his visits to New York as a supply of St. James' and in connection with the founding of the Wartburg had also carefully looked into the sorrowings and sufferings of the hapless strangers when they first set foot on a strange land. He saw how conscienceless keepers of the low lodging house fleeced them; how the pimps of the questionable resorts enticed them; how the sharks and plunderers of every class robbed them. Like unclean birds of prey these human buzzards pounced upon the unprotected ones to their wreck and ruin. And again he would seek out his Berkemeier and together they would bewail and plan and pray for a way to help and rescue these helpless strangers.

True, something had been attempted by the eastern Lutherans. For four years the New York and Pennsylvania Synods had conferred together. At last a committee had been appointed, which had called the Rev. R. Neuman to become missionary to the immigrants. During the year when Passavant was supplying St. James' pulpit, studying the city, moved with compassion for the orphan and the immigrant, Neuman began his work. He opened an office, visited and counseled the newcomers and thus saved some.

But for Passavant this was not enough. He desired a Christian Inn, into which these dazed children of another world

and another tongue might be gathered and there counseled as to their material and spiritual welfare. He wished to make it impossible for pimps and sharks to get into communication with them, until they had been properly instructed and warned as to their dangers, accompanied and assisted toward their destination and directed to spiritual advisers at their journey's end. Passavant wanted Berkemeier to undertake the work of establishing such an immigrant mission, with a local habitation and a name. To this end he conferred with the Emigrant Committee and finally prevailed on that body to call the Rev. Mr. Berkemeier to become the assistant of missionary Neuman, with the special task of securing a permanent way-side Christian home, to father the stranger, counsel him to forget not his Father above and guard him while in New York and send him on his way rejoicing. And so in 1867, Pastor Berkemeier entered upon his mission, with what self-sacrifice, hardship, toil and tears this man of God pushed forward the work and through evil report and through good report held on until he saw the Emigrant House at 26 State St. purchased and afterwards enlarged, God only knows. In it all Dr. Passavant was his adviser and assistant. Passavant became a member of the reorganized Emigrant Board and prevailed upon the General Council to accept the Emigrant Mission as its own and give it official endorsement and at least moral support. He contributed personally to the building fund and time and again accompanied and assisted Berkemeier in soliciting aid. It is probably not too much to claim that next to Pastor Berkemeier Dr. Passavant did more than any other man to make the Emigrant Mission a success as God counts success and a credit to the American Lutheran Church. By word of mouth and with his eloquent pen in the *Lutheran and Missionary* and afterwards in *The Workman,* he pleaded the cause of the stranger within our gates and the mission that existed for his welfare.

Of the benign and merciful work that the Emigrant House was doing, he writes in the *Workman* of January 5, 1882:

"The establishment of the Castle Garden mission with the Emigrant House, has been a beautiful reflection of this Christ-like spirit. It has been an evangel of good to all peoples. To stand as we have stood, on a parapet in Castle Garden, after the arrival of an emigrant ship and look down upon the motley crowds below, every possible costume from every land and of every faith, the poor children clinging to the mothers and the

men clamoring for release at the barred gates or dragging their baggage to get there, to note the cards of the Emigrant House in their caps, or to see them reading the tracts given them by pastors Berkemeier or Keyl, or thankfully receiving the testaments given by the Bible Society, is a spectacle full of deep and holy significance. And then, when the law has been complied with and the doors at last are opened, to see hundreds of these foot-sore and weary travelers, at rest in the Emigrant House, their wants attended to, their baggage safely guarded, the evening worship over, and the stillness of a Christian household settling upon the quiet sleepers is a sight to thank God for. How can we see this and not thank God for the erection of this mission of mercy to the poor and the stranger within our gates. When we first saw these things, we were overcome with tears, that notwithstanding our great shortcomings elsewhere, yet here, on this most important mission ground in the new world, and at the most impressive moments of their lives, the immigrants are received by our American Church in the spirit of our Lord and with the charities of pure and undefiled religion.

"It is not too much to say that no investment of time, labor, money and unceasing anxiety has brought in a larger revenue of benedictions to the poor and of richer blessings to the Church than have these missionary labors among these incoming strangers. We cannot number the cases which have come under our own observation, of excellent service done to the deserving poor. Over the whole land are countless cases of situations procured for industrious laborers, of families forwarded to their friends, of the inexperienced saved from sin and ruin, as well as tens of thousands who have been refreshed and aided in their westward way. We can even point to churches supplied with deserving pastors, to young men rescued and now in the ministry, to orphans gathered into homes and invalids into hospitals, now rejoicing in health, and returning to give God the thanks. The Emigrant House has been a Bethesda alike for the bodies and souls of men."

Here is a note about the Emigrant House, written May 8, 1884:

"In the midst of the hurrying thousands on Broadway, it is touching to note the little groups of freshly arrived immigrants, whole families, parents and children, down to the babe on the mother's arm, following a great stream of life and

looking with wondering eyes on the banks, warehouses, offices and hotels which line the street. Their baggage is at the Emigrant House at the foot of Broadway and they do not leave for the West until four o'clock. We saw them on their arrival, one hundred and fifty strong, each with his green card on his cap, and thankfully said, 'a troup cometh'. We saw them also at the evening worship, and wept as we heard them sing the first song of thanksgiving in the New World to the familiar melody known in the old. We also heard the fervent prayers of the Church in their behalf and felt that holy sympathies from two continents were clustering around them. We realized as never before that these were but a vanguard of a vast multitude on the way. Nay, more, we had just come from the meeting of the Emigrant House Board, where we resolved to at once erect additional accommodation for these incoming thousands. The new building will be in the rear of the old and will be five stories above the basement. It will cost perhaps twenty thousand dollars. But it will give more office, dining and sitting room with a larger Chapel. A hundred more persons can then be cared for so that three hundred can then be fed and housed without the excessive labor of providing for two hundred as at present.

"Thanks be to God for the Emigrant House, and thanks and praise be to His holy name for having raised up the unselfish and devoted men and women who give their best services to care for these 'strangers within our gates.' "

When the Dr. was coming out of a protracted and severe spell of sickness in the Fall of 1886, he found among his accumulated letters one from good father Berkemeier, complaining bitterly about an unworthy and slanderous attack on the Emigrant House by Dr. Walther, published in the *Lutheraner*. Dr. Passavant writes:

"It is upwards of three weeks since the shadow of a heavy disease with brain exhaustion has been upon me. Of most of the time I can give no account. By God's mercy I am gradually coming out of the cloud and can work by 'heads', as they say in the oil region, at the accumulation of letters on my table. Oh, how grateful I feel that it is no worse but on the contrary that I feel so much better and am daily growing stronger.

"Let me thank you for your fraternal affection and your thoughtful requests to send but a line. Would like to write

much and about many things, but cannot now. I would have personally written Prof. Walther and had him make the correction, but friends in Chicago and Milwaukee told me that he was at death's door and could not live many days. Now, blessed be God, the dark shadow has passed and he is recovering. I cannot find the paper where he makes this unworthy statement. Oh, how unutterably sad that good men can come under the influence of partisan and party spirit and do such unworthy things.

CHAPTER XXI.

THIEL COLLEGE—COLLEGE LIFE—MOUNTAIN HOSPITALITY.

In the early sixties Dr. Passavant had become acquainted with a liberal layman named Louis Thiel. This plain and pious German had been a butcher in Petroleum Center, Pa. There he had invested his life's savings in oil lands. He promised the Lord that he would devote to the Church at least one tenth of whatever he might realize from the investment. And the Lord prospered him. On removing to Pittsburg he united with the Second German Lutheran church of which the Rev. G. A. Wenzel was pastor. In the spring of 1865 he placed the sum of $5505 in the hands of Dr. Passavant to be used at his discretion for some benevolent purpose. After mutual consultation they agreed to devote it to the cause of Christian education. With this money Dr. Passavant purchased several buildings in Phillipsburg, Beaver Co., Pa., which had been used as a sort of water-cure Sanitarium. Early in 1866 Dr. Passavant had the buildings fitted up for a Boarding school which was opened as Thiel Hall, in September of that year.

With his unusual gift of discovering and securing the best young men, Dr. Passavant found the young Rev. H. E. Jacobs, who has since become the prince of dogmaticians in the American Church. Dr. Passavant secured his service during a Summer vacation to several missions on the Allegheny River with Springdale as a center. He afterward secured him as principal for Thiel Hall and would have been glad to keep him, had he not been called to Pennsylvania College as Latin professor. Here is Passavant's estimate of him:

"He is a noble young man and endears himself to everyone. He is doing admirably at the church of the Allegheny Mission, has found a settlement three miles in the country of a dozen German families and is 'running them down', will have Communion on Sunday a week and expects to confirm quite a good class."

Of the spirit and life of that school under Dr. Jacobs, the

writer of this can speak from experience. Never can we forget the blessed days spent there. At no school that we ever attended did we find so good a spirit, so homelike an atmosphere, such affection among the students as there.

Prof. Jacobs preached on Sunday evenings in the German church of the village and organized a little English Lutheran congregation. The membership consisted mainly of the students, the professors, Jacobs and Feitshans, and the Downing family who had charge of the buildings and the boarding. Students were elected as elders and deacons; students, with the assistance of the Misses Wagner, made up the choir. Students gathered, superintended and taught the English Sunday school. The unconfirmed students were catechised by Prof. Jacobs and when the time came for confirmation it was left to each one to decide whether he desired to take this step or not. Among those who applied for confirmation in the Autumn of 1869, was Wm. A. Passavant, Jr. Dr. Passavant came down from Baden on Sunday afternoon, led the evening devotions at the supper table and preached the confirmation and communion sermon. How he prayed for the students as we knelt in that dining room that Sunday evening. The memory of that prayer after thirty-five years still touches the heart and moistens the eye. And that sermon! We can see the silver-crowned saint in that wine-glass pulpit now. The text was: "He brought me into the banqueting house and His banner over me was love." We know that sermon today. How tenderly and touching were the applications to those about to be confirmed, and the appeals to all of us to give our hearts wholly to the dear Savior and our lives to His service in the ministry. More than one half of the boys who heard that sermon became ministers. Of that little family-congregation we recall the familiar ministerial names: H. Peters, J. A. Zahn, D. L. and T. B. Roth, J. C. Kunzman, R. M. Zimmerman, D. L. and W. A. Passavant, G. C. Berkemeier, J. W. Myers, H. L. McMurray, F. C. E. Lemcke, and G. W. Critchlow.

Of that same service the Rev. H. Peters writes this reminiscence:

"I first met and became acquainted with Dr. Passavant at Thiel Hall. The scene in which he stands out most prominently in my recollection is that of the first confirmation service held in our little English Lutheran Congregation which had been organized by some of us older students and in which at the ripe age of twenty-one years I acted as one of the 'elders'. In that

class (which has now become famous in the church) was W. A. Passavant, Jr. His father had been requested to preach the sermon. It was the first sermon I ever heard him preach and it stamped him upon my mind and heart as one of the great preachers of the Church. Stirred as the Doctor could and would be by the presence of his own beloved son before him in so impressive a service, it was most touching and eloquent."

The boys always looked forward to the visits and the chapel-talks of Dr. Passavant. His generous nature could not help but win those youthful hearts. Here is an incident: We were at the supper table, at whose head sat the Doctor. We had little sausages for supper that evening. The rule had been that each student should get one. The housefather of that evening put two on each plate, and when the platter was empty he called out: "Sister D., you must bring more sausages; these boys have a good appetite." The boys voted him a good man.

Nor have we ever forgotten the communion season of that little college church. When Prof. Jacobs announced a communion, he indelibly impressed it upon our minds that no one ought to come to the altar with any spite or bitterness in his heart against a fellow-student; that if any of us had quarrelled, we ought to be reconciled before we came. Quite vividly we recall how the boys who had quarrelled came together before each communion to "make up," shake hands and be reconciled.

When the Rev. Dr. H. E. Jacobs was installed as professor of Systematic Theology at the Philadelphia Seminary, to take the place made vacant by the death of Dr. Krauth, Dr. Passavant wrote:

"There are in Dr. Jacobs special qualifications for this important post. Like Dr. Krauth, a child of the covenant, he grew up in the sanctity of a Christian home and in the atmosphere of thorough scholarship. The growth of faith and learning went hand in hand and before men were aware the modest student had developed into Christian manhood and scholarship of unusual prominence. First a tutor in the College at Gettysburg, then Principal of Thiel Hall, then Latin Professor in Pennsylvania College and afterwards Greek Professor in the same institution, he passed up, step by step, through the varied branches and studies of these positions, mastering everyone thoroughly and making full proof of his ability in all. So, too, his studies during these years made him at home in the German language, out of whose treasures of theology and literature he had already

done so much, by translation and otherwise, to increase the sphere of the Church's knowledge.

"The long familiarity with young men, the intimate acquaintance with their weaknesses and their virtues, the helpfulness of his spirit, and the entire absence of every element of cheat and sham, and the felt presence of Christian nobility in his character, all gave him special qualifications for the training of our future ministry. But most of all, and best of all, there is in Dr. Jacobs not only the assurance of a personal faith in Christ but the assurance of the absolute truth of Christ's teachings as confessed by our Evangelical Church. How he was led to both, need not here be told. It is enough to say that as in the case of some others, it was not only by earthly teachers, but by the Holy One, 'who hath the key of David, who openeth and no man shutteth, and who shutteth and no man openeth'. In bowing before the authority of Christ, he literally gave up all, resigning position and going forth, he knew not where, that he might be free to confess the whole truth as it is in Jesus. The strange result is known. He returned to honorable positions, to confidential relationships, to helpful associations, and to important services in confessing, defending and propagating the faith which was dearer to him than life. Even now, he leaves the scene of his most painful trials and joyful triumphs with the blessings and regrets of students, faculty and trustees. He leaves not in anger, but in love and good will to all, invoking upon his dear old home and the Institutions there the benedictions of God."

On the above-named occasion when "Willie" Passavant was confirmed the Doctor wrote his mother:

"The enclosed letter of Prof. Jacobs concerning our Willie you will, I am certain, read with sincere pleasure and thanksgiving to God. I answered it at once, encouraging the dear boy to take this step and also saying to Mr. Jacobs that I would come down from Baden in the afternoon and preach for him in the evening. Oh, what a source of joy to a father's heart to see the dear boy kneel at Christ's altar and consecrate himself to God. Pray for him, dear mother, that God may accept the offering of his heart and life and that he may yet become a chosen instrument of good in His service.

"Our little school at Phillipsburg is doing a blessed work and some twelve or more of the students have the ministry in

view . . . . . How wonderfully God is both spiritually and materially adding His benediction to this cherished work! To His great name be all the glory."

In 1871 the Board of Directors resolved to move the school to Greenville, Pa., under the name of Thiel College. Dr. Passavant did not favor this removal. He warned against it and predicted that before twenty-five years the school would want to move away again. But he was overruled and gave the school the same hearty support and service that he would have given at a place of his own selection.

At the laying of the corner-stone of Greenville Hall, the first building of Thiel College, August 15, 1872, Dr. Passavant made the principal address. In it he gives first the history of the school and secondly the principles on which he desires to see it conducted. The address brings out so clearly his interest and zeal for Christian education, as well as his ideas of what a Lutheran College ought to be in its ideal, its spirit and its work, that we cannot forbear quoting its principal parts:

"Ladies and Gentlemen—The laying of the corner-stone of Greenville Hall, the first of the buildings of Thiel College, is not designed to be an empty ceremony. It is meant to express by an act more striking than by words the fact that this is a Christian College. The corner-stone will be laid in the name of the Father, and of the Son and of the Holy Ghost. By this token, its origin, its character and its continuance, in the unity of the Christian faith, are set forth in language unmistakable and in terms the import of which is known and read of all men.

"Having been requested by the Committee of Arrangements to state a few facts concerning the origin and progress of the institution, I will mention that the idea of such a college in Western Pennsylvania was the cherished thought of more than a quarter of a century. The pressing need of an Institution of learning on this territory, where the Word of God would be the supreme law and the chief thing in study, discipline, and government, was felt more and more painfully with each new year. I will not conceal the fact that it was made the subject of earnest prayer, during all this time, that God would raise up some one to provide the means for such an undertaking. It was felt, amid the claims and wants of existing charities, that a public call for means to commence another Institution was not advisable. For more than a score of years not a single providential

opening had occurred which seemed to point to the realization of this hope, nor were there any visible tokens, though anxiously looked for, that the set time to favor Zion had come. At length, as the years wore on and the need of such a school became more pressing, and counsel and relief were sought more earnestly from God, the name of Louis Thiel was impressed upon the mind of one of our pastors when in prayer for this great interest. At the same time the purpose was formed to open the subject to him, and if possible, obtain from him a loan, so as to purchase a suitable tract of land on which a humble commencement might be made. Before this purpose could be carried out Mr. Thiel called on the pastor in question, and on introducing to him the object of his intended visit was told by him that he had come to consult as to the most useful way of appropriating four thousand dollars which he had set apart, as the tenth of his income for years past, and which he begged him to employ according to his best judgment in doing good. Alarmed at this unexpected issue and dreading new responsibilities which it so suddenly involved, the whole subject was recommitted to God in mutual prayer, and the money placed on interest to await the further indication of Providence. During the next fifteen months, various places were visited with reference to a location; but the absence of buildings at several, or the price demanded for those which were found, for a time prevented a purchase. At length, in the Spring of 1866, a property in Phillipsburg, Beaver Co., Pa., which had been used as a Summer retreat, after having been visited in company with Mr. Thiel and meeting his approval, was purchased for $4,500, the interest and the original donation paying the whole. A few months later an adjoining house and lot were generously bought for $1000 so as to afford a residence for a teacher. In the Autumn of the same year, the main edifice was formally set apart by a special religious service for the sacred purposes of Christian education, and without the knowledge of the benevolent donor, received the designation of Thiel Hall. A few weeks before this, the instructions of the school had been commenced under the principalship of Rev. Prof. Giese, of Wisconsin, with five pupils This humble beginning though most insignificant to the eyes of some, was the work of faithful love and was attended with a visible blessing of God. New students were received every week, and at the close of the first year the number of pupils required the appointment of Rev. W. Copp, of Paxton, Ill., as a second instructor. The original

purpose was sacredly kept in view, and the Word of God became a ruling element in the institution. Its instructions were not only opened and closed with prayer, but the Holy Scriptures were daily read and studied by all the classes. Their influence was happily seen in the studiousness and order of the scholars, in their behavior and morality, and in their conscientious fidelity to all their duties. In the midst of the most cheering tokens of an honorable future, Prof. Giese accepted a call to New York City, and the institution was continued for two years under the instruction of Rev. H. E. Jacobs and Prof. Feitshans of the college at Gettysburg. With many evidences of the Divine favor, a charter having been obtained from the legislature of Pennsylvania with the powers of a college, the whole was formally transferred to the corporation thus created and the institution was opened under its new auspices on the first of September, 1870. The Rev. Messrs. H. W. Roth, W. F. Ulery and D. McKee, having been elected instructors by the Board of Trustees, devoted themselves to the duties of their responsible position, and the first collegiate year gave evidence that only time and pains and prayers were needed to establish and perfect the work so auspiciously begun. In the beginning of this year the offer of the citizens of Greenville to donate seven acres of land as a site and twenty thousand dollars for the erection of a college building was officially made to the Board of Trustees, which, after many delays, owing to a diversity of views was finally and thankfully accepted. In like manner, it was decided by the Board to remove the institution from Phillipsburg to Greenville without longer delay, and accordingly on the first of September, 1871, the exercises of the college were formally opened in the Academy building of this town.

"After this had been done the Synod, to whom the property of Thiel Hall had been transferred by its founders at its convention in Warren, Pa., in October of the same year, after a thorough discussion of the college question, fearing that there might be some indistinctness in the minds of the citizens of Greenville in regard to the religious character of the institution, took action to the effect that before the college should be declared permanently located here, the Board of Trustees should have a personal interview with the committee of the citizens who had subscribed to the college, and to communicate with them in the clearest possible manner the purpose of the Synod in its establishment, its character as an institution pledged to the distinc-

tive faith and life of the Evangelical Lutheran Church, together with the religious study that would be expected of all unless excused by the desire of their parents or guardians; so that, while provision could be made for exceptional cases, the college must be carried on in the spirit of the Church and with its own positive historical faith duly recognized and constituting the groundwork of Christian truth and instruction. The reply of the committee to this communication was made in writing, and, we are happy to add, was as honorable to them as it was satisfactory to the Board . . . . . .

"We have entered into these details of the early inception, the providential origin and the subsequent history of this institution, not merely for the purpose of information to those interested in its welfare, and to show with what a special concern certain essential features were guarded by the Synod to whom it was committed by its founders, but mainly to prepare the way for a justification of this characteristic feature of the College which has finally been located in this community. Here on this solemn occasion of laying its first corner-stone and in the midst of those who have so generously given of their bounty for its erection, we openly proclaim that if the Word of God is not made the great thing in the whole future of this College, it will sooner or later become in the strong language of Luther, 'A great gate of hell'.

"If anyone supposes that it is our purpose to add another to the so called 'progressive' colleges of the land, he is mistaken! We say it openly, that we want no more of these 'great hell fires' . . We are not indifferent to the classics of antiquity. They are incorporated in our college course. We insist on the natural and exact sciences. We value highly the philosophy of the mind. The principles of the English language, the laws of rhetoric, and the rules of oratory are indispensable. The ancient and modern tongues, and in these last the German and our own English with their world-wide signification are obligatory to all who would take the college course. But we dare not ignore the fact that our young men, to be truly educated, must be taught to sit at the feet of Jesus. To be truly great, they must be truly good. To be possessed of the treasures of knowledge and wisdom they must come to Him who is the life. 'For this is life eternal, to know Thee, the only true God and Jesus Christ whom Thou hast sent.'

"1. The faith of our young men requires the thorough

study of the Word of God. It is a fact, that most students who enter college come with an immature and half-formed religious faith. It may be that the Word of God is associated in their minds with the dearest memories of home and the most tender attachments of life. They have come with the vows of God upon them and the power of an endless life lifting them above all that is sordid in the search of the truth, beneath the groves of the academy. But it is equally true, that the immaturity of their character is only equaled by the immaturity of their faith which in the narrow circle of the family and neighborhood was happily not called upon to wrestle with principalities and powers. Once in the new world of a college, all is changed. The thought, inspirations, and turbulent heavings of the human heart for thousands of years, at once confront and impress them. 'Who am I?' 'Why am I?' 'Whose am I?' 'Whither am I bound?' And a whole world of problems, perplexities, solicitudes, hopes and fears which are inseparable from a living and immortal spirit, come up singly or in strange combinations to confuse and exhaust the soul. The youthful heart needs rest. It requires the certainty of a positive faith. And such a faith can come only by the Word of God. And that it may come, not as an ignorant conclusion received at second hand from another or accepted without the process of anxious thought, it must be studied in its own simple majesty, in its living purity, in its satisfying answers to human perplexities and in its divine provisions to cleanse from sin and to make all things new. And so, too, the whole literature of the Bible must be studied, including the great question of so much moment in religion, whether the Bible is the Book of God, and the associated practical questions growing out of this final one, thus removing doubt, clearing away difficulties, deepening convictions, and establishing conclusions which, though long since reached by the heart, need the logical argument and the evidence of facts to enable men to give a reason of the hope that is in them with meekness and with fear.

"We can conceive of nothing more praiseworthy in the service which men can perform for their fellow men, than to send back to his home, at the end of his college course, the young man in the dew of youth, healthful in body, ingenuous in heart, pure in life, cultivated in intellect and established in the faith of Christ. The world needs such men and the Church needs them. They are wanted at the bar, in the ministry, in the

healing art, in the editorial chair, in the school room, in every department of business, commerce, trade, in agriculture and the mechanical arts, everywhere, men of an intelligent piety, of a positive faith, of a true manhood, who know in whom and in what they believe, and stand up in their place as God's witnesses among their fellows! No want of society is greater than the want of such men! May we not expect that the handful of corn on the top of this mountain shall yet wave like Lebanon in a noble harvest of such men!

"2. The life of our young men requires a thorough study of the Divine Word.

" 'Search the Scriptures' said Jesus, 'for in them ye think ye have eternal life and they are they which testify of Me.' In them, as in a glass, is seen the only true and perfect life on earth. What conflicts with it is a cheat. What accords with it is an approach toward truth. From it all rules of living are to be drawn. By it all customs of men are to be tried. What harmonizes with it is to be held fast; what is in antagonism to it must be trampled under foot. Now, the study of this life, is the business of our life. The secret of all true goodness and greatness on earth is that men set this life before them, that they believe it to be the only reality, that they fix their eye steadfastly upon it, that they draw toward it, falling down before it and worshipping it in study and in silence and devotion, and never leaving it except to reflect the borrowed glory of the Holy One, in a life formed after the pattern of their Lord! And only by such studies of the man Christ Jesus can we look for a holy childhood and a sanctified manhood in the schools and colleges of our land. They whose names are splendid with the life of sanctified learning have found the secret in the school of Christ. Conformed to the likeness of their Lord, the lives of all living men are to them no more than shadows, breathing the atmosphere of His unselfish love, they walk on a higher plane of being in the company of the Son of God. There is about such persons a moral weight and an honored force before which everything gives way. They have about them a dignity, borrowed from the grandeur of life which they seek to imitate. They do not strive nor cause their voice to be heard in the street, and yet they move all before them as by the power of absolute dominion. What wonder that in the Christless schools of this sad age we miss these nobler types of manhood! What wonder that in turning away from the contem-

plation of the man Christ Jesus, we have fallen among thieves. Let us assert our high prerogative and cease from the cheats and shams of pagan heroes. Let us sow the seeds of true manhood and work for a crop of men."

Here is a letter to William, his son, when he started his sophomore year at Muhlenberg College, in 1872:

"Absence from home prevented my writing until this late day. We are truly glad to hear that you are comfortably fixed up again for another collegiate year, that your room is bright and cheerful, that you have flowers to grace it, and an old Thiel Hall boy as your companion and room-mate. But now, a few things more, dear son, for without these you are in great danger of a sad failure not only in your college days but for life! Let me then, as a father, say a few words which I beg you not to thoughtlessly read over but inwardly to consider and to act upon during your whole course. Keep your heart with all diligence. The reason given in the Word is, 'that out of it are the issues (extremes) of life'. I charge you, dear son, by your solemn confirmation vows to daily read the Scriptures, both morning and night, giving at least a half hour by your watch to the exercises of your closet and the reading of your Bible, and from the exact and conscientious performance of this duty and privilege you will not turn aside, no not a hair's breadth, for pleasure, company, study or any other thing. Thus the heart will be 'kept' with all diligence in purity and fidelity and your whole life will be characterized by principle in the sight of God and of man.

" 'Do thyself no harm'. In other words, take care of your bodily health. By God's great mercy you have no bodily infirmities or hereditary disease. But it is an easy thing to break the stamina of health and to lay the foundation for an early death. My advice to you is to keep up the habit of weekly washing your body in pure water and daily exercise in walking. Have your time for this, rain or shine, and take your room-mate with you to make life lively, to forget books and to give to the body the benefit of a good stretch, until the dormant energies are aroused and the blood again bubbles and leaps in your young veins as before.

"Strive to excel in your studies. Don't do this with reference to college honors, but solely with reference to duty and usefulness. Meet and grapple with every difficulty in your studies with a cheerful heart, and good-naturedly dig out the

ugly roots to the last inch. The habit thus formed will go with you all through life, and you will never be dismayed at obstacles. I would not give my experience in this respect for tens of thousands. Hammer away and finally the old rock will crack!

"Pay special attention to your composition and the most earnest watchfulness to your writing and spelling. Your last two letters, were, I am sorry to say, carelessly (must I add slovenly) written and both your mother and I were sorry to see it. They were also full of mistakes in spelling. Now, this is without excuse! For one who has gone to school all his life and is in the sophomore class, it is simply abominable. I enclose a dollar and fifty cents to enable you to procure a small dictionary which you can have near you on your table always. Read over your letters carefully after they are written, making all needful corrections, in punctuation, orthography, etc., and then rewrite if they are so numerous as to disfigure the paper.

"I am truly glad to hear you express your determination to study German thoroughly. I would now give thousands of dollars if I had but improved the opportunities of my college days in this respect. Take every conceivable pains both in the pronunciation and in the composition of the sentences and you will be amply rewarded by the acquisition of one of the noblest of languages which will wonderfully increase both the sources of your enjoyment and your future usefulness. Now is the time, dear Will, to lay foundations, and you will do well to lay a strong one here by the acquisition of another language which will do great things for you, should God spare your life hereafter."

And here is another to the college boy now in his junior year:

"Your letter makes me write, but the previous one could not be understood in any other way. I have no objection to a 'cane' provided it is not used by young men! Save me from the young fellows who sport canes and part their hair in the middle of their heads! We notice these things in the ministry and give such lads a wide berth, just as bank directors do the offered notes of young business men who have fast horses! They can't get them discounted!

"But enough. Hope to meet you and greet you next time as superintendent of 'Clapboard-staedtle' Sunday school. By all means, dear Will, accept the 'call' to become superintendent

there and do the best you can for the people. The place will enable you to gain confidence in yourself and thus qualify yourself for the duties of your future vocation."

For a time the fraternity craze had gotten into Muhlenberg College when the writer was a student there. Some of us had been taught that these embryonic lodges were evil in tone and tendency and argued against them. Among these on our side was Wm. Passavant. Rumor reached us that the "frats" were gaining a foothold in young Thiel also. William wrote his father in regard to the matter. In the reply the father also speaks of the hope of having William as his assistant in his work of mercy. Doubtless it was such letters as this one that made William finally decide on his future noble career as his father's helper and successor:

"My dear Will, Grace and Peace. Your mother sent your letter to me at Akron where I had the opportunity of seeing Br. Roth and consulting with him on the whole subject. He is of the opinion that there has been as yet no organization in the college. If there has, he will doubtless do what he can to root out and break up this last great nuisance. I am truly obliged to you, dear son, for your thoughtful and manly course in this ugly matter. You say, with truth, that 'Thiel College has gotten along this far without such associations, and that God will care for it in the future.' The end of all such aids and adjuncts is evil and only evil. I am truly thankful that you so far respect the wishes of your father that you stand aloof from all such secret associations, and neither seek nor desire the influence which they give a man for the time being. A great principle is involved in this whole matter, and it is the principle of being and doing what God requires, in all things according to His open laws. We need no dark lanterns either for friendship or for education. Let all things be done by our young men openly and with the whole world in view. 'Thou God seest me' is the watchword. In His presence and with His loving favor on our side we need not go moping or coaxing about for special favors or special friendships, either at college or elsewhere.

"Amid the many heavy duties which devolve on me, dear Will, how often have I thought of you as a helper for me in my work for the souls and bodies of men! If it should please God to so influence your heart as lovingly and thankfully to devote your life to His service, it would be the greatest happiness which could happen to me. I daily pray for you and ask

God that you may grow up into the image of our blessed Lord and that you may see your way clear to devote yourself to the holy ministry; but dear child, do not let my anxieties overpersuade you to such a calling. On the contrary, improve every moment of time and opportunity afforded and conscientiously prepare yourself for usefulness. Do not think of anything else but the glory of God in connection with your future life, and bend all your energies in preparation for it! God will attend to the rest!

"In coming from Akron, where the General Council met, we stayed over a day at Thiel College, Greenville. The large building is nearly ready for the roof, and looks well, indeed quite imposing and attractive. The Boarding Hall will be built early next Summer so as to be ready by September first, 1873. This will be done out of the proceeds of the Phillipsburg property amounting to four thousand dollars. Things look hopeful for the college, nevertheless it is a work of patient toil like all other new undertakings. The boys are looking forth to the Christmas reunion with great interest. We have laid up a good stock of apples, cider and nuts for the children and Mamma will certainly not let them starve! It is amusing how Mary talks about 'her boy' and thinks and dreams of him.

"God bless you, dear son. Do not forget your daily exercise out doors. It is a little cold, but no difference. We send you a shawl which will keep you warm both when you walk out and when you are in the cars on your homeward way. Please call for it at the Express Office. Your mother got your last letter last night and unites in much love. We are glad to hear of the Society's progress. My poor means have gone to 'the tombs of the Capulets', or I would aid a little. Let me also have an occasional line. All the family are well."

Here is an interesting letter of April 13, 1885 to his college classmate in old Jefferson, the Rev. Hugh Brown. It shows how amid his multiplying cares and burdens with age creeping on and in spite of his ceaseless activity, he still took a cheerful view of life, had not forgotten the amenities of old attachments, and could still write a chatty letter of pure friendship "from grave to gay, from somber to severe:"

"Your letter, dear brother Hugh, brings back a world of thoughts of dear old Cannonsburg and all the dealings of God with me there. Oh, what sinning and suffering, what blind, dark, broken and self-righteous ways of unbelief in Christ! I

shrink back when I think of them as I do of my whole spiritual life, and cast myself anew at the feet of Christ, hoping alone in the divine mercy. All my theology is reduced to two heads. First, I am a lost and damned sinner. Second, Jesus Christ is the almighty Savior of just such sinners. Here I abide and try to believe this last, to rejoice in it, to glorify God for it and to make some return by His grace for His saving mercy. I am deeply grateful to my sainted mother, to my old pastor, to my second pastor Dr. Brown, and not less to you and many others whose earnest efforts to aid me when at college were an invaluable aid to me in the inexperience of youth and the multiplied temptations of college life . . . . . .

"You felt twenty-five years older, did you not, after being in Cannonsburg and Providence Hall? I do not think I could bear it, and yet my thoughts constantly wander thither, especially in the night visions. I see it all again and live it over and believe I am among the old boys! But how many are dead! Since you were North quite a number have died, Judge Carter of Cincinnati and Wiley, Esq. of Cleveland! Then, too, Judge Ould, formerly Dr. Ould, my old room-mate of 'Tusculum memory,' Jacob Dall, Billy Matthias, Paul Gibson, Judge Critchlow and Dr. Naphys, all dead and scores and hundreds more! We few remain, Brown, Wenzel, Patterson and myself. I know of but few others. Caulter, Conley, and so many more having long since passed away! It seems scarcely possible that we can live five years longer and once more meet and greet each other in Cannonsburg! . . . . . .

"I have six sons, one of whom is a minister, a bright and devout young man of twenty-eight, full of the juices of life and with a heart singularly merry and glad both by nature and grace. He aids me in the *Workman* and the editorial in this week's number signed 'Junior' is from his pen. My married children 'among them' have given us twelve grandchildren so that we have our affections spread out over a large space! But such is life, full of struggles and blessing, and in looking back to early days I can say with you 'I am not worthy of one of the least of all the blessings conferred upon thy servant.'

"The future is strangely unknown to me. I am as hard at work as if I were to live forever and yet I see that the shadows of the evening are rapidly gathering about me. The new hospital here (Milwaukee) has cost ninety-five thousand dollars and is forty thousand in debt. A large new hospital is nearly

ready for occupancy in Chicago, costing with the land forty-five thousand dollars and a third is in Jacksonville, Illinois, between Springfield and St. Louis, which needs pulling down or a complete remodeling. None of these have a cent of endowment or the prospect of any that we know of. It is the same with the Orphan Institution at Zelienople and Rochester, Pa., though the Infirmary at Pittsburg and the Wartburg Home near New York have each small sums from legacies. How all these things are to be cared for I neither know nor am concerned about. They are all in the hands of the Lord and He must raise up the men and the means. Meanwhile, we work on and pray on and leave all the results with God. He must provide!

"Now then, dear old friend, Hugh, may God keep you and your beloved ones as in the hollow of His hand. Give my greetings to your wife and daughter and if trial and sorrow come upon you let me know that I may bear with you this greater burden. The Lord's peace be your consolation. Amen."

Here is another one of those priceless letters of friendship to the same college classmate full of reminiscent interest, present love and hope that maketh not ashamed:

"There is no business doing today, it being a holiday, and I have given its hours to the reception of friends and the answering of letters. Yours came at noon and I read it with varied and mingled feelings. It brings all the old time memories of the past to my mind and heart. Yes! those were earnest days to not a few, and amid the exuberance of animal life there was the working of the Holy Spirit of God, awakening, quickening and alarming the careless soul and making us to taste of 'the powers of the world to come'. In my case, I am painfully conscious of much darkness and lack of spiritual life in Christ. In some way, during all my college life, I served God as a servant, not as a child. I failed to realize the deep words of Paul. 'He hath loved me and died for me'. It was only after I entered the Seminary in Gettysburg, from a sense of the 'necessity laid upon me', that I came out of the darkness of this legal servitude into the blessed consciousness of a child of God. But when I look back over the long years since then, I am deeply humiliated that I have loved so little and that my poor life has been so marred by unbelief, hardness of heart and sin. My only comfort in looking back is to know, that another, even Jesus Christ, has died on the cross for these very sins and that

'by His stripes I am healed'. Oh, the depth of the divine mercy to us, the chief of sinners.

"I am glad to know that you are well and in good heart and hope. Through the divine mercy, so am I, but the long sickness of four months last winter has left me greatly broken down by mental and bodily exertion, both before and since that time. If I could only get away for a few months and rest, but the cares of the seven institutions are upon me and debts and labors abound. But I am trying to throw some of them on others. I still aid my son in editing every number of the *Workman*, but the responsibility of seeing the paper out whether at home or abroad is taken away. This is a blessed relief, and my son seems to find his special happiness in such work. For this, too, I am very thankful. He is a whole-hearted generous fellow with whom it is a pleasure to live and labor. . . . . . .

"That College life was a little world in itself, with all its mingled emotions of fear, hope, joy, ambition and every other thing which stirred the heart of man. One by one, the old residenters have all passed away, so that going there now one would feel sadly like one who goes back to the place of his youth, and, asking for his old friends, hears only the echo of his own inquiring voice. Yes! It was Robert Ould, whom the boys called the doctor, who was my roommate at Tusculum. He was the identical commissioner at Richmond, and I corresponded with him once in order to get back some citizen friends in Chambersburg who, supposing that our forces were in Hagerstown, were taken prisoners and sent to Salisburg, N. C. The Doctor demanded that I should get some 'mail carriers' who were in prison at Washington, exchanged for these helpless beings, and so knowing it was useless to write to Stanton with such conditions, I never again answered his letter.

"Jacob Dahl, once called at my house in the city on a visit North. He was a warm-hearted jovial Pennsylvania German from Martinsburg, Va., and 'loved good beef' and a genial joke. I think of him often and the very remembrance of his loving spirit makes me smile. At Tusculum the boys used to elect him president (provider) as often as the law would allow, and most bravely did Jacob lay in slaughtered quarters of beef and provide turkeys for the day of his retiring from office. The old frame has long since disappeared and nothing is to be seen of Tusculum but the old log building, the lower part of which contained our kitchen and the dining room. Such a lot of dem-

ocratic looking students with their patched and quaintly mended coats! Judge Critchlow, Paul Gibson, Jacob Dahl, Dr. Naphys, Anthony Wenzel, Wm. Matthias, 'old Scot', 'Billy' Eaton, Moses Blackburn, Johnston, Forsythe, and so many others! Nearly all have long since passed away and the few remaining ones are looking towards sunset. What is life? It is even as the vapor which soon passeth away!

"It is impossible not to feel deeply on these and other kindred subjects, as we read of the many sad changes on every side. Every now and then it is some old Jefferson student whose death is chronicled in the *Banner*. Its genial editor, Patterson, is one of the purest and noblest of men, to whose consistent example though not a church member (communicant) while at college, I feel myself greatly indebted. I shall always count it one of the kindest gifts of God to me that He gave me the confidence and companionship of such a college friend. I greatly regret that I can do so little to enjoy his company though we live so near each other. In my long experience with men, I have never known a man of higher and nobler principles than Patterson. God bless him and spare him to the Church for many long years. I am sorry to hear of the impaired health of your dear wife. The Lord deal gently by her and by you in this regard. And your daughter, may her life be very precious in the sight of God and may her presence long be your comfort and joy!

"Shall we ever again meet as a class in the old halls of Jefferson? I wonder if such a thing shall happen? Writing as I have thus hastily done, brings back so many sacred thoughts that the desire for such a meeting is growing very strong in me. Heretofore I have been so busy that I could not even think of it and when Patterson on meeting me would speak of it, I scarcely gave it a serious thought. But now, in two and a half years, yes, most certainly we may well afford to look forward and watch and wait! God grant that we may all be spared to then meet and greet one another. But if not in C. through divine grace we will in one of our Father's mansions. There all will be lived over in the adoring love and thanksgiving of heaven. With happy New Year's greetings and kind regards to your family, I am your much obliged friend and brother."

Dr. Passavant during all his active life had been the warm friend, advocate and promoter of higher education in the Church. This has come out again and again in these pages.

One of his last letters to his old friend, Dr. Morris, laments that he had not done more in this line. In it he says that if he had his life to live over again, he would labor more persistently for this cause so essential to the healthy life and progress of the Church.

Here is a significant editorial written half a year before his death on "A lesson for the Times:"

"If the history of the Lutheran Church in Europe teaches one lesson more distinctly than all others, it is that she has gained and maintained her hold upon the nations, not only by the confession of the pure faith of Christ, but by the persistency with which she has insisted upon Christian education everywhere. In this period she stands foremost among the religious forces of the Old World, and while her humbler classes are the best educated of the European people, the scholars of the world crowd her technical schools and universities and sit at the feet of her instructors.

"The shortcomings of the Lutheran Church in America can be clearly traced to the failure to carry out this policy in this New World. Poor, helpless, and with languages which build around her early churches a wall of isolation, her dependence was almost wholly upon foreign sources for spiritual supply. Meanwhile the dry rot of rationalism in the fatherland was eating into her very life, and a negative Christianity in leading centers cut the sinews of exertion at home. A century and a half of inaction followed before our Church in America had a college of her own! The same must also be said of 'a school of the prophets'. When one after another of these came into being, how indistinct their teachings and how weak the goings forth of their whole spiritual life!

"On the other hand, the fact must not be overlooked that it is only since the educational idea has taken hold upon the Lutheran Church in America that she has entered upon a new and higher life. Those Synods which have most fully realized the need of Christian education have passed from weakness to strength, from insignificance to spiritual power. This is true alike of every nationality, American, German, Swedish, Norwegian, Danish. They have gone forth conquering and to conquer. The wilderness and the solitary place have been glad for them, and the desert has rejoiced and blossomed as the rose. Looking back to their humble beginnings and around upon the fruit of their hand, we stand in amazement and can only say: 'What

hath God wrought'. Thousands of pastors have gone forth from their schools and seminaries and everywhere 'their works praise them in the gates'. In instance after instance a single individual has been a host, and has left the impress of his consecrated learning upon the Church and the land.

"It is almost incredible what has been done in our American Church within the past ten years. Certainly the educational idea from the parochial school to the theological seminary has witnessed a development within this time greater by far than in the fifty preceding years. This is most inspiring. But while this expansion has been phenomenal, the establishment of these institutions upon an effective financial basis is lamentably defective. Our colleges and seminaries need immediate endowment. They cannot do the best service without it. State and denominational colleges and seminaries on every side offer special attractions, and the most hopeful elements of our Church are often drawn away from her influence. The Church needs her best talent, her best culture, the consecration of her best gifts and graces, in order to accomplish the work which God has given her to do among the millions of her children from the Old World and the neglected millions of our American people. The necessity of this must be pressed home upon the conscience in the family and congregation, in the school and the academy, until the educational idea becomes the absorbing thought and concern of our people, and Christian parents and pastors vie with each other in the noble effort to give our land a laity and a ministry who can stand up for Christ and if need be die for Him in the high places of the field!"

Mother Passavant, remarkable woman, good mother, who had so wonderfully moulded and guided her son and been so tenderly loved and piously revered by him, died in Christ and in peace, in December, 1871. Here is Dr. Passavant's letter to William, telling him of her end:

"The contents of this, our first letter in the new year, will greatly surprise and sadden your heart! Our dear grandma is no longer with us, having fallen asleep in the Lord on last Friday at eleven o'clock! Oh, how we dreaded this event for years and in her repeated sicknesses always feared the worst. But how sudden at last did the summons come and how unprepared were we for it! On Thursday after Christmas she complained of great weakness, but came down stairs and took both dinner and supper with the family as before, but on Fri-

day morning after a restless night and great difficulty in breathing, she suddenly seemed to sink and after the doctor was sent for he pronounced the case to be very critical. Uncle Sidney sent for Aunt Jennings and for me. Your mother and I at once took the cars for Rochester and went up to Zelienople, but on our arrival, she had already quietly passed away! It was of the great mercy of God that she had few pains, and that the drowsiness peculiar to her last disease, pneumonia, probably took away all actual suffering. But it was a heavy blow, to come back to the old home and to find our precious mother no longer there.

"On Saturday morning Mrs. Jennings came and on Sunday morning Walter and Zelia, Philip, wife and two children, Dettmar Ehrman and Rev. Sidney Jennings came up in conveyances from the Home in Rochester where they had passed the night. It was a sorrowful meeting of the family, but not for her sake who lay so quietly and sweetly before us, with an expression not of pain as before, but of deep and everlasting peace. We sorrowed only for ourselves that we were now motherless, and that we would no longer meet and greet this loving friend as in the other years of our life, and with her recount the goodness of our God. Such a mother, only we, who for more than half a century have enjoyed her love and her law, can at all understand, much less express to others in words.

"On Sunday afternoon, in a dreadful thunderstorm, we took the body of the beloved sleeper in her coffin to the church and addresses were made in German and in English by Rev. Messers. Butz and Kunkelmann to a large congregation who, notwithstanding the rain and storm filled every part of the large German church. Rev. Mr. Roth had also kindly come up and took part in the services, and so we bore the precious dust of our beloved mother to her last resting place until Christ shall call her forth from her sleep at the morning of the resurrection. But to us, she is not dead but living mightily unto God and also to us. Oh, what a comfort, to know that she loved us and appreciated our love to her and that her last years were made joyous even in the midst of all her sufferings by the letters and visits of her children who were dearer to her than life."

In a letter to William, he has this to say of his faithful helpmeet:

"Dear Mamma has been very busy all last week over at the hospital, and you must excuse her. She is doing a blessed

work of unselfish love and most nobly does she deport herself in every respect. I will not say I am proud of her, but I will say that I thank God with profound love and thankfulness for such a blessed helper in my work."

About 1875 he purchased the mountain home in which his widow of upwards of four score years, at this writing still delights to spend her Summers. Of this restful retreat he writes his former fellow student, the Rev. Mr. Eyster of Crete, Neb.:

"I am a farmer, a tiller of the soil in my old days. Providentially I was directed to a retreat in the mountains above Uniontown, Pa., last Summer. My health was so much benefited that I concluded to buy me a cabin and go there with my family during the hot season of Summer, Br. Waters having his Soldiers' home there. I was induced to find a small farm in the vicinity, and purchased it. Part is stony, but the view is wondrous, overlooking a sweep of fine country some twenty or thirty miles in extent. My boys are there with Mrs. Passavant, living in the old log cabin, which has been comfortably fixed up and is now our mountain home. It is a great relief to tired nature to get up into the clear atmosphere and sleep under blankets, when people are roasting in the plains below. But it is a greater consolation to know that one has both employment and pleasure for the children during the long Summer vacation and that the boys come back to their lessons in September as new men in a new work."

Dr. Passavant as we have seen could never take an idle vacation. He loved the country. He reveled a few days every Summer in his mountain retreat. But he always had his grip full of letters to answer, demands for 'copy' or memoranda of letters to write to all parts of the Church where counsel or caution seemed to be needed. He counted those Summer days, largely spent in the cabin dining room at a table littered with letters, as rest days.

But he was always concerned that other weary toilers should rest. His mountain home was an open hospice. Every weary worker was welcome there. Here is a sample of his consideration for his tired fellow-worker, pastor Berkemeier, and of his large-hearted hospitality:

"I know you are '*aufgerieben*' and how much you need such a trip. Br. Holls is in the same state. So am I. Now, as Wheeling is your old home and church and the Pittsburg

Synod ditto, I beg you to have your son, 'Brick' down to New York by the Monday morning train so as to get his instructions for the following week. He must help you as you have often helped him or dear Brother Schmidthenner will also most attentively look after your duties twice or three times a day until your return. Do not refuse, but be at the synod the week after next and then visit, collect and rest for a few days on the glorious mountains. You will lodge in my cabin. Bismark will see that no other dogs come near. Dettmar will keep up a large supply of blackberries, Mrs. Passavant will delight to cook her cabbage and make 'double deckers' of berry potpie and even poor Phillip will do all in his power to make you happy. If dear Mrs. Berkemeier comes, so be it, none will be more welcome. Our cabin can be extended like an omnibus and twelve can sit at the table. Mrs. P. will be truly glad to have you and her and Rev. Holls and myself altogether in our Patmos."

In an editorial on Lutheran colleges, he speaks very highly of Luther College, Decorah, Iowa. After commending its thorough classical course and especially its daily instruction in the divine Word, in Luther's catechism and Church History, as well as the attention it gives to English, he concludes:

"If we followed up our impulse, we would be happy to refer, in conclusion, to the quiet and successful labors of President Larson and his associates in the Faculty and Board of Trustees in building up this very noble Institution. But they neither seek nor accept the praises of men, most thankful to work on in silence and leaving all the results with God, to give all the glory to Him."

CHAPTER XXII.

TRIBUTE TO DR. KRAUTH.—LETTERS.—JOURNEYS.—REFLECTIONS.—REPROOFS.—DELIVERANCES.

We have often noted the warm and intimate friendship that existed between Dr. Passavant and Dr. Krauth. When the latter died, January 2, 1883, the Doctor's heart was deeply moved. In the *Workman* he writes:

"In the soreness of this great bereavement, and in the loneliness we have since felt, we find ourselves wholly incompetent to express what would do justice to his great worth. It must suffice for the present to say that he was truly a prince in Israel. The son of a noble sire, he grew up in the sanctity of a Christian home and in the atmosphere and surroundings of Christian nurture and sanctified learning. His personal experience, history and studies led him through the various schisms, sects, tendencies and systems of religion and philosophy in vogue for the last half century; and, in the wonderful providence of God, in spite of prejudice, choices and strong affections he came to the conviction that the true solution of the troubles of Protestantism was in the loving reception of the Divine Word as confessed by the Lutheran Church. What this position cost, to a nature, generous, sensitive and catholic, it is not possible to express. It caused him nights of waking and days of suffering. In the midst of all the goings forth of life and love, it for a time left him well-nigh alone. His name was cast out as evil. He lost the regard of former associates and brethren. He was looked upon as one who dreamed. Men counted his life a failure and his learning foolishness. But none of these things moved him. He took no steps backward. He went to the Holy Scriptures with new love for the divine communications. How he grew strong and great, thus alone with God, and powerful before men in the defence of the divine Word, the whole Church knows; for the influence of his studies and his writings has infused into it a new and diviner life. To human vision it would seem as if his life work was unfinished; that his vast learning had been scarcely utilized, and that the preparations he had

made for a system of Lutheran Theology and for other needed treatises were now little more than time and labor lost. But we cannot regard it so. The library he gathered, the pleasant toil of a lifetime, is yet among us. Out of its accumulated treasures will come forth things new and old in God's time. The consciousness of the truth confessed by the Church he so much loved, and to awaken which he contributed so largely, will grow with the increasing love for the divine oracles. The future, with its blessed unfoldings, will yet reveal his great work, not now visible to the eye of sense; and Jesus Christ, who is Head over all things to His Church shall have all the praise."

In an editorial he thus refers to his hopes and fears for the still embryonic Luther League:

"If all the music is not taken out of me, it is because of 'the mighty prop of the sustaining God,' and nothing else. In this I can and do rejoice and praise God for His great mercy. Between the *Workman* and all the other duties, I have so little spirit left that I cannot write as I would about many things, or give them much thought. That is the case in regard to the efforts of the young men in New York and their alliance efforts. I never was 'hefty' (as the Yankees say) about any outward unions, though I am not so blind as not to admit that mutual fellowship and brotherly coming together will do much good; but my thoughts have always been directed rather to the unity in the faith, from the reverential study of the Word, and I have always believed that the outward organization must come from the inner consciousness of oneness in the faith, and the reproduction of the life of Christ in the Church. The union or unity is already perfect among those who accept the same faith, not merely 'the letter which killeth, but the spirit of that faith which giveth life'; so I work on, to try to remove prejudice and party spirit against the faith, and am satisfied to leave all in the hands of God. '*Es soll uns doch gelingen.*' "

That he was sometimes almost overcome by the accumulations of difficult tasks, is evident from this, written to Berkemeier, May 13, 1885:

"Life has been very laborious since I last saw you. Indeed it has been one continued strain all the time, day and night. These three thousand four hundred and eighty-five week absences are all well enough. But when I get home, to strike a land-slide of letters on the track which requires a month of hard shoveling and wheeling to get it out of the road, and from one

hundred to a hundred and fifty appeals and bills are on my table, and not a dollar of money, with each new mail bringing in additional matter, it seems as if the whole hill were loose and coming down upon me! But what a mercy, that I yet live and am spared to go through these labors.

"I was out at Zelienople last week and got back Saturday night. *'Was fuer Gedanken!'* How did my thoughts wander back to the corner-stone laying in the old oak grove when you were present and made an address! Oh, what changes since then. Brother Bassler and Mrs. Gottlieb in their graves; Mr. Diebendorfer also; our dear brother Reck also; poor Mr. Schweitzerbarth; my parents likewise, and so many more! All gone to the treasure house above! And we yet live and our precious households also! Thanks be to God for His unspeakable gift. But our poor brother Holls, a wreck and now resigned, and another to take his place! Oh, how sad, how unspeakably sad, and how great the loss to us and to the cause."

From an editorial on the death of his life-long friend, Dr. E. Greenwald, we take the following.

"A truer and more beautiful type of personal Christianity than Dr. Greenwald, it would be difficult to imagine. Modest, pure, conscientious, eminently loving and singularly guileless, he stood forth before all men as a Christian man, 'full of faith and of the Holy Ghost.' Of modern religiousness without religion, he knew nothing. In his case, engrafting into Christ in holy baptism was the beginning of that divine life which was carried on by 'the renewing of the Holy Spirit' and made perfect by constantly growing more and more into the likeness of his blessed Lord.

"It was, however, as a minister of Christ that he excelled, 'laboring more abundantly' and 'making full proof of his ministry' unto the very last. Knowing him intimately for nearly half a century, we can say with truth that we never knew any man to whom the preaching of the Divine Word was a greater privilege. To preach the unsearchable riches of Christ was a source of the purest joy, and not to be able to preach, the cause of keenest suffering. When in Ohio, for upwards of a quarter of a century he went everywhere preaching the Word. In private dwellings, barns, schoolhouses, and in the forest sanctuary, he testified to all of the power and grace of God. He did the same at Easton, riding between services to Freemansburg, build-

ing a church here and gathering a congregation of colored people, and, after a thorough instruction, organizing them into a Lutheran Church. What he did in Lancaster it is not necessary to mention. His works praise him in the gates. He studied, visited and worked systematically, and verily his labors were not in vain in the Lord. Of their magnitude few have any idea. A single fact will answer for all. When called home, he had just completed a visitation of his large congregation, during which five hundred visits had been made. In all these he paid no formal compliments, but from house to house warned every man and counselled every one to seek and serve God. In all his vast systematic and incidental visitations there was no preference as to earthly condition, and the poor and rich were alike the objects of loving solicitude. Even where persons removed to other places, he followed them with kindly messages and by special letters to resident pastors, commended them to their special care and sought their spiritual welfare. He could say as but few can do: 'I am free from the blood of all men.' "

To his son, William, then in Leipsic, he writes under date, February 27, 1886:

"Your letters to us, dear Will, have been a source of great amusement, instruction and benediction. We rejoice with you as only loving parents can and thank God for His kindly care over you in all your wanderings. It seems so true that 'He leadeth the blind by a way that they know not.' When we know but little through the actual experience of life, how helpless we are. How entirely dependent on God. We are like Peter. We 'gird ourselves.' As you once said, 'We rely on our mettle.' But as we grow older in grace, to say nothing of years, we find that we are very helpless and can do nothing alone. Even the mettle, or physical and mental force, is God's gift which He gives us or lends us, and which in a moment He can take away. The sad experience of a lifetime has been necessary, to teach me all this and I feel more than ever the words of Christ: 'Without me, you can do nothing.' Our greatness, therefore, is to consist in our littleness: our ability, in our inability to do anything, giving ourselves to God, casting all our burdens upon Him and following His guidance. This is the only true pathway for us. Thus we will meet our Lord, walk with Him, talk with Him, and, as Paul said, 'be able to do all things through Christ which strengtheneth us.' . . . . . .

"You will want to know what I am doing here in Chicago. Well, after innumerable delays, hindrances, etc., the institution is at last ready again for patients . . . . . .

"While I write, a second surgical patient has been brought in. The first, a poor Norwegian woman from Wisconsin. The one now entering is a German young man who pays, from Peoria. So, dear son, after long waiting and praying, hoping and believing for fourteen years since the great fire in '72, the new building stands on the site of the first Swedish Church in Chicago. God's hand is seen so clearly in all, that He shall have all the praise" . . . . . .

On the occasion of the fiftieth anniversary of the ordination of the Rev. Dr. C. F. Walther, the Nestor of the Missouri Synod, Dr. Passavant wrote this appreciative editorial:

"Wonderful indeed are the ways of God with His Church on earth. Among the little group of ministers who for conscience' sake withdrew from the Lutheran State Church of Saxony upwards of forty-six years ago, and, joining their destiny with Rev. Dr. Stephan, emigrated with several hundreds of their people to the western world, was Rev. Pastor Walther, then a young man. The first results were terrible. One vessel with all on board disappeared and was never heard of again. Arriving in New Orleans, the cholera was raging there; and on their way to St. Louis, many became victims to its deadly ravages. But worse than shipwreck and pestilence, Stephan, once a beloved and Evangelical pastor in Dresden, on whose ministry thousands waited in anxious concern, was discovered to have fallen into deadly sins! To all these came doctrinal errors, spiritual tyrannies and hierarchial tendencies, which had eaten as a cancer into the souls of ministers and people. Stephan was deposed, but the whole colony seemed a wreck, and out of the depths an agonizing cry went up to God for mercy. Sin was confessed before the world. Under the teachings of the immortal Luther, the truth of Christ was discovered and error abandoned. The shattered remains of these smitten flocks were gathered together, a parochial school was established, the blessed Word of God was preached, and out of this humble beginning largely under the influence of this eminent servant of Christ, a synod has since grown up with nearly one thousand pastors and seven hundred parochial school teachers, who labor in nearly twelve hundred congregations,—figures not far from those of the Lutheran State Church of Saxony!

"It is not too much to say that German Protestantism in America is indebted, under God, to no one man in the present century more than to the Rev. Dr. Walther. Leaving out everything peculiar, which goes by the name of 'Missourianism,' his testimony for fundamental Evangelical truth, with its living center, justification alone by faith in Christ, has nowhere been exceeded in fullness and strength, while all that relates to the rights of the churches, the duties of the membership and the office of the ministry have found in him a most able advocate, in the pulpit, the professor's chair and the religious press. His labors in all these spheres have been tireless and the result wonderful. No marvel that on the fiftieth anniverary of his ordination such manifestation of love and gratitude should be made by pastors and people to one so justly revered. The purse of three thousand for his own use, contributed by the pastors, and the endowment of a professorship by the churches to bear his name, are only faint expressions of an affection as sincere as it is deserving."

We have seen the personal interest and effort of Dr. Passavant in his younger days in behalf of the colored people. His interest and sympathy remained to the end. When the weight and weariness of old age were upon him, when the burdens and labors of his institutions were growing heavier, when he had assumed the responsibility of the Chicago Seminary, he was quietly and effectively helping to start a work among the freedmen of North Carolina which doubtless would have grown to blessed proportions if he had lived and if it had been carried on in his spirit.

In his younger years, he had learned to know, appreciate and befriend the Rev. D. Alexander Payne. This gifted man of pure African blood had been a slave of the Rev. Dr. Bachman of Charleston, S. C. That good man had noticed the eagerness and ability of this bright black boy to learn and had encouraged and assisted him at home. He had instructed and confirmed him and had afterwards sent him to Pennsylvania College and to the Seminary there. Dr. S. S. Schmucker and the other professors had assisted him, and he graduated at both college and seminary. Mr. Payne was licensed by the Hartwick Synod and became a member of that body. But no permanent work was found for him, and when he appealed to the authorities at Gettysburg, he was informed that the Lutheran Church had no field among the colored people. These men advised him to go into the African M. E. Church. This he did very reluctantly,

but threw his whole soul into the work of lifting up his brethren. He never forgot the influence and instruction of his former master, Dr. Bachman. He saw that what his people needed above all else was simple, solid instruction in the Holy Scriptures. He was the beginner and promoter of the educational system in the body of which he soon became a leader and afterwards a bishop. He became the founder and builder of Wilberforce University and was in every way the greatest and grandest man in his communion.

Dr. Passavant never lost sight of him and often encouraged him by letter and by gift in his arduous labors. The Doctor also knew that, if the Lutheran Church had known the day of her visitation, she would have used Mr. Payne for the opening of a great field for a great work among the sable sons of Africa. He knew that, at the time when the promising young Payne offered his services, the valley of Virginia was full of Lutheran slaves and freedmen whom he could have evangelized and organized into Lutheran congregations. He knew that the Lutheran Church might thus have cultivated the fruitful field which she left to others; and her record for work among the negroes might have been an added glory instead of a pitiful apology.

Dr. Passavant often referred to these things in his private letters and editorials. In the *Workman* of November 22, 1888, he speaks thus of these people and of Bishop Payne. He also publishes the appended letter from the aged bishop:

"Like the destitute in all lands, these people are the children of our common Father, the objects of divine love, the subjects of redeeming mercy and the heirs with us to an endless existence. Whatever we may do for the heathen abroad, we dare not overlook these needy millions at home, who have come out of the house of bondage as Israel of old, demoralized and sorely in need of the uplifting hand and saving mercy of Christ.

"We have spoken in previous issues of the labors of a devout young man whom the late Dr. Bachman had encouraged in his early struggles to acquire an education. More than half a century has passed since Daniel Payne graduated from the Gettysburg Seminary. That modest youth is now a venerable man, crowned alike with honors and with years, and the senior bishop of a colored communion of upwards of three hundred thousand members! He has never forgotten the Church which

reached out to him a helping hand in the dark days of his feeble beginnings and we are glad to have the weight of his opinion in regard to the duty of the Lutheran Church towards the colored people in this land. No one is better qualified than Bishop Payne to form a correct judgment on the question whether the Church of the Reformation has a mission among the freedmen also. We have therefore asked and obtained his consent to make public the letter below which was designed only to be a private one. We ask for it a careful perusal by all thoughtful readers who, with us, are anxiously inquiring: 'Lord, what wouldst Thou have us do?'

'Evergreen Cottage, Wilberforce, O.
Nov. 7, 1888.

Rev. Dr. W. A. Passavant,
Rev. and Dear Brother;

Your kind remembrance of May 10 came to hand while I was attending our conference in the city of Indianapolis. I was quite sick at the time and too busy since, holding annual conferences and attending to official duties, to write such a letter as I desired.

'I have also read your editorial, in relation to the colored people, in the *Workman* of May 10 and hope that it may stimulate the Lutheran Church to follow the good example of other denominations and gather into her fold some of the millions of the colored race, who are multiplying in the South as the stars in the skies and who need all the help which Protestants can bestow, to rescue them from ignorance and the vices and crimes resulting therefrom, as well as from the evil habits and customs engendered by upwards of two centuries of abject slavery.

'The A. M. E. Church is doing what is in her power, to lead the wandering millions into the bosom of the Church of the Living God. But her deep poverty renders her too feeble to do more than a tithe of service. Oh, that the Lord Jesus would move the heart of the Lutheran Church to work among the colored people, according to her ability. Luther ought to be as widely and intimately known down South among the colored Christians as Calvin, Knox or Wesley. His anti-popish spirit which always stimulated to Protestant activity is needed more than ever, now that Rome is making conquests among the freedmen.

'Tens of thousands of colored people could be led into the

bosom of your denomination and into the Church of the Living God through her efforts, if the right kind of missionaries were sent to win them for the Savior. May our covenant God bless her for the preparation she gave me to work in the fertile field into which his inscrutable providence has manifestly called me. And with your advancing age may He bestow upon you increasing wisdom and power to work for Him. Fraternally yours,

Daniel Alex. Payne.' ''

To Mr. F. Schack of Waverly, Iowa, who for years had been his intimate friend and generous helper, he writes, February 24, 1889:

''This time I write in behalf of a new and, I believe, a providential work which, notwithstanding years of earnest appeal by our white brethren in the South, I absolutely declined to engage in unless 'necessity was laid upon me.' In the first part of December, 1888, a piteous cry for mercy came to me from Rev. W. P. P. of Concord, N. C., imploring me for the love of Christ to do something to arouse our Church to come to his aid in teaching and preaching among his colored countrymen. He and the Rev. D. I. K. were struggling with poverty and want in preaching the pure Word of God and both have large and dependent families. His sole income was ten cents a week from each of thirty children in his parochial school, while thirty others from five to forty years of age were so poor that they could pay little or nothing. In addition to this, I learned that while he worked during the odd hours of the week at such jobs as he could get and preached to his little flock of thirty-five communicants on Sunday, he traveled by rail to Charlotte and was doing earnest missionary work there for the pittance which the people put into the hat collection. This was scarcely sufficient to pay his expenses, and once he failed to get to Charlotte for the want of money. The poor man modestly asked for old clothing, old shoes and hats, and his simple words of entreaty nearly broke my heart. I at once wrote to the Rev. Mr. C. of C. and Rev. Mr. B. of C. concerning the doctrine, character and life of these men and I enclose their satisfactory answer. The next step was to send a little money which had been sent to me, a few weeks before, wholly unsolicited, for a mission among the freedmen. Then I sent five dollars for a Christmas treat of cakes and peanuts for his school and sixty pretty cards, which had been donated by a friend; next I sent a barrel of comfortable clothing for the dominie, his mother and brothers and sisters,

and also an amusing variety of tinware, etc. of some twenty different kinds which were sold to me very cheaply at one of our stores, together with slates, etc., for the children. Then, in the beginning of February, I sent a similar barrel with a new and excellent cloth suit made to order for the elder dominie, with clothing, etc., for the children, and similar supply of all manner of useful tinware and household conveniences. It would have amused you beyond measure to see how these poor neglected brethren 'revived as the corn and the wine' under this little shower of charity. It is a new life to them and they now have, as one of them writes, 'a new will power' to go forward teaching and preaching in the name of the Lord Jesus.

"That they may do so without discouragement of poverty and may give their whole time to this proper work, I have arranged to send them each twelve dollars and fifty cents per month. I enclose the letter which acknowledges the last remittance for February so that you may know in what a grateful spirit these poor colored brethren are working and in what way they receive the aid of their brethren. All but forty dollars has been paid for the outlays of clothing on the two barrels already sent and their monthly dues are paid in full to March the first.

"What may be the future issue of this humble beginning I cannot predict. There are upwards of seven millions of colored people in the South alone and at the rate they are increasing there will be ten millions in a few years. Surely the Church of the Reformation has a work among those ignorant and fanatical people, just as it had amid the corruptions of the Roman Catholic Church in the dark ages. If we succeed, which we cannot doubt, it will bring new life to our American Church. How can we hope for Christ's presence, if we longer neglect the children of enslaved Africa at our very doors."

When Dr. Hasselquist learned of this work, he wrote:

"Dear Brother: God bless you in your endeavor to do something for the negroes. Our Church ought to have done much for that unhappy race. But alas, we have slept and are, I fear, sleeping yet; at least, sleepy. . . . . I hope you will, by and by, send us some information about the work in North Carolina."

In the spring of 1889, the Doctor took a missionary trip to the Pacific coast. We had tried to interest him in establishing

a hospital in Fargo, N. Dak. He stopped with us and looked at several properties. He doubtless would have purchased and undertaken this new enterprise if he would have been assured of two things:

First, could he find the proper head and helpers for such work in this western field?

Second, could he count on the hearty support of the Norwegian and Swedish Lutherans of the Red River Valley? As both of these points were uncertain, he concluded to await further light and encouragement.

After preaching to a Lutheran union mass meeting of over a thousand people in the Fargo rink on the Church's Duty to the Suffering, he started from our home in a terrific storm at two o'clock on Monday morning for Helena, Montana. There he stopped for several days, gathered together what Lutherans he could find and preached to them in the Y. M. C. A. hall. He believed that the time was ripe for an English Mission in Helena and secured an option on a choice lot in the heart of the city. He also purchased a large ranch on the outskirts of the city for an Orphans' farm school and a Lutheran college. Then, with his heart all aflame for the interests of his dear Church in the new West, he traveled on toward the setting sun. He was deeply interested in Spokane, Seattle, Tacoma and Portland. In each of these centers, he wanted not only English Lutheran churches, but also institutions of learning and of mercy. He was full of hopes and plans for the future. In the midst of it all, he received a telegram that the main building of the Orphans' Farm School at Zelienople had again burned to the ground. About the same time, came the fearful flood of Johnstown, Pa. The whole country was deeply stirred with sympathy and poured out its benefactions for the sufferers of that stricken city. At such a time, the Farm School disaster seemed like a trifle to the public, and Dr. Passavant found it difficult to get financial help to rebuild. Before us are several letters showing that his heart was almost ready to sink. Under such circumstances, new ventures in the West could not be considered. Then came the preparation for the opening of the Chicago Seminary, with its anxieties and responsibilities. And on the heels of this came one of the severest and most protracted financial panics this country has ever experienced. What wonder, then, that during the closing years of his busy life he could not push his western projects into being? But is it not an additional honor to him

that, at his time of life and with the many burdens already upon him, he still planned and prayed and hoped for the expansion of a living, loving and laboring Church?

How his plans and purposes went out into the future for the Church of his love and the people who need her treasures and blessings, is evident from this extract from a letter to Dr. Morris:

"Have bought a farm of one thousand acres in a lovely location twenty miles east of the city of Helena. No Protestant Orphan House in a State as large as New York, Pennsylvania and Delaware. Have also entered two hundred and forty acres for a college adjoining the orphan farm, and hope to live to see something for Christ and the Church in that magnificent spot. The Northern Pacific Railroad goes through the place and there is a station just at hand. Have had this land for three years, and am carrying it with 'pains and prayers' to God, looking up to the hills for deliverance and salvation. Say nothing to anyone. But when you can offer up a '*Vater Unser*' in its behalf, do so in faith! Oh, may this place yet become as a very garden of the Lord!"

But here we must also refer to a serious weakness in the good Doctor, a weakness that many of his friends noted and lamented. It caused great sorrow and anxiety to his bright and promising son, William, and indeed to all his family. He himself seemed utterly unconscious of it and was unable to realize or admit it.

We refer to his habit of trying to do everything himself. He was the power behind all his institutions. He was director, board and management. He took upon himself the details and the drudgery which belong to a common clerkship. He was provider, purchaser, market-man, collector, contractor, bookkeeper, proof-reader, copyist, and what not. With all his immense correspondence and writing, he never had a private secretary or a stenographer. Whether he felt that no one could suit him in the thousand little duties that he took upon himself and that wasted his time and strength, or whether it was a streak of heredity, or whether what was at first a necessity grew into a habit that became a second nature, we know not. But we know that he suffered from this habit and believe that it shortened his life.

No one felt this weakness more keenly than his son William. Before us lies a long, plaintive plea, written from Germany, in

which the son beseeches the father to change his ways, take him into his confidence, and thus make life easier for himself. But it was all to no purpose. Two days before his death he was correcting proof-sheets for the next issue of *The Workman*.

When the modest but generous Mr. Schack, mentioned above, wanted a Lutheran hospital established in Waverly, Iowa, he invited Dr. Passavant to look over the ground and give advice. After showing that it was impossible to come at that time, the Doctor writes:

"In regard to Waverly as a location for a hospital, I am not prepared to say much. It would do for a sort of retreat, especially for female patients, if a superior physician resided there. But it might better be the location for a Deaconess Institution of the Iowa Synod, and in that case there would be no difficulty in maintaining it or obtaining training sisters to educate the young women who would come from the churches as candidates for Deaconesses. The Deaconess Institution at Neuendettelsau would doubtless be ready to spare a superior old sister to train the probationers and with a couple of nursing sisters and one to take charge of the kitchen, it would require only a few weeks to have both the hospital and the training house in running order. That is just what the Iowa Synod needs more than anything else. Believe me, when I say that a good Deaconess Institution, duly organized and active in sending out well trained sisters for hospitals, orphans' homes, parishes and parochial schools, would be an indescribable blessing to the Church in the West.

"In this way, before long, a hospital of such Deaconesses could be established in Dubuque. A legacy has been left there for such a purpose and I was approached by parties there some years ago. But I had to write that in our crippled condition, we had no vocation to go there or undertake an additional work. In a word: Waverly may be the very place for a hospital, but I am certain that it would be an admirable location for a Deaconess Motherhouse in connection with it and with the hospital under its care. In time, there would go forth from there all over the land a band of sisters that would accomplish incalculable good for the Church and for suffering humanity. I would yet add that, as at Neuendettelsau, other merciful charities would grow up around such an institution. The presence of the college in Waverly would secure to such an Institution the necessary instruction without undue cost; for the professors would be

able to give one or two additional hours along with their college work. In a word, one hand would wash the other, if something of this kind, like a training house, were established by the sisters in connection with a hospital.

"My judgment and experience would lead me to advise the organization of a Deaconess Institute first, by securing an incorporation, having all the members of the corporation members of Synod; and instead of having the property donated to Synod, let it be a separate corporation. Take the best laymen and ministers in the Synod into this corporation, so as to give the greatest amount of activity with the least possible friction.

"The Board of Managers and indeed all the members, in order to avoid parties in the Synod, should be selected by the old members of the corporation who have had experience in such a work. Pardon my freedom in addressing you as to details. What we want in Deaconess Institutions is to have the liberty to train and send out sisters who can go anywhere where the Lord needs them to do something for Him—without the tangle and worry of ignorant '*krakcelers*' of which every Synod has its own share. Such an institution would be an arm of strength to the Iowa Synod, which it would be impossible to overestimate."

Here is another of the free, expressive, open letters on various phases of church matters, in which he opens his heart to his old friend, Dr. Morris:

"You wonder, dear Doctor, that our papers, especially our English ones, take no notice of the slurs and sneers of Ohio, Missouri, etc., against the Council. The reason is an obvious one. It is quite useless to bother about them. I doubt whether any amount of noticing on our part would change the ideas of these queer brethren. They believe we are 'dodging,' that we are 'insincere,' that this is that and that is this. When men act thus, we can only let them say what they please. The Council has its great work to do and our ministers think it not worth while to be always on the defense. We have fairly entered upon the education and missionary work and the result is most inspiring. So they may write and fuss to their heart's delight.—'*Es geht uns nichts an,*' as the Germans say.

"The death of so many of my old friends here and elsewhere has made me feel as if the foundations of life are weakening. I have been highly favored with health but of late years have had unusual calamities through awful fires and consequently an unusual strain on body and mind. The last two years have

made me feel quite old. Happily you do not realize this, though so much older, and I truly rejoice in the mental vigor you so richly enjoy. But what changes have we not both seen in our Lutheran Church. Happily the late ones are for the better and, though growing old, we can calmly look into the future with confidence and hope. For this we ought to be especially thankful.

"The situation in the South is 'slightly mixed,' but they do well to hasten slowly. One of the causes of the trouble is Masonry. This I learned from various quarters, hence the racket which C. and some others are making. God is in the midst of Zion and He will yet rule. Most of the young men now preparing for the ministry are in the Philadelphia Seminary. These young men are taking the best places. In this way time may work important changes. But enough. Remember me kindly to the ladies."

Of his own position over against certain Synodical divisive and distracting tendencies, he speaks freely and from an open heart to Dr. Morris, in a letter dated, January 15, 1890:

"As to my not being as long or as 'broad' as my son, I care not in the least. Those who were on the battle field of Western Pennsylvania and know what radicalism of the lowest kind is and what it does, can not be overly in love with it, whether in Ben Kirby tactics, or the tactics of those who are tarred with the same stick. I fought them in the old General Synod, as you well know; and you nobly helped me with the *Missionary* over against the *Observer*. I opposed them in debate at York and at Ft. Wayne, have done so ever since and mean to do so in a Christian way till I die. But I have never put a hair in the way of conservative men of the General Synod. On the contrary, I have always advised those writing to me for counsel, to stay where they are and bear their testimony for the truth and do nothing to divide congregations or to favor secession. Only last week I did so in the case of one who wished to come to us and so I expect to do to the end. In the matter of Dr. R's. attack on the 'Common Service,' I confess I feel no small indignation that a mere tyro in liturgies, as his article shows, should write ninety pages of what? To encourage the use of the service which should be 'common' to the three leading bodies and thus prepare the way in our large towns for a better understanding and the ingathering of our scattered people? No! But the very reverse of this, the raising of suspicions of Romanism

and Ritualism and the discouragement of young ministers who attempt the introduction of the Liturgy among the people. Dr. G., for example, has deplored the opposition of these men at the convention in Allegheny, as undoing all he tried to do before in the improvement of his service. The article of R's will have a similar effect everywhere and its influence will be felt not only in Adams Co. but in our future ministry over the land."

Here is a chatty yet weighty letter to Dr. Morris, written in 1892.

"Your letter of the eighteenth was duly received and I hasten to reply. It is so pleasant to hear, from one within the veil, of what is going on in the Church, that I could wish it more in my power to write to you about many things and to get corresponding answers. But you see my situation. Alas! that I have so little time to do what the many duties of each interest require! But I console myself that it is better to put certain ideas into execution so that they may be '*handgreiflich,*' than to sit down and be satisfied with empty talk and abstract philosophizing.

"Dr. Mann's death makes me feel specially sad. His work, like his life and like ours, was only half a life because of a wrong theological education out of which, like so many of us poor sinners, one has to work his way to the full recognition of the truth, by long and painful processes. Even now, as poor Dr. Ziegler once said to me, 'I feel the remains of the un-Lutheran Zwinglian system still in me' and to be free from that system which we imbibed in early life, in our student years, is no easy thing. In the Pennsylvania Synod, the old '*Schlendrian*' way seems hard to give up. But from what I have since heard of the developments of certain things in the old Synod, there certainly will be an early change. True, everything goes and goes slowly, but a new impulse has been given the Synod by the discovery that things did not run themselves and that they must one and all put their shoulders to the wheel! God grant that the consciousness of this may be as life from the dead!

"How I wish I could have been with you at Nazareth! By all means, dear Doctor, write out 'A Day in Nazareth,' for the *Workman,* while the subject is yet fresh in your mind. I visited the old place in company with Bishop Reineke years ago and was specially edified with the old Whitefield House, now the seat of their Historical Society, and with the monument in the old cemetery to '*Die See Gemeinde,*' who came to Georgia in 1742

with John Wesley. Wesley's journal on the storm at sea, when 'the Germans calmly sang on,' was made a great blessing to me in calling my mind to the privilege of knowing that we are the children of God by faith in Christ. What you say of the Moravians of the present day is only too true. They are mostly Zwinglians and have lost the simplicity of the old Moravian faith which drew its life from Christ and made a small account of 'symbols' and mere outward signs.

"I feel very sad about the College Board at Gettysburg and its unaccountable action. They mean it ill for the truth, and are ready to make a constitution where none exists, in order to keep down and out the Lutheran faith; but all this will avail them nothing, so long as truth is stronger than error. Oh, how shame will cover them as with a garment a few years hence, when they see the number of students reduced on this account and that from their leading churches. This is a dead certainty.

"Still the Church is moving onward and there is more to encourage us than ever before, for sixty years! The development of the Church is hindered only by the want of men and women and the lack of funds. If we had but ten thousand dollars to put into more grounds and buildings in Chicago, we would be able to accomplish a great work. Dr. Weidner writes that twenty students are already enrolled to take the Post Graduate course and are studying and reading laboriously. We think there will be from twenty to twenty-five regulars in attendance when the session begins in October. Pray for us, dear Doctor, for verily the Lord hath need of hundreds of earnest men in the West. Kind greetings to all the family."

How highly he prized the privilege of preaching, is shown again in a letter of February, 1892, to his old friend, W. F. Eyster:

"You speak of preaching the Word as a 'privilege.' A most blessed privilege it is, for time and eternity. When I resigned my church in Pittsburg in 1855 to look after the poor, I was led by the call of a single lady who used to attend my church to preach in Rochester, Pa., twenty-five miles from Pittsburg. In two years I had only hearers and not a member. Now on the territory where I labored alone, we have four ministers, with seven English and German churches, five of which I had the happiness of organizing and also of building five churches. That period of my life, living in Pittsburg and laboring on

Sundays among the neglected, I regard as among the happiest of my ministerial life, and shall ever look back and thank God 'for the day of small things.' Those little churches are often the sources from which the Church draws her best ministers. Such a church we have in Butler County, Pa., where a few humble people were formed into a congregation. Six of our leading preachers have gone out from that one congregation."

Here is another word to Dr. Morris which incidentally shows how Dr. Passavant's unostentatious private charities were helping young men into the ministry:

"Your late article about Luther helping poor young men who were studying for the ministry greatly encouraged me. I have several such on my string. A friend today assumes the support of one of them, paying fifty dollars in advance every quarter. Had we only fifty such noble men, I could find fifty worthy students over the land for our different seminaries. Nothing pays so well as what we put into 'brains and brawn,' provided only that there be true principle and real piety at the bottom. One good man is worth a dozen of institutions and charities for the whole Church."

When a change of charter was contemplated at Pennsylvania College, and Dr. Morris wrote to Dr. Passavant, the latter, after discussing the history, the men and the measures of Gettysburg, closes a keen and cutting letter thus:

"The Church will demand an institution where her sons will be rooted and grounded in the first principles of the gospel of Christ, among which baptism is first mentioned. This will be the next issue, as that part will never stand. Mark my word. 'Crittenden compromises,' like 'the Missouri Compromise,' are mere pontoon bridges to carry men over difficulties for a time; but the battle for 'the Word of God not bound' will surely come sooner or later at Gettysburg as at Springfield, and some one will be hurt. The Lutheran heart is honest and when once enlightened, it will be satisfied with nothing but the Word of the Lord which remaineth for ever. For this let us labor and pray even to our life's ending."

Here is another chatty letter to Dr. Morris full of judicious and juicy reflections and characterizations of men and movements:

"Your favor came to hand only today, or rather tonight, and I read it to the great edification of the ladies of the house-

hold who enjoyed it with keen appreciation. Even the pleasant thrusts of your rapier which seemed to go in between the scales, created many a merry laugh. What you say of a certain class, 'nine miles behind Reading,' is as true as preaching. Those ministers were simply fossils and the Seminary in Philadelphia has done nearly all it has done without their aid. As the colored folks say, 'They are of no account;' or rather, they were of little account, and happily most of them, have passed away into their graves, and God will be their judge! Still, I can speak of the 'undercurrent' in the General Synod, for I am in confidential relations and correspond with quite a number of leading men among them and they have not kept back from me their sorrows and conflicts on account of their own brethren 'who are ever learning' but do not come to the knowledge of the truth. Even in the case of Dr. O., his pleasant, outspoken and admirable editorials are the result of the reaction produced by the flitting of that man, H.; and what was necessary to enable them to speak boldly, and publicly to take a decided position in the paper, was the disgust produced by H.'s brazen falsehood, that he left the Church because of its present Romanizing tendencies. You will notice that I speak of this in the last number, in connection with Springfield. I could have said much more, but the praises of the *Workman* would have been embarrassing to the professors in the Seminary, and I forbore.

"But whether 'under' or 'upper' current, the change is more and more manifest day by day and therein I rejoice; yea, and I will rejoice. This is not a time for crimination, but for humiliation and prayer to God for the divine mercy. With all our boasting in the papers, and our complaining on both sides, we have the greatest reasons for humiliation. The number of our candidates is not only miserably small, but their character, in not a few instances, is not of the kind that the Church should rejoice in. We need not only goodish young men, but those who, like Luther, Bunyan and Prof. Walther, have come into the liberty of God's dear children out of the very depths of despair. Oh, what dry and tame and unevangelical rubbish is not preached in many of our churches! I fear much of our English preaching in the three general bodies is lacking in direct earnest or evangelical teaching. Else why this meagre increase, this lack of conversions, this want of spiritual power in our ministry and the poverty of its results? I could tell many things on this sad subject, but 'hitherto they have not been able

to hear it.' We are suffering great losses on account of this in almost every community. Still there is a change going on everywhere for the better. There is much littleness, much jealousy, much evil speaking, and a great lack of love and faith and heroic spirit in the pastors and churches. Come Lord Jesus, come quickly, and bless Thy people and save Thy heritage! . . . . .

"Your remarks about the Henkels amused us all very much, and I think you would be surprised if you visited Newmarket, and saw those people and noted how they live and labor. Why they have the best printing establishment in the valley and even the ladies of Lutherville got their paper printed there! In fact, those people are a mystery to me. Without a Seminary or college or high school for so many years, and with the miserable anti-seminary and anti-missionary society imposed upon them by their leader, David Henkel, they have not only kept alive and working, but have done remarkably well under such discouraging circumstances. There was good blood, gentle blood, in their ancestry and 'blood will tell, in cattle and in men.' Yes! I am truly sorry that I could not go there! It would have been both instructive and edifying to me . . . . . .

"Yes, dear and valued friend, we bless God with you for your remarkable preservation and for your continued cheerfulness and usefulness. He has done it all! I was seventy in October and you are eighteen years my senior, while 'your eyes are not dim or your natural fire abated.' May you live many long and pleasant years, to be the solace of your family and the center towards which its consolations shall flow. I would write more, but have just got a dispatch to go to Zelienople with the early train, to bury an eminent friend who has been the kind physician of the Orphans' Farm School for the past thirty years. His death is a great loss to the community and to the institution! Farewell, with the love of the household to you and all yours."

Here is a frank and free expression on the state of the Church and the hope and prospect of Lutheran union, written only six months before his own death to his bosom friend in the General Synod, Dr. Morris:

"In like manner I have voted steadily for free conferences from the very organization of the Council, but the Missouri Synod as well as the General Synod have declined every effort on our part to bring about a better understanding. In like manner, editorially and otherwise, I have always fraternized with the rapidly growing and conservative elements in the General Synod,

doing all I could to show courtesy to the many noble men in it who have been led by the study of the Scriptures to a recognition of our Church's faith. I would have published much more about the wonderful developments at Springfield and even at Selin's Grove, to say nothing of Gettysburg, but the judicious brethren in the General Synod wrote and said that such notices in the *Workman* would only strengthen the radicals in the General Synod in the conviction that they would quietly be led over to the General Council! Hence I kept quiet when I would gladly and thankfully 'have talked out in meeting' about many things which from time to time are a revelation of new faith and life. But to be candid, I have no heart for union with un-Lutherans. With B., S., A. and the whole tribe of the *Evangelist* men, east and west, I am in open conflict. They freely and shamefully confess their disagreement with certain doctrines of the Confession. They fill their mouths full of all manner of stuff against the doctrine of life and the Church. In a word, they are Definite Platform men in fact; and, if there were any hope for the adoption of that wretched rag as their Banner, they would flount it to the breeze. Read the last letter of B. in the *Evangelist*. Read the trial of the same set in the case of G. and A. We have to do with these sectarians and schismatics over our whole Synod. They are simply shameless in their conduct. I do not care to enter into particulars, except to say that they go into our missions and parishes and divide wherever they can. They build chapels of disaffected members, they try to steal our churches, going into congregations, once peaceful, and rehearsing a pack of abominable falsehoods, taking into their Synod on this territory unworthy men whom we have expelled and wasting their money in the establishment of opposition churches.

"For these schismatics I have nothing but aversion and disgust. I know them thoroughly. They are 'tarred with the same stick' as the men who made the breach at Ft. Wayne, and as for Lutheranism or the Augsburg Confession, there is not a particle of either in their blood. They have another spirit and they hate, abuse, belie, betray, slander and raise injurious reports about the Lutheran element in the General Synod, just as they do about us in the General Council. It is because they hate the faith of their Church and, like Paul, verily think they are doing God a service in their course towards it.

"As for union with such men, while they are in such a state,

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personally I want none of it. My conviction has all along been that the Word of God was doing its quiet and effectual work among ministers and laymen and that the conservative men in the General Synod were doing an excellent work, even among the Ishmaelites, in mollifying them and working for their enlightenment. They may be able to influence them, but we cannot. At least in most instances, the passion and prejudices of the radicals are such that, if they cannot carry this point in their own church, they will leave it on the first opportunity! So S., two sons, O., K., H., H. R., Mck. and S. and some twenty-six men of a smaller calibre drifted to their own place. A multitude of others will have to follow them or there will be no peace in the Church. I am anxious for peace, but not a rotten peace, as they now have in the Presbyterian Church where rationalists like B. and even worse, like young S. of Cleveland, cheer on the radical elements in their churches until the silly fools respond with cheers and stampings."

On the death of Rev. Mr. Schweigert, July 9, 1891, after an appreciative biographical sketch, the Doctor pays him this tribute:

"The limits of this imperfect notice prevent any reference to the lifelong work of the departed in behalf of the sorrowful. He was a succorer of many, and a helper of the poor in his distress. The widow and the orphans were special objects of tender sympathy and care. With his excellent wife, the faithful co-worker with him in every good work, the streets and lanes of Kittanning were trodden by night and by day during his long residence there to relieve the suffering. His unaffected sincerity, was such that no one refused his calls for aid. It was said to the writer by an eminent gentleman there that no minister in Kittanning would have more influence than this unassuming servant of the Master. And this profound respect was seen in the character and the number of the citizens who followed his remains to their resting place in the cemetery."

Dr. Passavant could deliver a telling rebuke, could drive it home so effectively that it could not be forgotten. Here is an instance of how he rebuked mechanical legalism:

He had a relative who was a Presbyterian minister, a Scotchman of the old type. Dr. Passavant spent a Sunday with him and occupied his pulpit. On arising in the morning the Dr. asked his host for a razor. The dominie was greatly shocked at the idea of shaving "on the Sabbath," and expressed disap-

proval. Passavant quietly told him that he shaved his upper lip every morning, that it was a regular part of his toilet, and proceeded with his work.

At church the Dr. noticed that the several women of the house were not present. On returning to the parsonage he found an elaborate feast steaming on the table, while the busy Marthas were flushed from the heat of the cooking and roasting. The Dr. was placed at the head of the table and served, but put none of the juicy roast on his host's plate. The latter reminded him of his omission. But the Dr. calmly replied: "You certainly would not eat this roast, prepared with so much labor 'on the Sabbath day.'" And then he gently reminded him of the morning incident, and showed how a burden of unnecessary labor had been performed, and how, worst of all, the house and Word of God had been neglected.

A young woman of his acquaintance once wrote him a gushing account of a wonderful "revival" in her home church. After narrating how this one and that one of her family and kin had "become converted," "got religion," and "was blessed," she concluded her letter with some commonplace news. Among other things she said that "grandmother had again gone to the poor-house." The Doctor, in telling of this letter, said: "I tell you, Bro. G., I took no stock in that revival; the kind of religion that will let grandmother go to the poor-house, is not the kind that we want our people to get."

As he was walking down Fifth Ave., Pittsburg, one day a Presbyterian minister met him and said: "Oh, Bro. Passavant, you must come with me to the noon-day prayer-meeting! We are having the most glorious meetings! Come along and enjoy them!" The Doctor smiled and said: "Really you must excuse me. I have so many sick Presbyterians at the hospital that it keeps me busy looking after them." It was a merited rebuke to the oldest, strongest, richest Church in western Pennsylvania which had not a single hospital nor orphanage in all that region. Doubtless the Doctor would administer the same reproof to a Milwaukee Missouri Lutheran, who might invite him to a doctrinal conference, while the Passavant hospital was full of sick Missourians, in all its charity wards.

Here are a few of the many special providences and wonderful deliverances in the Doctor's long life of trust. He was averse to publishing remarkable incidents which were wonderful

answers to prayer: and, did we know them all, we doubtless could fill a volume with them:

During the cholera epidemic in Pittsburg, the Doctor started to market one morning to buy provisions for breakfast, with but a little change in his pocket. On his way down town, he met an Irishman who asked him where he could find Passavant's hospital. The man had several loads of provisions, sent up from Economy.

At another time, a large note was due which had to be paid in gold, and specie payment had been suspended. On the day before the note was due, with no prospect of money, the mail brought a check, the exact amount of the note, on the Bank of Pittsburg, the only bank in the city that was paying in gold. The check came from an old miser who had been nursed free of charge, in the Infirmary.

This he related himself:

"On Saturday evening, on our way to Rochester, the conductor of the train, brought to our notice the death of a pious widow, who, when dying, with many tears had committed her two little boys into his hands, with the earnest prayer to have them placed in the Home and Farm School. After ascertaining that they were of the proper age and character, we cheerfully consented to receive them, and arranged with him for their removal to the Home. A gentleman, sitting near, inquired whether we had money to support them; to which we replied that, when the work was commenced, we thought it necessary to have the money before we could receive the children; but God taught us the lesson that the children must be taken in, in order to receive the money; that this was the law of Christ, 'give and it shall be given unto you' and 'whosoever receiveth one of these little ones in my name, receiveth me,' and that if Christ were admitted into the Institution in the persons of 'these the least of His disciples' there could not be any want. Leaving the train and passengers a few moments afterwards, we quite forgot the conversation until the next morning, when a package was handed us by a friend who knew nothing of this occurrence, which contained five ten dollar gold pieces! If such coincidences had not occurred a hundred times in the history of these Institutions, we might look upon them as 'accidents;' but happening, as they do, in the very moment of the greatest need, we can regard them only as a delightful proof of the loving care and providence of God."

Here is another instance of how God provides:

"Just as we were seated this Tuesday afternoon to write for the *Workman*, our door-bell rang, and a stranger introduced himself as a former patient in the Pittsburg Infirmary. He stated in a few words that, in the year 1849, shortly after his arrival from England, when a young man and a stranger, he became very ill from exposure, and there being no accommodations at the brick-yard where he worked, he came to the hospital of our Deaconesses and was kindly taken in and cared for without money or price. On his recovery, he vowed unto the Lord that if he was blessed with the means, he would make the best return to the Institution in his power; and now in his old age, forty-five years afterwards, he had called to carry out his long-cherished purpose.

"We need scarcely say, that we were deeply affected by this interview with one whose face and name we had long since forgotten. We mentioned that, at our family worship this morning, being in more than ordinary need, we had sought to cast this burden upon the Lord, and to look to Him for relief. We also stated that much as we needed money just now, we needed the sermon more which this act of grateful recognition preached unto us, and that this thoughtful act was a fresh evidence that God had not forsaken the imperfect work of our hands. Asking for a pen and ink, he then quietly filled a check for three hundred dollars and with much emotion placed it in our hands, at the same time expressing the regret that the amount was not larger and that he was glad he had lived to be able to make this return.

"This is only one of the many instances in which our loving Father provides for His suffering children. His ways are not our ways nor His thoughts our thoughts, and yet in all the many ways in which 'He careth for us,' His providence is so manifest that the praise and the honor alone belong to Him. But for our unbelief and lack of confidence in God's promises, how would all merciful undertaking grow and flourish! It is too sad, to see even the good and the zealous so often exhibit the spectacle of a distrust in God's promises which leads to a resort to the most doubtful expedients of a God-dishonoring sensationalism. When shall professed Christians in answer to the question, 'What must we do that we may work the works of God?' believe the declaration of Christ: 'This is the work of God, that ye believe on Him whom He hath sent.' When this is done, the whole is done.

Human expedients and doubtful methods are not needed. The Lord will provide!''

Among the men of means and influence whom the Doctor interested in his Milwaukee hospital project was Mr. J. H. Van Dyke. From the day that he met the Doctor, he became his warm personal friend and liberal supporter.

When the Doctor was looking for a suitable site for the hospital, Mr. Van Dyke told him of the piece of land on which the hospital now stands. He had his fine span of horses ready to drive the Doctor out to see it. When they started Mr. Van Dyke told him that it was about two miles out. The Doctor asked him what kind of horses he drove and said that with such a team four miles might seem like two. The land pleased the Doctor and the heirs were called together to agree on the price for which they would sell. The Doctor was present, listening to the deliberations, but said not a word.

It was agreed that one thousand dollars should be paid down, to close the sale. The Doctor had not a dollar in cash. While the closing terms were being agreed upon among the heirs, a man came into Mr. Van Dyke's office where the meeting was being held, and asked for Mr. Passavant. He introduced himself as a former patient of the Pittsburg Infirmary, told of the kind treatment he had received, which he had never forgotten. He informed the Doctor that the Lord had prospered him in the West and that when he learned of the proposed hospital in Milwaukee, he made up his mind to give one thousand dollars toward it, and had now brought the check. Mr. Van Dyke, who is still living, was a witness to this incident and gave it to the writer.

The Messrs. Van Dyke, Isham, Isely, and Mitchell, president of the Chicago, Milwaukee and St. Paul Railroad, with many other of the ablest and best citizens of Milwaukee, assisted in securing the charter and were members of the Board of Visitors. At a meeting of the Board, at which Mr. Mitchell presided, a bill of seventeen hundred dollars was presented for grading and paving. As there was no money in the treasury, the members present made up the amount and paid the bill. While Mr. Mitchell lived, he furnished the Doctor passage over his road and in addition to his generous and regular support of the work, gave thirty thousand dollars for a new building. Other good men did equally well in proportion to their means.

On one occasion when the funds were low, the Doctor was

out soliciting and as he did not wish to ask his regular supporters, he got nothing at all. Towards evening, he called on a German who informed him that his cow had just died but he was willing to give the cow's halter. The Doctor took the halter with sincere thanks and wondered what he should do with it The next day another German drove in a fine cow, a present to the hospital, and the halter came into good use.

One of the Doctor's special gifts was that of vision. He had his eye on every part of the field. He seemed to know instinctively what was going on in every quarter. His grasp of the conditions in every corner of the Church, whether out on the boundless prairie or off amid the trees of the forest or up in the straggling village, or down in the great city, was marvelous. Before those on the ground were aware of it, he descried the false prophet, the hireling, or the wolf. He was on the trail of the proselyting pretender, the sneaking hypocrite, the immoral masquerader, and after every form of religious sham or fake or fanaticism.

CHAPER XXIII.

EDITORIAL LIFE. THE WORKMAN. THE CHICAGO SEMINARY. THE MINISTRY.

Dr. Passavant was a born editor. He spent almost fifty years in editorial work, beginning it with his youthful efforts while a student, and ending it a few days before his death.

His knowledge of the whole Church; of the movements and tendencies in every Synod, nationality and neighborhood; of congregations, their history, status and spirit; of ministers in every place, their antecedents, characters and aims;—this phenomenally rare knowledge made him easily the chief among the editors of his Church.

From an editorial on the beginning of the fourth volume of the *Lutheran and Missionary,* we take the following:

"At the loss of a large amount of money, we have excluded the advertisements of medicines, which as a class minister to drunkenness, and to the robbing of the purses and the destruction of the health of the unwary in order to swell the ill-gotten gains of quackery. We have lost some subscribers, for loyalty to the Union; some, because we have stood firmly to our principle of fidelity to the truth of the Bible in regard to all moral questions whether mixed up with political issues or not. Some have been offended at our frankness on the great questions of the Church, and others have been disposed to find fault with us for our convictions in regard to the necessity of the Theological Seminary at Philadelphia, which we have believed and do yet believe to be a necessary element in the preservation and perpetuation of the purity and peace of the Church. But the voices of true and steadfast friends have been so many and so strong that we have hardly been able to hear the reproaches of enemies."

In another issue Dr. Krauth writes thus:

"Who has the more laborious life, the editor or the preacher? If we are to settle the question by our own experience, we would reply, the editor. Entering the ministry young, and pursuing its work steadily, in positions and circumstances which gave us an opportunity of fairly testing its laboriousness, we

think we know pretty well what is its measure of toil. In the ministry we have had at various times engagements not directly connected with our pastoral vocation. With very little original disposition to write for the press, we have been drawn in and drawn on, to write a good deal. We had been a contributor to the *Review* and our *Church Pamphleteer*, have translated a large and somewhat difficult work from the German, and have edited a Vocabulary of Philosophy. We did a good deal of work for the *Missionary* in its early life as a weekly, and when the quarto *Lutheran* was started, we came to be recognized as a sort of editor of it, on the strength of the fact that our lucubrations were set up in leads where the editorial ought to have been. Throughout these labors, which men of the quill will know not to have been light, we have endeavored to perform the pulpit and pastoral duties required by large and intelligent congregations. We think we may say that, in all good conscience, although we took from the hours of rest and of recreation what ought to have been given to them, we never took from our people the time which belonged to them. If we did them wrong it was in this way that excess of labor deprived us of the elasticity and freshness which we ought to have brought to our work. Our ministry commenced with our boyhood. Our first effort at preaching was made at the age of seventeen. We were licensed at eighteen, and shortly after organized our first congregation. At nineteen we were ordained and are now in the twenty-second year of our ministry. Of these twenty-one years, the last has been the most laborious. It is true that we have voluntarily, in some sense, enlarged its toils. We preach on more Sundays in the year than when we were in the pastoral work. The editor is a convenience for brethren when they go to the seaside, the mountains, and the lakes. Our engagements often run in advance without a break for more than a month. Particular engagements reach forward for several months. We say, this, in some sense, enlarges our toils but not, we thank God, in every sense. No matter how wearied we may feel on Saturday night we cannot be happy on the day of our Lord unless we are permitted to speak for Him. It is a privilege to plead for Christ. We used to envy those who could constantly hear preaching and we rejoice now that we can sit beneath the sound of the Gospel more frequently than we formerly could. But we found here as everywhere, that 'it is more blessed to give than to receive.' Happy is the man who is allowed to give his whole heart and

soul to the direct work of the ministry. He who runs from the ministry into any other work, without the clear call of God, is indeed to be pitied.

"While, however, editing is more laborious than pastoral work, the labor is more diversified. The strain is not so steady on one set of muscles. It is said that a horse can go farther in a day and with less fatigue over a rolling country than over a dead level. Even the special troubles of an editor, if he takes them in the right way, help to freshen him. He gets a larger variety of sensations than the pastor does and the disagreeable ones are the second layer in the cameo of his life. No man can be at once comfortable and true to duty in this life unless he loves work. Without this love, he will be unhappy anywhere, and with it, he can learn, even as an editor, to be content with his estate."

After doing more or less editorial labor for upwards of thirty-five years, there arose a misunderstanding with the management of the *Lutheran and Missionary,* and for several years the Doctor did no editorial work. With many of the most active and aggressive men in the Church he was dissatisfied with the conduct and contents of current Lutheran periodicals. Again and again, he had been urged to start a paper "like the *Missionary.*" He deeply felt the need of a paper for the common people. He was now over fifty years of age. His institutions were all growing. His assistance and counsels were more and more widely and frequently called for. Should he again take upon himself this heavy burden? The question with him was not whether it would be profitable, or whether it would be easy or not. "Does God want me to do this, for His glory and for the good of humanity?" After prayer and earnest consultation with his most trusted friends, the "*Workman*" was launched Feb. 17, 1881. Of his motives and plans he says in the first number:

"We have no apology to make for the *Workman* or its appearing at this time. Something of the same character has been a necessity in the Church for a quarter of a century. We realized it sensibly after we had changed the old *Missionary* from a monthly to a weekly, and in common with many pastors have felt it ever since. Scarcely one in ten of our English-speaking families takes a church paper! The sad consequences are apparent in all our Church operations. Ignorance of her needs and indifference to their supply are the result. How to change

this condition of things has been the subject of perplexing thought, and various plans have been proposed. As long ago as twelve years, we communicated to Rev. Dr. Seiss the plan of such a paper, at a price which would be within the reach of all, to instruct our poor and middle classes and bring up the people to the reading of our more advanced weeklies. We informed him of our purpose no longer to delay its publication. The idea was received with much favor and we were encouraged to defer the execution of our plan until it could be laid before the Association which owned the *Lutheran and Missionary*, with the express promise of valuable aid. In a few weeks, without a word of explanation the Executive Committee adopted both the idea and our plan and a new paper appeared. For reasons not known it lived only to die. Since then we have waited in silence, keeping back other attempts and hoping for deliverance from other quarters. But the Church can wait no longer. Every interest is suffering. Intelligent pastors write and speak to us continually. The circulation of our excellent monthlies, the *Church Messenger* and the *Foreign Missionary* only increases the demand for more reading of the same and other kinds. That which can be read in an hour does not satisfy for a month. So soon as the announcement of a cheap semi-monthly became known, joyful and loving responses came in from different quarters. The president of the Swedish Augustana Synod immediately addressed a circular to the pastors and churches of that Synod, recommending the introduction of the *Workman* into all their families where the young were no longer benefited by their own periodicals. A number of ministers ordered from fifty to one hundred copies for their churches, and others sent generous contributions for its free circulation among disabled ministers, missionaries and pastors' widows. Others have given the assurance of their hearty aid, after having done all in their power for the circulation of the monthly and weekly papers of the Church.

"The idea of the *Workman* may be set forth in a few words. It is to labor for the reproduction in the Church of the life and works of Christ. The Church must not only be a witnessing Church but also a working Church. If she is not this, her testimony for the truth and her solemn services are in vain. Only when the Church truly believes, is she in a position to teach, to confess and to live the life of her blessed Lord. Therefore a heartfelt and justifying faith in Christ as the Son of God, will

be unceasingly set forth as the only factor of a true Christian life. And because of such faith, bringing with it the forgiveness of sin and the peace of God, the Church must follow in the footsteps of her Lord, and out of the depths of her grateful love do His works. Having been much forgiven, she will love much. And to do this, she must daily sit at His feet and learn of Him.

"The words of Christ in our motto indicate the works of Christ which we hope to learn and to teach in our columns. They also mark out the sphere of our paper and determine its character. Special prominence will be given to the life of our Lord in the family and to His works there in subjection to His parents and serving them by daily and common toil. The works of Christ in His public life, calling and qualifying a holy and able ministry, preaching the Gospel to the poor and going about doing good, these, in the nature of things, will occupy a large and prominent place in our columns as the true solution of the great questions of the times."

As was to be expected the new paper met with opposition. It was spoken against in some quarters where it should have been welcomed but it met with hearty welcome from the best men in all parts of the Church. Its tone and spirit were those of the "dear old *Missionary*." It rigidly excluded personal and partisan rancor. It won a large circle of able contributors. Its horizon took in the whole Church regardless of synod or nationality. While loyal to the Confessions it refused to contend for the faith with carnal weapon. Personal and bitter polemics were not admitted. It claimed to be a "Journal of Christian Activity." Its motto was, "I must work the works of Him that sent me while it is day." Only what ministered to edification was admitted, and it won for itself a warm place in thousands of hearts and homes in every part of the Church. It became one of the most powerful agencies in that wonderful growth, in that devout and churchly consciousness, in that deeper love for the Church and her Confessions, in that enthusiastic and aggressive missionary spirit, in that general forward movement and that drawing together of the better spirits that characterized the last two decades of the ninteenth century.

In October, 1887, Dr. Passavant retired as responsible editor of *The Workman* and gave the conduct of the paper into the hands of his son William. We quote from the Doctor's closing editorial:

"With this number, the connection of the undersigned as its responsible editor ceases. A number of considerations have led to this step, prominent among which is the necessity, since his illness last winter, to husband his remaining strength in the interest of the various institutions with which he is connected, and which, owing to their recent extension, require additional oversight and labor. The relief from the exacting duties of the editorial life will enable him to write more effectually for its columns, as time and strength may permit. In this way the pleasant intercourse of the past seven years will be continued with the readers of *The Workman*, under more favorable auspices and in more interesting and popular forms. Out of the varied material, and history of the past, we hope to bring forth both old and new, to instruct and edify and quicken to greater earnestness in the work of Christ.

"The experience of our recent editorial life has convinced us that the field for Christian journalism in our American Church is a deeply interesting one and full of promise. While individual or general synods cannot dispense with their accredited organs, there is both need and room for independent journals. The spirit of candor is overcoming narrow partisanship and a paper which recognizes the good in all and the progress towards the truth by all, will find sympathizing readers. Nothing has so lightened the burdens of our position and awakened such hopes for the future, as the patronage and approval of leading and thoughtful men in every section and school of our American communion. It will be the happiness of the *Workman*, in the future, as in the past to welcome to its columns all things that are excellent and of good report, from any quarter of the Church, 'for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.'

"Hereafter the responsible editor will be the Rev. W. A. Passavant, Jr. He is no stranger to the readers of the *Workman*, but few know how much of its character and success has been owing to his unobtrusive but unwearied labors. There will be no change of position or purpose. It will speak the truth in candor but in love. It will avoid petty and personal controversy. It will not engage in guerrilla warfare. It will seek the things which make for purity and peace. It will be just to all and faithful to all, in all that relates to the Church and the great work which God has given her to do."

After several years of work in which he had shown that

he also was a born editor, William A. Passavant, Jr., was called by the General Council's Board of Home Missions to become its superintendent. So great was the missionary zeal of both the father and the son that after mutual consultation it was decided that the call be accepted and that the father again take upon himself the editor's burden.

Dr. Passavant had long been convinced of the need of a theological seminary in Chicago. He began to pray and plan and plead for it away back in the sixties. When in 1869, the General Council met in Chicago, he preached a sermon in which he pleaded so forcibly for such an institution that, at the same convention, Dr. Krauth was moved to offer the following resolutions:

"*Resolved I.* That, in the deliberate judgment of this Council, the time has come when the wants of the Lutheran population in the Western States, require the establishment, at some central point, of a Theological Seminary, where the future ministry of our English, German and Scandinavian Churches may be educated together, in the unity of the common faith, confessed and maintained by this body.

"*Resolved II.* That the General Council of the Evangelical Lutheran Church in America, in the humble acknowledgment of its inability to carry forward this great and difficult undertaking to a successful issue by its own resolution and strength; nevertheless, in confident reliance upon Almighty God and His promised grace, does, now, in the name of Jesus Christ, and alone for His glory, solemnly resolve to take the necessary steps toward the establishment of such an institution."

The Council elected Dr. H. E. Jacobs as its first professor. Then, while the Church waited and hesitated, came the great Chicago fire. This seemed to have consumed all hope of starting the school. Other difficulties arose. Some of the eastern brethren, who did not know the west as Dr. Passavant did and who could not see so far as he, opposed it. But the Doctor kept on praying and working. Of the ten acres of ground which he had purchased in Lake View, two were set aside for the seminary. This valuable land was several times offered to the General Council for that purpose. But that body did not see its way clear to accept it. The General Council finally authorized the appointment of a Board of Directors, who were to take steps looking toward the opening of the school. August 6, 1891, the Doctor wrote an editorial from which we quote:

"As this Institution is not a private or a personal one, but has from the beginning received the sanction of the General Council, we bespeak for it the confidence and co-operation of all who are interested in the future of the Church in the Western States and Territories. Nearly a quarter of a century ago, the General Council decided that the time had fully come for the establishment of such an Institution for the training of our ministry in the west. The great fire at Chicago and the need of assisting our suffering churches and brethren there, delayed the work for a season and financial and other causes have postponed the necessary action to the present time. But there dare be no longer delay. The time for immediate action has fully come. The east is occupied with its own Institution but the west, which has received thousands of her emigrating children, must provide for their spiritual wants. And to do this, the west must have the sympathies and prayers of the whole Church and the co-operation of her far-seeing and benevolent men. The late Rev. Dr. Krauth saw, as in a vision of the future, the importance of this movement and nominated as its first professor Rev. Dr. Jacobs now of the Philadelphia Seminary. The doctrinal basis of the western seminary and the constitution are the same as the eastern. There is no antagonism and no rivalry between them. The western school will simply gather up and instruct what the seminary in Philadelphia cannot reach, while those who seek the superior advantages of the eastern seminary will continue to do so. In this spirit of fraternal harmony, the two seminaries will work side by side, and the results, under God, will indicate the wise policy of the Church in seeking to raise up a ministry from the west for the west with the teeming millions of its illimitable territory."

Again, on September 3, he writes:

"It is scarcely possible for all to see eye to eye, in regard to the commencement of any movement. We recall the remarks of some Congregationalists in Milwaukee twenty-eight years ago, when an effort was made to endow a professorship in the Institution of their Church in Chicago. The idea of a western seminary was thought to be 'ahead of the times.' It was objected, that the students could go east and study at Andover or Yale. But the seminary could not wait until all were convinced of its necessity. It was begun and for the first sixteen years it struggled hard and patiently to prove its right to live. Twelve years ago the number of students was only forty. Last

year it had one hundred and sixty-seven students. The faculty had been increased from six at that time to fourteen at present. Contributions and endowments have since flowed in, so that it now offers advantages which Yale and Andover do not possess.

"The McCormick (Presbyterian) Seminary, which was commenced a few years later, has an equally large number of students, fully as large as Princeton. The Baptist Seminary is likewise numerously attended and so is the Seminary of the Methodist Church at Evanston, in the vicinity. Both of these have German and Scandinavian departments, with large numbers of students. The Episcopal Seminary has a noble edifice, and a good endowment, principally the gift of one wealthy man. The Lutherans are in the rear of all, and, owing to causes which it is needless to mention, were bound hand and foot to a policy of inaction.

"But the time which the General Council declared had fully come, upwards of twenty years ago, has certainly come at last, and in reliance upon God, the few friends who have carried this undertaking in their hearts are encouraged to make a beginning. It will probably be but a very little one, like all creations of God in their small beginnings. It may attract small attention and for a time, perhaps, be the subject of disparaging remarks and even of painful censure. But no difference. God's way in nature is, 'first the blade, then the ear, after that the full corn in the ear.' God's way in the Church and in all beginnings is 'as a grain of mustard seed, which is the least of all the seeds.' It is only afterwards that it becometh a tree, affording rest and refreshment unto many.

"Already tokens of interest and encouragement are coming in from the western States. A venerable layman from Nokomis, Ill., has sent us one thousand dollars. Another, whose helping hand has strengthened many struggling undertakings, after visiting the site of the seminary, has made his offering of two hundred and fifty dollars. Another on the west coast, sends brotherly greetings and becomes responsible for the support of a worthy student. Still another in a distant western state makes an unsolicited offer of five hundred dollars annually toward the support of a professor. An Icelandic pastor is corresponding in regard to the reception of two students from Manitoba, in British North America. What other good things God may have in store for this Institution, we are not concerned to know. This only is certain: Where God permits the need,

He will create the supply. The need, in all its distressing reality, is upon us. Many are fainting by the way. But the merciful One hath compassion on the multitude, and will multiply the feeble resources at hand.

"In this spirit of implicit trust in the Lord Jehovah, the new Institution hopes to begin and to go forward. May nothing happen to destroy this principle of faith! May nothing of self or sin, of unbelief or of error, enter in to prevent the divine presence and the manifestation of His power."

After the General Council, at its Convention in Pittsburg, in 1889, had authorized its president in connection with its treasurer and Dr. Passavant, to appoint a Board of Directors, the following were selected: Revs. W. A. Passavant, Sr., W. A. Passavant, Jr., C. Koerner, H. W. Roth, W. K. Frick, G. H. Gerberding, S. Wagenhals, H. Merz, and the Messrs. J. A. Bohn, M. L. Deck, A. J. Detzer.

These brethren, on Sept. 30, 1891, met in the German Chapel, on the Lake View Hospital grounds. The charter was read and adopted, and Dr. Passavant made a legal transfer to the Seminary of two acres of land, running along Waveland Avenue from Sheffield Avenue to Clark St. The Rev. Dr. R. F. Weidner was elected Professor of Dogmatics and Exegesis, and the Rev. Dr. H. W. Roth, Professor of Practical Theology and Church History.

On the day following a little company of friends met in the same chapel, with six young men who were to become the first students of the Seminary. After a brief service Dr. Passavant delivered a short and impressive address, breathing the yearnings and the prayers of a quarter century, and heartfelt gratitude to God that the long years of waiting were at last at an end. Tenderly and trustfully he committed the new undertaking into the hands of his Father in heaven and earnestly bespoke for it the spirit of the Master and the prayers and benefactions of its friends. And so the Chicago Seminary was started on its important career.

The following was afterward adopted as its Doctrinal Basis:

"This Seminary shall rest on the Divine Word of the Old and New Testament Scriptures as the absolute Rule of Faith, and on the Confessions of the Evangelical Lutheran Church set forth in the Book of Concord, as in conformity with that Rule, and all its teachings shall be in accord with said Rule. No amendment or change of the doctrinal basis of this Seminary

as set forth in its Charter, Article 2, shall at any time be entertained or made."

It was also enacted that every Professor, before entering on the performance of the duties of his office, shall make the following affirmation:

"I believe that the Canonical Books of the Old and New Testaments are given by the inspiration of GOD, and are the perfect and only Rule of Faith; and I believe that the three General Creeds, the Apostles,' the Nicene and the Athanasian, exhibit the faith of the Church Universal, in accordance with this Rule of Faith.

"I believe that the Unaltered Augsburg Confession is, in all its parts, in harmony with the Rule of Faith, and is a correct exhibition of doctrine; and I believe that the Apology, the two Catechisms of Luther, the Smalcald Articles, and the Formula of Concord, are a faithful development and defence of the Word of GOD and the Augsburg Confession.

"I solemnly promise before Almighty GOD that all my teachings shall be in conformity with His Word, and with the aforementioned Confessions.

"I also solemnly promise that I will be governed by the laws and regulations of this Seminary, and fulfill all the duties therein laid upon me, so long as I remain one of its Professors."

The exact relation of the Seminary to the General Council of the Evangelical Lutheran Church in North America was not finally decided until at the meeting of the General Council held at Ft. Wayne, Ind., in October, 1893.

The committee appointed by the General Council at Buffalo, N. Y., in 1891, to which the whole subject of the Theological Seminary at Chicago was referred, and which 'was expected to look into the history of this Institution, as well as into the relations which the General Council sustained to it, so that it may be in a condition to determine what its relations to said Seminary are and ought to be,' made an elaborate report, covering the whole history of the Chicago Seminary, from its first mention in the minutes of the General Council of 1869, to date. This comprehensive report closes as follows:

The history we have given establishes the following:

"1. *That the General Council is responsible for the establishment of a Theological Seminary at Chicago, and has done everything, except in the way of pecuniary support, to entitle*

that Institution to be called the General Council's Theological Seminary in a sense in which that title cannot be claimed by any other Institution.

"2. That it originally contemplated an Institution in which the ministry for the English, German and Scandinavian peoples should be trained, and seemed to find itself exceedingly embarrassed when one of its most important Synods, the Swedish Augustana Synod, not only declined to co-operate with it, but objected to its establishment.

"3. That it was clearly the intention of the General Council to keep itself free from all pecuniary responsibility, and that the Seminary should look to certain of the Synods of the General Council who might unite in sustaining it, for its support."

After a full discussion the General Council resolved:

"I. *That the General Council herewith expresses its appreciation of the importance and desirableness of the Theological Seminary at Chicago, as well as its confidence in the Board of Directors appointed by this Council, and that it cordially commends this young institution to our pastors and people.*

"II. That the General Council in view of the past, and in consideration of its relations to the Synods of which it is composed, is persuaded that it is not in a condition to own and to manage a Theological Seminary, and that it will be best for all concerned if it sustains precisely the same relations to all the Theological Seminaries within its bounds. Two of them, viz., that of the Augustana Synod and the Philadelphia Seminary, at Mt. Airy, are sustained and managed by certain District Synods, and it is the deliberate judgment of the General Council, that the Theological Seminary at Chicago should be controlled by certain District Synods, 'uniting in its support.' For this reason the General Council declines to act upon the confirmation of the Professors, and the examination and approval of the Constitution for its government, believing that all this can best be done, in this case, as in others, by the brethren who have taken the matter in hand, and by the Synods that may 'unite in sustaining it.' In taking this action the General Council places all the Theological Seminaries within its bounds upon an equal footing."

In the *Workman* of May 24, 1894, we find an editorial on the Chicago Seminary, the next to the last he ever wrote, giving an account of the third commencement of the Seminary, at which the first class was graduated. It was at that commence-

ment that the writer of this saw Dr. Passavant for the last time. The members of the Board of Directors and the professors had taken supper together at the home of Dr. Weidner. At the table Dr. Passavant had asked for contributions toward buying a hand Bible for each of the graduates. At the exercises in Trinity church, after the graduates had received their diplomas and while they were still standing at the altar rail, he presented the Bibles. In the short address to that little band, the first fruits of the institution so near to his heart for a quarter of a century, the Doctor affectionately, earnestly, eloquently pleaded with the young men to preach nothing but the truth of the Word, its whole counsel, its law and its gospel. He pictured the beauty and the blessedness of him who has experienced these truths and is privileged to carry them into the homes and hearts of others, publicly and from house to house.

We can see him still, his face shining like the face of the disciple whom Jesus loved when he pleaded in old age, "Little children, love one another." We had never seen Dr. Passavant so happy as on that evening. After the exercises were over, and we were about to bid him good-by, he said. "Come, brother G., walk up to the hospital with me." As we walked together and he talked so hopefully and so lovingly of the future of that young school of the prophets and of our connection with it, our heart burned within us towards the dear old saint and this last child of his life, his love, his labor.

Little did we reckon that this was to be our last interview on earth. The next number of the *Workman* bore the black lines of mourning and told of his triumphant death, his funeral and his going to rest beside his mother on the green hill overlooking his cherished Orphan Farm School at Zelienople.

The editorial above mentioned closes as follows:

"We forbear to express all the thoughts which crowd upon us, as we look back to the closing exercises of the third year of this Seminary. The first is a feeling of a profound sorrow that nearly a quarter of a century passed away before this Institution could be commenced! Had its beginning been possible when it was resolved upon by the General Council, what a number of trained laborers might now be in the field, and what a multitude of churches might now be in its constituency! The second is a humiliating thought that while millions during this time have gone into buildings and endowments for the seminaries of other denominations, in several of which a princely

provision has been made for the special purpose of evangelizing our Lutheran people, this Institution is left to struggle into life and usefulness, without any endowment and with the insufficient offerings of a handful of friends who feel its pressing needs at every step, but are without the means to supply them! Rome, with its various European orders and vast resources, transferred to our shores, and sectarianism with its unworthy propaganda, work unceasingly at every available place and in every conceivable form while the Church of the Reformation is left to struggle on bended knees for the perishable meat of each new day!

"But it has pleased God to suffer this so to be. We can, therefore, only continue to labor on and 'lift up our eyes unto the hills from whence cometh our help.' An humble but hopeful beginning, however, has been made. Thirty-one students were in attendance last year. In addition to these, sixty pastors belonging to thirteen different synods over the land, are pursuing a post graduate course of study under the direction and instruction of the faculty. If it shall please God to bless this undertaking in the future, as He has done in the past, the Seminary will have seventy-five regular students and one hundred twenty post graduate students three years hence. But for such an increase there must not only be additional buildings, but generous offerings and substantial endowments, and all these only God can give, by the enlarging liberality of His people and the consecration to Christ of the means entrusted to them. For the Holy Spirit, who alone can work such largeness of view and the grace of Christian charity we bespeak the prayers of the brotherhood."

Of the principles, spirit and aims of that school, so dear to the heart of Dr. Passavant, we wrote in the Seminary Record for April, 1902:

"Our Seminary stands, first of all, for a thorough and sound theological training.

"Whoever will examine the schedule of subjects and courses taught here will see that we aim to cover the whole field of Theology in all of its departments.

"The criticism is sometimes made that we offer too much; that where so much is attempted all will be done hastily and superficially.

"Now we freely grant that no one can completely master all the subjects that we offer. It is our aim and our claim,

however, that with the proper gifts, qualifications and methodical application, the student can get a general and clear survey of each department, master its fundamental principles, know its most important sources and authorities, be enabled to make further original and systematic investigation, and have awakened in him such love for further knowledge that he will keep on pushing his inquiries and researches as long as he lives. Day by day we impress it upon our students that their course in the Seminary is only the beginning of a lifelong study of Theology.

"As to the soundness of the Theology taught it has never been seriously questioned. Our graduates have been examined for ordination in a score of synods, among them the most rigidly confessional in the land, and there is not a single case of one refused ordination for unsoundness in the faith.

"Our Seminary stands, secondly, for an entire surrender and consecration to Christ.

"We are not satisfied with a mere intellectual and scholarly orthodoxy. We believe that every doctrine pertaining to salvation must become an experience. In the alembic of the inner spirit it must become transmuted into life. It must become transformed into the being and personality of him who is to teach it. Only thus does it really become his own. Only thus does he become a true and living teacher of the truth. The witness that the divine Spirit brings to him in the Word and in a Theology drawn from that Word must become a witness in him. Out of a heart moved and melted by penitence, soothed and saved by faith, fervid and filled with love, he testifies. He is a living witness, a true prophet, an ambassador who teaches and beseeches in Christ's stead, moved and constrained by the love of Christ. Over and over again, in Chapel exercises, in class-room and in private intercourse the vital importance of the inner life and of daily communion with the Lord is emphasized. Our Seminary does not want to send out a single minister who is not in personal and experimental relationship with Christ Jesus. We believe that our dear Church has suffered from an intellectual and pharisaic orthodoxism. We need and want an orthodox Pietism, an evangelical mysticism, a ministry aflame with the love of Christ and of souls.

"We know that the Lutheran Church is in her genius and history a liturgical church. We have a special course on Liturgics. We desire that our ministry should understand, appreciate and know how to use our rich liturgical treasures. But,

knowing that the old Adam is a formalist, we warn against an over-emphasizing of forms. We caution against the tendency to so-called "liturgical enrichment." We deprecate all borrowing from and aping after non-Lutherans. We discourage the introduction of customs that are new and strange in the English Lutheran Church, which cause offense, hinder and hamper growth, prevent uniformity and confuse our people.

"Our Seminary, in the third place, makes special efforts to prepare men for the practical side of the minister's life.

"Every subject taught among us is given a practical turn. The student is reminded again and again that all his learning is for use in his practical work. He is shown how he is to fit his exegesis and his dogmatics into the hearts and lives of his people. We do not wish to send out either preaching exegetes or preaching historians or preaching dogmaticians. But we do desire to send out safe exegetical, correct and interesting historical, sound and edifying doctrinal preachers. They are to be able to so expound the truth of the Word that it will be helpful to the various classes of hearers in their every-day temptations, struggles and sorrows. They are to use their knowledge of history that their hearers will get from it illustration, inspiration, hope and comfort in their multiform lives, callings and experiences. They are to put into such concrete forms, simple and attractive language the deepest doctrines of Dogmatics that their hearers will see how these doctrines fit into and give aid and comfort in every phase and vicissitude of daily life. They are to know how to make doctrines devotional and ethical; how to bring Theology home to 'men's business and bosoms.' While Demosthenes taught that the three chief requisites of good address are action, action, action; while Robert Hall taught that the three chief requisites of good preaching are preparation, preparation, preparation, our Homiletical professor insists that not neglecting these, the chief requisites of effective preaching are application, application, application.

"Thus the practical side is emphasized in every part of the student's course. The young men are not only reminded, in nearly every lecture, that they must thus utilize their theories, but they are shown how to do it. No less than five hours a week are given to Homiletics. Pastoral Theology is not only taught and freely discussed in the class-room, but every student is urged and directed to do Sunday school, student and church work during his stay at the Seminary. The pastoral side of

Liturgics is made prominent. In Catechetics, not the theory alone is taught, but the students are directed and drilled in Catechizing. In Evangelistics the history, theory and methods of Foreign Missions are taught and every student is shown how to be a missionary pastor in his congregation and how to enlist and increase the active interest and zeal of the Sunday school, the Luther League, the Congregation and the individual member. In Diaconics the principles and practice of Inner Missions are taught, and as opportunity is afforded, students are made acquainted with the various phases of the work in our great city. The hope is that such an interest and enthusiasm will be awakened that some of our young pastors will do their personal part in solving the problems that confront our Church in all our large cities and that this sadly neglected work will be taken up and prosecuted as it should be. In short, it is our one great aim and hope that we turn out not only able and earnest theologians, but also practical and successful workers.

"At our two daily chapel services the Matin and Vesper service are used. The students conduct these services in turn and offer their own free prayers.

"In the morning our President makes a brief exegetical and practical address. In the evening the officiating student gives a brief expository and devotional address.

"And, finally, our Seminary stands for a better understanding and co-operation among our divided Lutherans.

"Our students represent many nationalities and languages. From half a score to a score of synods can be counted among us nearly every year. They come together, mingle with each other, get acquainted with each other's ecclesiastical bodies and their peculiarities and learn to respect each other's convictions. The spirit of harmony and good will that prevails among this mixed mass is a surprise and a delight to all.

"All this will certainly have a tendency to remove suspicions, prejudice and strife in the future. It will play no small part in bringing about that better understanding so devoutly longed and prayed for. We are helpful to all Synods who will use our help. We desire to assist them over that difficult language bridge which, sooner or later must be crossed if our dear Church is to have that future to which she is justly entitled. It is a strict rule with us that every student, when he is ready for work, must offer his services to that body from which he comes. On this we always insist. We are positively

opposed to all proselytizing. We insist that our men shall always observe the requirements of fraternal and Christian comity. We believe that this is the only proper way to hasten the day when our divided hosts shall understand each other and be drawn toward each other."

Of the importance of supplying the ranks of the ministry from the families of ministers Dr. Passavant writes an editorial from which we quote the concluding paragraphs:

"Of late this thought has led us to examine the clerical list of our American Church, and we are gratified to note the fact that many of our pastors are the sons of ministers. In numerous instances, one, two and even three sons have come from a single pastor's home. In one instance, that of Rev. Pastor Brauer, of Crete, Illinois, five sons are in the ministry and two daughters are married to clergymen. In a number of other instances, our pastors can look back upon a ministerial ancestry of many generations. The Henkel family is a striking illustration of this. The Schmucker family is another, and the Schaeffer is a third. The lesson taught by all these, is a most important one. It is full of useful suggestion and holy inspiration. Where there is entire consecration to Christ, where there is deadness to the world, where there is self-sacrifice and commanding regard for duty, there is a natural home and a training place of an unselfish ministry. There, the father rules with Christian law and the mother with Christian love. These are the mightiest factors in the universe.

"It is in such an atmosphere that the seeds of goodness and greatness spring up and mature into pure and noble characters. The Church needs such men above all others. We cannot do without them. They are indispensable to her existence. Her enlarged efficiency and usefulness depend largely upon them and to this source of supply the Church must therefore look with increasing expectation.

"Our ministry numbers upwards of four thousand. If but one fourth of these will, in due time, send forth from their homes each one young man, 'full of faith and of the Holy Ghost,' and thoroughly qualified for the duties of the ministry, what a gain to the Church and the nation would come from this source alone. While we pray to God to send laborers into His harvest, let us not neglect the necessary training in the family and in the school. Let our prayers, our aims, and our lives be a living testimony to our faith. Then may we expect an increase

of ministerial force, such as our weak faith scarcely hoped for hitherto."

Dr. Passavant believed that where the proper spirit and life pervades a congregation, there young men will offer themselves for the ministry, and that congregations that produce no ministers thereby confess to spiritual dearth and poverty. Here is an editorial on Fruitful Churches:

"It is pitiful that many pastors and churches have never been instrumental in bringing young men into the ministry. It is sad to know that there are hundreds of such churches, some of which are a century old and yet not a single person was ever reared in their fold who went forth to preach the gospel of Christ. This indicates a state of things which is appalling. While the bridegroom tarried, they all slumbered and slept! It is very evident, however, that the fault is not always with the people of the churches. In most instances the ministry was largely to blame. They did little to arouse their people or call the attention of young men to the claims which Christ has upon them. We are glad to know that there are also many honorable exceptions to such barren fig trees. The *Zeitschrift,* of Allentown, calls attention to the fact that the two churches of Boyertown and New Hanover, Pa., of which Rev. L. Groh is pastor, in the last twenty years has sent forth the following ministers: Rev. Messrs. H. S. Fegley, Linville; D. K. Kepner, Pottstown; H. N. Fegley, Mechanicsburg; J. N. S. Erb, Orwigsburg; J. S. Erb, Slatington; A. B. Markley, Jonestown; S. E. Ochsenford, Selinsgrove; and Rev. B. G. Welder, pastor of the Reamstown charge, Lancaster Co., Pa.

"A correspondent of *Our Church Paper* likewise refers to the church at Strasburg, Va., thus: 'This place has furnished a remarkable number of ministers. The names of twenty-five were given me. The following Lutheran ministers were either born or spent their early life here: Revs. Keil, Hickerson, Dr. T. W. Dosh, and J. L. Sibole, Dr. J. Schwartz, J. H. Barb, L. G. M. Miller, Swisher, W. G. Campbell, T. O. Keister, and candidate Chas. L. Keller.'

"We might mention several other churches which have an honorable record in this respect, such as the church at Frederick, Md., which has sent forth some thirty ministers; the church at Zelienople, Pa., which has sent into the field the Revs. G. Bassler, G. A. Wenzel, W. A. Passavant, Lewis Hay, and one or more others; the English Lutheran Church at Prospect, Pa.,

from which have gone forth the Revs. H. W. Roth, D. Luther Roth, Theophilus B. Roth, J. D. Roth, W. P. Shanor and G. W. Critchlow; and the First English Lutheran Church of Pittsburg from whose membership there have gone out Revs. M. Schweigert, A. H. Waters, F. Richards, James Q. Waters, G. H. Gerberding, W. Siebert and W. A. Passavant, Jr. There may be others which do not occur to us, but the 'apostolic succession' is going on, and from most of them others are now in the college or seminary preparing for the active duties of the ministry.

" 'There is a lad here,' in many a church, on whom God has laid a heavy responsibility. The multitude cannot be fed without his 'barley loaves and a few fishes.' They must be taken by the hand and led to school as the mother of Luther led him when a lad. They dare not be overlooked because they are 'a little one.' God works by the agency of little things that 'the excellency of the power may be of God and not of men.' "

Of the kind of boys wanted for the ministry he writes:

"Not everything in the shape of a boy or man will make a minister. Not scrawny, scrofulous, dyspeptic and hollow-breasted lads, unfit for the farm, shop and other manual work, but those who are healthy, sound and vigorous, full of all vitalities, should be encouraged. Not morose, moping, hang-dog lads without mirth and music in their soul, but bright and cheerful ones, with open countenance, whose face is sunshine and whose company is gladness. Not softlings nor idlers nor imbeciles, nor drones who need to be coddled and shamed and scolded to get them moved, but boys and men who have life in them, the best at work and play in the neighborhood, with the mental force and bodily activities which command success in life.

"Not cunning, tricky and lying boys, thoroughly hated for their meanness and deserving to be kicked by their companions. Not 'smart boys' who have every kind of sense but without common-sense. Not conceited upstarts, to whom the ministry is a service for self and who hold it in esteem for their own admiration. Not dull souls without power to comprehend truth nor mental force to proclaim it, nor the natural capacity to become 'able ministers of the New Testament.' And lastly, not sordid souls, to whom the 'priest office' is simply an easy way to earn a piece of bread, a trade to make a living, with the soft-

nesses and perquisites for good measure. All these classes of men are a withering curse to the fair heritage of God.

"The Church should even go back farther than these manifestations of unsuitableness. Hunt up the family pedigree; but pay little regard to humble circumstances or poverty. Titled rank is often only 'the guinea stamp,' but birth and rank in God's kingdom are the true nobility. Paul beautifully refers to this inheritance of greatness: 'When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice.' Next to God's grace, this is the true patent of nobility. The apple does not fall far from the tree. The faith of holy parents descends to their children. This is a factor of greatness and goodness. It develops a quality and capacity of mind found nowhere else. It endows with sensibility and affection which constitute true magnetism.

"Let the Church, then, inquire for the parentage of her future ministry. Let those who minister at her altars be the offspring of a devout and virtuous ancestry. Look back along this line as far as can be seen clearly. Blood tells. Therefore let the Church avoid a ministry from a low-lived and sin-exhausted race. The taint of impurity goes down through the generations following. The tribe of Levi exists no longer in form, but it does in fact. Let our ministry be chosen from this pure and virtuous ancestry, young men who have been given to God in the speechless agony of faith as was Samuel, and who, in a pure youth, as did the Holy One, grow in stature and increase in favor with God and man."

The following answer to Dr. Morris, to a question about receiving a certain German body into the General Synod, gives evidence of the same knowledge and zeal already noticed:

"Away from all my memoranda, papers, etc., I am not in a situation to write accurately but will do the best I can.

"You know there was a synod organized in Ohio some ten or fifteen years ago called the Augsburg Synod. It was a '*Misgeburt*' of a number of queer characters, among whom was a man named B. of the Western district of the Joint Synod of Ohio. Several of the men had been Reformed; such as, Rev. J. Z. and one P. who had been a vaunting new measure man and joined the East Ohio Synod of the General Synod. On several occasions the miserable thing seemed ready to die and yet by some hook or crook, through the management of one H. it sud-

denly loomed up and gathered unto itself all manner of characters, bad, worse and, a third class who were, in the judgment of charity, tolerably decent. This H. was originally, I believe, a Swiss school-master, a member of the old Illinois Synod of the General Synod. Then he went off to the Methodists and was a teacher in a Methodist high school in Missouri. Then the fellow tried to get into our Synod and corresponded with me but I gave him no encouragement. Then he took charge of a German church in southern Illinois and did his utmost to get into the Missouri Synod, but failed. Then he split the church and carried with him a part with which he joined with a number of loose ministers in Southwest Illinois and Missouri and came over in a body to the B. Synod, forming a District Synod of that body. Then the fellow got himself into the presidential chair and the others rebelled and put him out, or he put them out. Then he organized a new synod at a union church back of Economy, Beaver Co., Pa., with five or six of his kind calling it 'The Emanuel Synod.' Having to preach only every second Sunday at that place, he foraged around and gathered in all manner of fishes, fresh, foul, and fishy, every one. Now, whether the Emanuel Synod of which he is or was the head center is the one which wishes to come into the General Synod or whether it is the original Augsburg Synod of which it is the outspring, I am not able to say. But both bodies are so low down that no one has any respect for them who respects either himself or the body to which he belongs. Drunkards, lewd men and doubtful characters are in both. The General Synod could not do a worse thing than to load itself down with such thick clay.

"Another wing of the Augsburg Synod ceased to be a District Synod and became the 'Synod of New York and Canada'! But they too capsized in the storm. L. of Utica, a drunkard, expelled from the Pennsylvania and the New York Synods, was the head man in this body; but it was too heavy, and sunk to rise no more.

"Such an *Erscheinung* in the way of synodical *Misgeburts* never before disgraced our American Church. The worst, because the most practical and tireless and dangerous man was H. He must have gathered some thirty or forty of these expelled or disgraced or bogus fellows together and he always knew how to deceive and to be deceived, until split followed split, now on the top of the wave, now under and now, when under

I suppose, he is trying to hoist up this miserable collection in order once more to get a longer lease of life."

Only a few months before his death, Dr. Passavant published his last earnest warning to the Church, in a three-column editorial, from which we take this startling array of facts:

"As an illustration of the persistence with which these pretenders follow up an opportunity to secure a place, we recall the following incident. At a convention of the Canada Synod at Sevastopol, Ontario, which we attended years ago as a delegate, no less than four such characters were applicants. The first was a certain student named K. who had been refused admission at Thiel Hall and now applied to be sent to Hermansburg, Germany. The revelation of his character made an end to his prospects, but the same man was unfortunately afterwards ordained by the Ohio Synod, only to afflict and disgrace several congregations, and to be expelled for drunkenness. A second was a poor victim of strong drink, but his countenance told too plainly the story of his habits and after years of wandering and beggary, he found a refuge in the almshouse of a Roman Catholic Monastery. The third was the notorious Rev. H., once a member in some Methodist body in Canada, then of an English Lutheran Synod in Illinois, then the disgraced pastor of several of our English churches in Nova Scotia, and then an applicant for a vacant church in the Canada Synod. He had already been admitted, but when our name was announced, he suddenly disappeared, though no man pursued. The next day the previous action in his case was repealed, the congregation notified and duly warned, and the Synod and church saved further disgrace! Strange as it may seem, this identical person, years afterwards, was sent by the Episcopal Bishop of Pittsburg, Pa., as a missionary to Greenville, Pa., not only reordained, but assuming the title of Rev. Dr. The fourth candidate was a young Israelite by the name of S. His examination was sustained, and he was ordained on the call of a congregation. Unfortunately, like the fabled 'wandering Jew,' he has been on his travels most of the time since then! Leaving the Canada Synod, he next appeared in the German Synod of Illinois, connected with the General Synod, sometime afterwards the renunciation of his former faith appeared in the *Lutheraner* of St. Louis and now we learn from our exchanges that he too has been reordained and is employed in the missionary work of the Episcopal Church of St. Paul, Minnesota.

"Another sad illustration of the same carelessness in the admission of men to our Synods is the case of Rev. Carl O., of Green Bay, Wisconsin. This man who had gained no small publicity through the press as the founder of an Orphan House in that place was afterwards expelled from the Wisconsin Synod for lying. In an evil hour, he too was received into the Ohio Synod, collected large money from some of its churches professedly for the orphans and had to be expelled for valid reasons. In a short time afterwards he turned up as a most zealous churchman, having been reordained by the Episcopal Bishop and filled the *Banner of the Cross* with glowing accounts of the wonderful trend among the Germans of the Northwest to 'the Church' and unnumbered falsehoods against the Lutheran Sect. But this work had no permanency. The so-called congregations at Oshkosh and elsewhere which he pretended to have organized, soon scattered; the Orphan Home was sold by him to the Odd Fellows, and the dismal failure was only made more apparent when the costly publication of the book of Common Prayer, translated by him into German, remained all uncalled for in Milwaukee, with none so poor as to do it reverence. From a warning which has just appeared in the organ of the Wisconsin Synod, we learn that he is trying to play the same game of deception in Manistee, Michigan, among some loose material outside of the two German Lutheran churches in the city, but the attempt is useless. The end is not yet, but it is very nigh."

CHAPTER XXIV.

THE LAST WEEK. — DEATH. — FUNERAL. — CONDOLENCES.—CHARACTER SKETCH.

And now we come to the last sad chapter. What a beautiful, blessed, befitting close! Slowly dying for a whole week, yet laboring up to the very last day! Laboring not for self, but for others. His last service, a service of sympathy and comfort for a bereft congregation and a heart-broken family. His own fatal illness brought on by exposure incident to that labor of love. His last editorial breathing out prayer and sympathy for the sorrowing and calling in trumpet-tones for more laborers to take the place of those falling at their posts. His last disappointment that he could not be present with his dear orphans and their friends at the annual festival of the Wartburg. His last private letter asking his son to take his place at that feast. His last words, uttered in the intervals of a flickering consciousness, when the light of earth was fading and the light from the other shore dawning, words of concern for the two eastern synods that had just closed. A fitting close to a wonderful career! Truly it was the going out of a great life.

We cannot write the details of his last eight days on earth. His son who so bravely took up the burdens which the weary saint had laid down, has written all this. We find it in the issue of the *Workman* on which the dying father had wrought.

The manuscript of that issue was bedewed with the tears of the broken-hearted son and its copies started tears and sobbings too deep for utterance in thousands of homes over all the land. Here is the Doctor's last editorial, taken from the last issue of the *Workman* edited by him:

"A Double Bereavement.

"Just as we go to press, the morning papers bring the distressing announcement that the Rev. Enoch Smith, pastor of the English Lutheran Church at Butler, Pa., was called to his rest on yesterday, Tuesday the 22, after a lingering illness. We believe he had visited his eldest son, Willard, at Minneapolis and fear that he brought with him the seeds of that fatal dis-

ease which only last week carried to the grave that devoted young servant of the Master. The details of this pitiable calamity are not given in the special of today. We can only unite with the sorely bereaved wife and mother and family, as well as the congregation in fervent sympathy and prayer to the merciful Savior for sustaining grace and support in this valley and shadow of death.

"The sudden calling away of father and son from their families and their churches to their eternal reward is a most earnest call from on high to our ministry to increased zeal and watchfulness in Christ's service. 'What Thou hast to do, do quickly' is the Master's voice to all. Oh, may the Church awake to her mission and fill up the vacant ranks of her ministry! In this time of trial and fears, come Lord Jesus, come quickly to the succor of Thy afflicted heritage and the consolation of the distressed!"

And here is William's story of the last week:

"On Friday, May 25, a raw and blustery day, Dr. Passavant went to Butler to attend the funeral of the late Rev. Enoch Smith, and to comfort the sorely bereaved family. His voice is described as having its usual musical clearness, though at times he was deeply moved during the sad services. At the graveyard, he stood with uncovered head during the burial service, having forgotten the skull-cap with which he usually protected himself in inclement weather on such occasions. Returning, he sat near an open window of the railroad car, conversing with a friend about the losses that death had lately brought to the ranks of the ministry, but often remarking upon the beauty of the Spring scenery upon the way. He arrived home in the evening about eight o'clock.

"Saturday, just before dinner, he went down town, stopping at the *Workman* office, but returning home at the early hour of three o'clock. He complained to the servant of feeling ill and retired early to bed. Sunday was spent in bed, and on Monday, Sister Catherine from the hospital called, and was told that he was better. About two o'clock on Monday he went to town to attend to some money matters at the First National Bank, but appeared so weak that a friend helped him to Kern's Drug Store, where he could take the street car for his home. Here the druggist, Mr. Kern, an old friend, struck with his haggard appearance, said: 'Why, Doctor, you are ill. Let me send for Dr. Jones.' After some protestations, the doc-

REV. W. A. PASSAVANT, JR.

tor was sent for. He, too, was alarmed, and to the remark, 'Doctor, you must make me well, for I must be in New York on Wednesday,' said, 'Why, Dr. Passavant, you are a very sick man, and dare not think of leaving home.' After some medicine had been prepared, he offered to take him home in his buggy, but to this Dr. Passavant would not listen, saying that he would send for the physician later if it were necessary, though he did not think it would be. To sister Louisa, who came to the house from the hospital that evening, he said, he thought he was a little better.

"On Tuesday, when Sister Louisa came over to the house, she found him writing at his study table, but very weak. His voice could scarcely be heard above a whisper. He went downstairs to his meals but showed very little appetite. As yet he had not sent for the doctor, nor thought the matter of sufficient seriousness to recall his wife from the mountains, whither she had gone ten days before. What he wrote that day, possibly the last letter from his pen was:

'Tuesday noon.

'Dear Son,

"In some way or other I took a dreadful cold on returning from the funeral at Butler. Since Saturday I have been in no small misery. Had to send for Dr. Jones and he promptly put a stop to the idea of my going to the Wartburg. It is a sore disappointment to me, and a lesser one to the saints there, but what can a man do when he can't carry out his wishes and plans? I am somewhat better, but am very weak, and have no appetite. Some one must have opened the window in the car, and the draft came on me with all its force when thus heated by the crowd in the cars. The feeling which I have is not an enviable one, but I must submit as best I can, and ask God for His recovering grace. If you are at the Wartburg, you will kindly take my place. As ever, yours in Christ,

W. A. Passavant.'

"On Wednesday, Sister Louisa came over and found him trying feebly to work at his study table, which was littered with unanswered letters and the proofs which he was reading for the first side of this number of the *Workman*. The pages one-thirty, one-thirty-one, one-thirty-four, one-thirty-five, and alternate pages, his failing hand was busy with only four days before the end. Sister Catherine, uneasy at the pallor of his face and the extreme languor of all his movements, called upon

the doctor, who came and prescribed that evening. A hot foot bath and the application of a plaster seemed to bring a little relief. It was nearly eleven o'clock when Sister Louisa left the house.

"Thursday at seven o'clock, Sister Catherine found him already at breakfast. The doctor also came in the morning, but when Mrs. Passavant, who had hastened to his side at the first intimation of his illness, arrived at six o'clock in the evening, he was excessively weak. The doctor visited him again late that evening.

"On Friday he insisted that he had so much to do in the study that it was impossible to pursuade him to remain in bed. Three times during the day he dragged himself down to the dining room, saying as he was helped down to supper, 'Who would have supposed that I could have become so weak?' In the evening his breathing was very heavy, and he said to Mrs. Passavant, 'My dear wife, I don't think I am ever going to get well.' On Saturday he insisted that he was able to go down to breakfast and when he complained that his study chair somehow did not feel comfortable, he was helped into a sick-room chair, and there opened and read his mail. Very slowly and feebly he tottered down stairs to dinner, but there the iron will gave way, and he was almost carried to bed. He grew worse so rapidly that his son Sidney telegraphed the absent members of the family. He coughed a great deal in the early evening and was very restless. But to the doctor's question whether he had any pain, he replied: 'No, no, doctor,'

> 'My willing soul would stay
> In such a frame as this,
> And sit and sing itself away
> To everlasting bliss.'

"To his son's anxious inquiry, he murmured, 'No pain, no pain, but I want rest, I want rest.' But at two o'clock Sunday morning, after remarking, 'I've been editorializing and getting everything mixed,' he seemed to grow more calm and fell into a peaceful sleep, though breathing very heavily.

"On Sunday morning his son Harry arrived from Philadelphia and was greeted with loving words of welcome. His son, William, soon after arrived from Buffalo, where he had been at the meeting of the New York Ministerium. After the first word of recognition, he said: 'And did they elect young Haas for president of the Synod again?' And being assured

that they had, he added. 'That is good.' His mind wandered, but again he aroused himself to say: 'Well, the brethren have been having a great time at the Mother Synod.' This was all, for his lungs, congested with the fatal disease, made breathing painful to hear, and for his talking impossible. The long Sunday wore away, another physician, who had been called to consult over the case, coincided with Dr. Jones that there was barely hope that he would last until morning. The tender ministrations of his wife and the constant presence of Sister Catharine, with the coming and going of the doctors, filled in the hours until evening, which, however, brought no thought of immediate danger. The Sunday paper had somehow learned of his condition and the rumor that Dr. Passavant was dying brought many anxious inquiries to know the worst. By seven o'clock, he was resting so easily that Mrs. Passavant, overtaxed by incessant watching and heart-breaking anxiety, was pursuaded to lie down for needed rest. The doctors left, to return at a later hour. But by half past nine a rapid turn for the worse took place. The family were soon at the bedside, and when a few moments later, the door bell rang and the doctor entered the house, it was to hear the words: 'It is all over.' The clock marked ten fifteen.

"Dr. Passavant had a vigorous constitution, and up to within two years scarcely knew what protracted sickness was; but at that time a serious attack of the grip, followed by pneumonia, kept him for weeks as a patient in the Milwaukee Hospital which he was then visiting. Very tender and skillful nursing, by God's blessing apparently restored him to health, but it was many months before full strength came back, and even then a slight cold always gave him pain and great uneasiness. Friends have noted the slow failing of his powers of endurance and his family physician warned him of the possible danger of recurrence of the old trouble and the peril of meeting it with exhausted vitality But he did not know how to spare himself.

" 'The truth is that he died a martyr to his work. The demands of the institutions, with whose care he was charged, were incessant and severe under the most favorable conditions, but the draft upon his energies and the tension of anxiety had been greatly increased by the embarrassments felt, in common with all other philanthropic and religious work, because of the current financial stringency.' That is the opinion of an

observing friend published editorially in an influential journal. It expresses the whole truth.

"He died as he had lived, 'a workman that needed not to be ashamed.'

"The death of Dr. Passavant was known through the Associated and United Press dispatches all over the country on Monday morning, and the city papers contained long obituaries and editorial mention of his life and work. Friends and acquaintances began to come to the house in large numbers to look upon the dead; many, incredulous of the newspaper reports, to persuade themselves that it could not be true.

"On Tuesday and Wednesday, the body lay in state in the parlor of his late residence, 122 Center Avenue, surrounded by choice flowers that intimate friends had sent to brighten the solemn chamber with their resurrection sermons. A constant succession of callers, poor and rich, the aged and the orphaned, took their places at the side of the casket, and turned away to hide their streaming eyes. Death was there, but only the sweet calm of sleep seemed to rest upon the face and the peace of God upon the closed eyelids. The left hand lay naturally across the breast, a position strikingly lifelike and suggestive.

"At half past twelve on Wednesday, the family and a few near friends gathered in the parlor where the Rev. D. H. Geissinger read the twenty-third Psalm, and closed the short services with a fervent prayer. In carriages they then proceeded to the First Lutheran Church which was crowded, many people being unable to gain admission. The funeral procession passed down the middle aisle, preceded and followed by more than a hundred ministers of the Pittsburg Synod and vicinity. The pall-bearers, John W. Chalfant, Alexander Nimick, Geo. A. Berry, John B. Jackson, James Sheafer, John S. Scully, Wm. W. Wattles, J. S. Seaman, Henry Balken and Thos. H. Lane, placed the precious casket before the chancel, which was heavily draped in black. There were no flowers. Two palm branches lay upon the casket, one from a beloved friend, the other the tribute of his lifelong fellow worker in the New York Emigrant House. The wreath of blooming laurel which rested at the foot came from the Soldiers' Orphans at Jumonville, his 'mountain home.' Revs. D. H. Geissinger, the pastor of the church and J. Q. Waters, the President of the Pittsburg Synod, with Rev. Dr. H. W. Roth, of the Chicago Theological

Seminary, occupied the chancel, while Rev. Dr. A. Spaeth, President of the Ministerium of Pennsylvania, and Rev. Dr. G. A. Wenzel, one of the most venerable members of the Synod and his intimate college friend, had places of honor at the chancel railing. In the places assigned them, were deaconesses from Milwaukee, Jacksonville, Ill., and Pittsburg and Rev. J. F. Ohl, the Rector of the Deaconess Mother House, and a committee of prominent citizens from Milwaukee, to pay the last token of reverence to the founder of the Institution and the friend of their city's sick and poor. The Emergency Hospital, Chicago, had also its representative, and the Wartburg Orphans' Home near New York, had sent its Director.

"The services were simple but full of dignity and beauty. The choir, sang the responses to the beautiful burial service of the Church Book, the music of the Kyrie and the chanting of Psalm one hundred and thirty with the antiphon, being peculiarly solemn and impressive. After the Scripture was read by Rev. J. Q. Waters, the vast congregation joined in the hymn:

'Jesus, still lead on,
Till our rest be won.'

"The Rev. Dr. H. W. Roth, standing before the casket, in a short address dwelt especially upon Dr. Passavant's work.

"The pastor of the bereaved family, the Rev. D. H. Geissinger, then spoke feelingly upon the resurrection lesson.

"The services closed with the singing of the hymn:

'The precious seed of weeping
To-day we sow once more.'

"The Nunc Dimittis and antiphon by the choir, and the benediction closed the service, after which in uninterrupted lines, the audience slowly passed before the bier to gaze an instant upon the form sleeping beneath the palm branches and the laurel.

"After the services, the funeral cortege proceeded to the station of the Pittsburg & Western Railroad, in Allegheny, where a special train was taken, a large number of friends accompanying the family to Zelienople.

"Here carriages were taken, and slowly the funeral proceeded past the old stone church where Dr. Passavant had been baptized and confirmed, and past the quaint homestead in which he first saw the light, up to the graveyard on the hill, while

the bell of the Orphans' Home in the distance was tolling out the sorrow of the little ones to whom he had been more than a father. The children from the homes at Rochester and Zelienople, ranged in a long line, were permitted to look upon his peaceful face, and then the crowds that had gathered slowly filed past with tear-dimmed eyes.

"The burial office was read by Rev. J. Q. Waters, and the body was then lowered into its resting place. It did not look like a grave, loving hands having densely lined the sides with twigs of evergreen and effaced every vestige of broken earth, spreading over everything the sweetness and fragrance of twigs and blossoms. The orphan children under the leadership of Director Kribbs chanted the twenty-third Psalm, interrupted by many a childish sob, and the benediction was spoken amid silence broken only by the sighing of the winds in the trees overhead, and the plaintive chirping of the birds. The Home bell had ceased tolling, and the shadows of evening were beginning to gather over a landscape that seemed too peaceful and beautiful for earth."

From the hundreds of telegrams and letters of condolence and appreciation that came to his family we select these few:

"After a long journey I reached home to hear with deepest sympathy that your honored father had been called home. In the absence of my brother-in-law, Pastor Disselhoff, it devolves upon me to express my brother's and my own sincere sorrow at this event. Yet with all the regret at this temporal loss I yet rejoice that this true son of God has been permitted to pass from the Church militant to the Church triumphant. Your sainted father still appears before me as in my early youth I saw him here in Kaiserswerth, talking with eager enthusiasm about America, my father acting as interpreter, and upon his knees praying with the sisterhood. . . . . Yours respectfully,

"Kaiserswerth, July 18. Mina Fliedner."

"Great as his services have been in developing the Church, deepening an interest in missions and in the work of education, and profoundly as his loss will be felt in these various departments, his labors in moving the heart of the Church to the manifestations of the Spirit of Christ in works of mercy, long ago gave him a pre-eminence which no one will dispute and

his name will be spoken of with veneration and gratitude for generations to come.

"He surely did not live in vain, and it must be a rich source of consolation to you, the beloved and bereaved members of his family, that he lived and loved so long and so well and that he now rests from his labors. Yours in sincere sympathy,

"New York, June 5. G. F. Krotel."

"We were intimate and attached friends in college. Of late years we were brought again into frequent communication and intimate relations with each other, and I learned more of his noble nature, of his warm, loving heart, and of his great usefulness. 'A prince and a great man has fallen in Israel.' No one in his own Church or in any other would be more missed. He was one of the most useful men in his generation. His numerous institutions of learning and of mercy constitute such a monument as few men of any age have had raised to their memory. To our view, his death seems to be premature. He had so much in hand; so much depended on him, and he seemed so necessary to the advancement of the many benevolent institutions he had in charge. But in God's view he had finished his work. The time for rest and reward had come. He would not have said it, but we can bear testimony of him that he 'fought a good fight and kept the faith. Henceforth there is laid up for him a crown of righteousness.' Yours truly,

"Saxe, Va., June 9. Hugh A. Brown."

"It may seem to human wisdom that he has gone too soon, from his family, from the Church dear to him as his own life, yea, dearer, from the institutions of mercy so near his heart, from the world to which he was a blessing; but truly, 'God's time is the best time, and God's ways are always right.' I know how you will miss the familiar footfall and cheerful voice, but you will not bewail him, for

> "'He hath gone
> To sit down with prophets by the clear
> And crystal waters; he hath gone to list
> Isaiah's harp, and David's, and to walk
> With Enoch and Elijah and the host
> Of the just men made perfect.'

"Very sincerely yours,

"Des Moines, Ia., July 9, 1894. Samuel B. Barnitz."

"The writer of this remembers Dr. Passavant from the meeting of the Augustana Synod in Andover in 1870. Never shall I forget how tenderly and lovingly he remembered my poor, sick mother at the morning worship. His personal piety, his strong trust in God's faithfulness, and his consequent loyalty to our Church' Confessions, and especially his zeal for its three most important departments of education, missions, and mercy would be, I think, a remarkable feature in whomsoever we might meet them. He was a choice preacher and an able editor. Had great confidence in his own judgment in the practical business to which he was called. His life was a series of answers to prayer, and his experiences throughout bore testimony to the living presence of God among the children of men."—C. A. S., in *Hemlandet,* Chicago.

"On the evening of June 3, Dr. W. A. Passavant died at his home in Pittsburg. He was one of the most noted men in the Lutheran Church in the United States. He was a special friend of the Icelanders, and aided them both by advice and in practical ways."—Icelandic Paper, Manitoba.

"He it was who suggested to our sainted Burkhart to found the Martin Luther Orphans' Home (at Brook Farm), and aided him by labor and counsel in the project."—*Lutherischer Anzeiger.*

"Dr. Passavant was a rare man. A kind of man that ought to be far more plentiful. Wherever there were a few Lutherans who ought to be helped to get a congregation and a church of their own, there Passavant helped. Where a church was without a pastor, there Passavant tried to find the right man for them. How many orphanages, homes for helpless and aged people, hospitals and farm schools, for the care of children who otherwise most likely would have gone to the bad, he established, I cannot now tell. Some of them like the great Milwaukee Hospital are magnificent institutions. Thiel College, one of our really fine colleges, and the Chicago Theological Seminary owe their existence and prosperity under God to him. He established and edited the *Workman*, in my opinion the most excellent English paper published in the General Council. He made the Pittsburg Synod the liveliest missionary synod, and thereby did more than he will ever get credit for, to liven up the others. Some one who knows better than I, will, I hope,

speak of his introducing the deaconess work into America. With all this, he was unassuming, plain and modest; as a lawyer expressed it to me in London, England, one day: 'Why, his face is a benediction.' Altogether, he was a great gift of God to the world, and a most signal blessing to our Church."—*Our Church Paper* (Va.)

"Exit, thou Christian philanthropist, thou genuine pillar of the social structure! Somewhere upon every institution that he founded his name should be placed, and his life should be written from a broad, humanitarian point of view, not by the hack biographer, the rigid theologian, nor the extravagant panegyrist, but by some one with the kind of genius for such work played by Dr. Francis Tiffany in his 'Life of Dorothea L. Dix.' Of this book an abridgement should be published in the cheapest possible form, so that to the end of time in these institutions, whenever the question is asked, 'Who was Passavant?' it may be answered intelligently."—*N. Y. Christian Advocate.*

"The honor, too, which we all pay instinctively to good men who have spent their lives in unselfish labor for humanity is evidence that our ideal man is of this type. This is the meaning of the widespread and deeply felt expression of respect the death of Dr. Passavant has called out. More noted men have their death more widely heralded . . . . but far higher in quality and more permanent in duration is the homage felt by the best and the most intelligent of our citizenship toward this founder of hospitals, schools and asylums. Long after his name has perished from the memory of the living race, his work will abide. A humble-minded man like Dr. Passavant may not glory in his works, but he surely must have a profound satisfaction in the assurance that his beneficent institutions were not to perish with his earthly life."—Dr. J. D. Moffat, in *Presbyterian Banner.*

"Like all great men, Dr. Passavant ever lived ahead of his age. Had the same progressive spirit which lived and worked in him, animated all our pastors, far more would have been accomplished in the line of mission activity. When we think that over forty years ago he had laid plans and secured lots for new churches in Pittsburg and Allegheny, and worked with herculean efforts, toward their realization, and find that

they are not yet realized although the city has quadrupled in population, we surely must place the blame elsewhere than upon him. If, then, during his life we could not advance our Church according to her possibilities, may his death speak to us with more persuasive scents. . . . May his death, like the death of the martyrs, quicken the Church to new devotion and greater efforts. May he be held in grateful remembrance, and be a stimulus to all who knew his earnest zeal."—*Young Lutheran.*

"In the forms of philanthropic work in which the Protestant Churches in this country have been altogether neglectful—the providing of institutions for the care of the sick, suitable homes for orphans and for aged servants of God—he was a pioneer. To an extent that is extraordinary he had the care of such institutions on his heart and hands, and at the same time was busy in promoting the general work of his denomination throughout a wide section of country. The truth is that he died a martyr to his work. The demands of the institutions with which he was specially charged were incessant and severe in the most favorable conditions, but the draft upon his energies and the tension of anxiety had been greatly increased by the embarrassments felt, in common with all other philanthropic and religious work, because of the current financial stringency.

"Dr. Passavant was one of nature's noblemen, and at the same time a splendid trophy of divine grace. We shall ever esteem it an honor and a privilege to have been permitted some degree of familiar intercourse with him."—*United Presbyterian.*

"Around the grave of Dr. Passavant a whole people, so to speak, might gather of those who directly or indirectly have been benefited by his untiring work of suffering humanity. He had, as it seems, a partiality for the people of the North and many are the Norwegian and Swedish immigrants that have received his advice and assistance, and many also are the Norwegian and Swedish orphans that have found a home in his institutions and that are now independent and prosperous and amply able to do for others what was once done for them. Especially during the memorable days when the ravages of the cholera deprived so many families of their fathers and mothers, did this good Samaritan find a wide and fruitful field for his

endeavors. Passavant used this opportunity and did all he could to rescue the orphans from their misery. The Lord has released a true servant, a pioneer and a leader. Who will take his place? If the Lutheran Church might find many in its midst in whom a living faith is united with sincere and fervent love in word and in deed as was the case with him, it would serve the Lord more acceptably than by all its bitter and personal controversies."—*Folkebladet.*

"He has gone away in troublous times. Through no little tribulation he has passed to the white robe and the unruffled rest and peace of God. When I think of his care, of his battle for the truth, of his agony of love and prayer in behalf of the Church, and of the noble institutions that will so miss him, I almost feel like offering congratulations. What a rest must his be in that better home. Permit me to offer Mrs. Passavant and all the bereft ones my sincerest sympathy. May that blessed Redeemer, whom he so loved, be your comfort and stay in this the hour of your sorrow. Most fraternally, M. Rhodes."

"For twenty-eight years my relations with him have been most intimate. He has had much to do in molding my career. He always stood by me when opponents on the one side and on the other attacked me. I have differed with him on some subjects, but it never diminished my regard for him or chilled his friendship for me.

"I often think of a remark of Dr. Krauth which may be interesting for you to recall. It was substantially this: 'Dr. Passavant is often severely criticised by some most closely connected with him. But after he has passed away, all these points of criticism will gradually disappear as the years recede, and his name will live as one of the few great men whom the Church has produced.' H. E. Jacobs."

We have now told the story of his life. Or, rather, he has told it in his own artless, unassuming, God-trusting way. We stand amazed before him and his achievements. How shall we estimate him? How can we take his measure? What is our final characterization of the man and his work?

He was not an assiduous student, buried in books or busied with researches. He was not the most profound scholar, not a great theologian. From his youth up it was the practical side of things that appealed to him. He was sensitive, emotional and

scrupulously conscientious. Not clear, at first, as to the foundation of the true faith, he had tortured himself in turn with a Calvinistic legalism and a Methodistic emotionalism. He had thus had his severe penitential struggles, but found no abiding peace. He had studied, searched and struggled his way out of doubt, uncertainty and agony into the clear teaching of the divine Word.

He had become a New Testament theologian—a theologian in Neander's sense, who claimed that the heart makes the true theologian. With his whole mind and heart he had laid hold of the foundations of all true theology. He firmly believed that the Bible is the inspired Word of the living God. He unhesitatingly accepted its whole sad teaching concerning sin. He believed and trusted in Jesus as the ever-living, ever-present Son of God, who had taken away all his sin and justified him freely by His grace. Having experienced the justifying power of Christ, he believed unwaveringly in all His ordainments and institutions. Because he believed so fully in Christ, he had no difficulty in believing in His Church and Sacraments, as treasuries and bearers of divine gifts and blessings. He knew all this by blessed experience. He had tasted and seen that the Lord is gracious. He had found his own baptism a never-failing fount of comfort and strength, had feasted on the glorified body and blood of his Lord, and had a daily experience of the Holy Spirit's presence and power in the divine Word. And as it was his own Church that had taught him this comforting and quickening truth, he loved her better than his life. He was a sound Lutheran mystic, every doctrine had become an experience with him, and this was the secret of his power.

Because of his clinging, trusting, resting faith, he could try the spirits, discern human nature and select friends and helpers with rare felicity. His own deep religious experience was the fountain of his wonderful compassion and love for every form of human misery. Out of the fulness of his own great heart he tried to reproduce the life of Christ in His Body, the Church.

-THE ORPHANS' HOME, ROCHESTER, PA.
NOW THE PASSAVANT MEMORIAL HOMES FOR THE CARE OF EPILEPTICS.

CHAPTER XXV.

THE PASSAVANT INSTITUTIONS.

A Life of Dr. Passavant would be incomplete without a brief sketch of what his various institutions have been doing since the time of his death.

After his good and gifted son, William A. Passavant, Jr., had completed his studies in college and seminary, he declined a call to a prominent Philadelphia church, to become his father's successor in the widely scattered parish of four congregations, at Baden, Beaver Co., Pa. While in this laborious field, he declined urgent calls to Allentown, Pa., and to Chicago. He was not serving for lucre; he was ripening for a greater work.

After a few years of faithful and telling work he resigned the Baden parish in order to lighten his father's burdens by becoming his assistant in editing the *Workman*. During the two years of work on the paper he became pastor of a mission in East End, Pittsburg, which was looked upon as a forlorn hope, about to perish. In a short time he lifted it up and made it what it never had been before.

But he felt that his life work must be with his father, not only in the conduct of the *Workman*, but in the work of mercy in the many institutions founded by him. He therefore decided on a year of travel and study abroad. He visited and tarried for a while in the leading Universities of Norway, Sweden and Germany. He became acquainted with the most eminent theologians and educators of our Church; got an insight into the conduct of these great schools, and of the student life within them.

But he was specially interested in the charity work of the German Church, studied thoroughly the whole work of inner missions in all its ramifications, saw its practical operation and met its leaders and workers. He spent considerable time at Hamburg, Kaiserswerth and Bielefeld, where he became acquainted with the large mercy work of which these places are the fountains. Thus he learned not only the theory, but saw

the practical working of motherhouses, training schools, drill and discipline of candidates, sisters and brothers.

Especially at Bielefeld did he see and study inner missions at work. That wonderful colony of misery, with its thousands of epileptics, idiots, insane, tramps, vagabonds, drunkards, magdalens, was turned into a colony of mercy. He saw the hand of Christly love helping, healing, soothing, sweetening and saving this mixed mass of misery, sin and suffering. The intensely interesting, vivid and realistic letters that he wrote to the *Workman* show not only what these institutions of mercy are and what they do, but they show also how his heart was set on fire with a love almost divine.

On his return to Pittsburg he became sole editor of the *Workman* and conducted it with signal success for several years. His brief but brilliant career in this field was long enough to show that he might have reached enviable position among the religious editors of the land.

In 1889 young Passavant was called to the superintendency of the Home Missions of the General Council. For the sake of this work the father again took upon himself the burden of editing the *Workman*, and William threw his whole soul into the work of expanding the English Lutheran Church. But for the unexpected death of his father, he doubtless would have given his life to this great work.

But his father's death called him into new fields, to more pressing duties and to heavier responsibilities. His father had been the Francke, Fliedner and George Muller combined. He had planned and prayed orphanages, hospitals, colleges, theological seminaries, and countless churches into existence.

These institutions were now left without a head. The directors of the Institution of Protestant Deaconesses saw at once that the gifted and consecrated son, fitted for the work by his association with his father, his studies and his travels, was the natural and necessary heir to the responsibilities, burdens and privileges heretofore borne by the sainted father. Bravely did the young man take upon himself the arduous and exacting duties. With indomitable courage, unwearied patience and perseverance did he carry it on. The multiplying of the interests and the aging of his father had left the institutions more or less embarrassed financially. Then came the sore and lasting

finacial panic. Surely these were trying times for the young director. But he knew how to plan; he had learned how to pray; he was ready for incessant toil; he hesitated not in the face of unwelcome and distateful tasks. He knew not how to spare himself, was instant in season, out of season, ever about his Father's business.

THE ORPHANS' HOMES.

In less than a year after his father's death Mr. Passavant had completed arrangements to consolidate the Rochester and Zelienople homes. In 1895 the girls were taken from Rochester to the big farm of four hundred acres in Zelienople. There the buildings had been improved and everything made ready for their reception. Ever since then from seventy-five to one hundred orphans have been cared for every year. Not only were they fathered and mothered, housed, fed and clothed, but they were also schooled for ten months of each year. The school curriculum is fully up to the grade of the public schools of the county in which the home is located. But in addition to the secular branches and in addition to the daily and Sunday devotions and religious instructions, religion is taught every day in the school. The Word of God, books helpful to its proper understanding, Luther's Catechism, the Church's history, her hymns and prayers, are devoutly instilled into the minds and hearts of the children. The girls are trained in all branches of domestic economy and needlework, as well as in floriculture and horticulture. The boys learn farming, gardening, stock and poultry raising, fruit-growing and whatever pertains to successful agriculture.

All this the girls and boys get not only in theory, but in practice, as they are the daily companions and helpers of the managers and assistants.

For barely seven years were the orphans permitted to enjoy the oversight of young Passavant. On July 1st, 1901, the Home was again draped in mourning, and a funeral, second in sadness only to that of June 7, 1894, followed. William A. Passavant, Jr., had been suddenly summoned home.

But the tried and true Director, the Rev. J. A. Kribbs, and his faithful wife, remained. For over a quarter of a century these good people have borne the heat and burden of the day. Doubtless they have often been weary, sorely perplexed, and

bitterly disappointed. Their tears have often mingled with their prayers. If it means toil and tears, headache and heartache, vexation and humiliation to rear a family of a half-dozen, what must it mean to mother half a hundred, or a hundred, from every possible ancestry and environment? But Father and Mother Kribbs are there. And though their hairs have silvered, and their steps slackened, the fatherless and motherless are still sheltered under their loving care. And the several thousand orphans, who have found a home in the Farm School, and are scattered over all the wide land, rise up and call them blessed.

The cares and labors of these good people will, however, be materially lightened. During the winter of 1905 the Board of Protestant Deaconesses officially constituted the Home a Station of the Milwaukee Motherhouse. Two sisters from Milwaukee are now in charge, and what the Passavants planned and prayed for has been finally consummated.

And let it not be forgotten that the founder of the homes now merged in the Farm School, became, through these, the founder of several others. In 1859 the directing sister went from the Pittsburg asylum with four orphans to open the Germantown Orphans' Home. Dr. Passavant also encouraged and assisted in the establishing and joining of an Old People's Home with that orphanage. That combined institution now has property worth one hundred and sixty thousand dollars, with an additional hundred thousand of endowment funds. One hundred orphans and about thirty homeless old people are cared for every year.

In 1866 the Rev. Mr. Holls, then Director of the Zelienople Home, went to Mount Vernon, N. Y., with five boys to start the Wartburg Orphans' Home. That institution now has property, clear of all debt, worth four hundred thousand dollars. Under its efficient and enthusiastic Director, the Rev. Dr. G. C. Berkemeier, in a certain sense a spiritual son of Dr. Passavant, there has been added a fine Old People's Home here also. Nearly three hundred children and from forty to fifty homeless old people are here sheltered and made happy. Further expansion and variation in mercy work are in contemplation.

As we write this we receive the welcome news that the Board of Deaconesses has resolved to plant an Old People's

THE LUTHERAN DEACONESS MOTHERHOUSE, MILWAUKEE, WIS.

Home on the Zelienople grounds and that the architect is already at work on the plans.

How the Passavant Homes, through their founder, became influential in starting the homes in Buffalo, N. Y., Boston, Mass., Vasa, Minn., and in other places, we already know. And so the little one has become a thousand and the small one a great nation, and the end is not yet.

THE EPILEPTIC HOME AT ROCHESTER, PA.

For many years Dr. Passavant had had a compassionate concern for the epileptics. Only his untimely death had prevented him from founding a home for these unfortunates.

As soon as the Rev. W. A. Passavant, Jr., had his new work fairly in hand, he set about to carry out his father's intentions. He enlisted the interest of some of his wealthy friends in Pittsburg and vicinity. Most of these good people had been his father's helpers. We should like to make honorable mention of all of them. The names of many of them appear in the pages of this book. Many are unknown to the author. But God knows them. They are written down in His Book. Whatever they have done, in His name, for the orphan, the sick, the aged, the helpless and homeless of any class, the epileptic, so wretched and forlorn in his pitiable plight, the blessed Master knows and accepts as done unto Him. Besides the good people of the First English Lutheran church, Pittsburg, and the churches in the Beaver Valley, especially Grace church, Rochester, the German Lutheran churches in Rochester and Monaca, and other Lutheran churches, many of God's dear children in other communions also have assisted nobly in all the Passavant undertakings. Among these we might mention Mrs. Wm. Thaw, one of God's noble women, who regards her riches as a trust from Him, and is quietly, almost secretly, giving her life to doing good. In her own Church she is one of those who are anonymously doing a large part in the sustaining of struggling institutions, charities and boards. There probably would be no Presbyterian Theological Seminary in Omaha, but for Mrs. Thaw. And this is only one of hundreds of the objects of her bountiful benevolence. Such women as she are the crowning glory of their sex. How insignificant, empty and pitiable, alongside of such, is the society belle, the platform woman, and the "new woman" in any role!

The friends thus enlisted by young Passavant formed an association and secured a charter for the founding of "The Passavant Memorial Homes for the Care of Epileptics." The management was vested in twelve trustees, four of whom must be Lutheran.

Two Norwegian deaconesses came from Chicago to take up the work. For two years they bore the heavy burdens incident to epileptic work, especially burdensome in an infant institution lacking in proper equipment, dependent on inexperienced, often incompetent, transient and ever-changing help. Then their health failed and they resigned, to return to Norway. In June, 1897, two sisters from the Milwaukee Motherhouse took charge of the work. These sisters also had to learn the work and systematize the management. Times were often hard, money scarce and provisions short, but the good work never stopped. The Rev. J. Ash, called as superintendent in 1896, served faithfully for two years, when he resigned to accept a call to a pastoral charge. In 1903 the Association transferred the Homes to the Institution of Protestant Deaconesses, and the Rev. F. W. Kohler became superintendent. As the buildings on the grounds could not accommodate more than forty or fifty at most, applicants for admission had to be refused constantly for lack of room. In 1903 it was resolved, therefore, to begin to raise a building fund of fifty thousand dollars for an administration building.

As a chapel and a laundry building were sorely needed, the generosity of a few individuals made the erection of a commodious laundry building possible. The second story of this has been arranged for a temporary chapel, where the first glad service was held on Easter, 1905. A bequest of twenty thousand dollars from Mr. Lockhart, of Pittsburg, together with several smaller legacies and a number of good subscriptions, make the erection of the needed Administration Building and a cottage possible. An architect is busy upon the plans. And so this youngest of the Passavant institutions is advancing and enlarging in its blessed mercy work for a class hitherto almost wholly overlooked by both Church and State in our land.

THE MILWAUKEE HOSPITAL AND MOTHERHOUSE.

When young Mr. Passavant took charge of the various institutions he found the Milwaukee Hospital carrying a heavy

debt, in sore need of enlargement and without either rectory or motherhouse. Although a protracted panic had been paralyzing the business world and drying up the fountains of benevolence, he set bravely to work to supply the needs. First he made plans for extensive enlargement and improvements. These included the addition of a wing, with one of the finest operating rooms in the West; a covered approach for the ambulance and carriages, so that patients might be brought in without danger or discomfort in time of storm; and the furnishing of the new chapel. Later on a complete bacteriological equipment, an X-ray machine and complete electric lighting were added. As far as all this was completed before Mr. Passavant died, it was nearly all paid for. In addition to all this expensive improvement the old, heavy debt was all paid off, and a new, costly and commodious rectory was built. The number of patients has more than trebled since Dr. Passavant died. The hospital now cares for considerably more than one thousand every year. More than one-third of these are charity patients, who are freely admitted without regard to race, religion or color. For years all the poor who have knocked for admittance have been received. Not one has been refused, though many pay-patients are refused for lack of room. There is about the same proportion of charity patients in all the Passavant hospitals.

One of the many substantial Milwaukee friends of the hospital is Mr. F. Layton. For several years he has had a force of men at work in beautifying the grounds. First he built a massive, terraced stone wall, with prominent pillared gateways, all along the Cedar Street front. Then a costly ornamental iron fence was put on the wall. Driveways were built, and under the oversight of an experienced landscape gardener the whole beautiful plot of ground was laid out and planted with ornamental trees, shrubs and flowers; so that the imposing building now stands in the midst of a richly planted park, where convalescents, and friends, and nurses can wander at pleasure amid the variegated beauty of bowers and bloom and perfume and birdsong whenever the weather invites out-doors. After the death of the founder this, as well as each of the three other hospitals, was called "The Passavant Memorial Hospital."

About a year before the Doctor died the Rev. Dr. J. F. Ohl was called to be the Rector of the Institution. Before his com-

ing the Rev. Dr. W. K. Frick had, for a number of years, acted as chaplain. Ever since he came to Milwaukee to build up the first English Lutheran church there he had been a warm friend and a ready helper of Dr. Passavant and the hospital. Dr. Ohl brought with him peculiar fitness for his position. He had for years been a faithful student of the Inner Mission and Deaconess Work in Germany. Being by nature and by self-discipline exact and systematic in his work and ways, he at once set about the organizing and sytematizing of the work. Dr. Passavant, who lived five hundred miles away, had five other institutions and countless Church interests on his hands, was only an occasional visitor and worker in Milwaukee. It devolved upon Dr. Ohl, therefore, to inaugurate regular daily and Sunday chapel services, to work out a course of study and preparation for candidates for the female diaconate, and to instruct and train such in the course laid out.

All this he did in that thorough manner characteristic of the man. As there was practically no English literature on the deaconess office and work, he made a start in the production of it. He published a number of clear and comprehensive tracts on the nature, grounds and history of the female diaconate, and had translations made of some of the best German handbooks. He accomplished much in traveling from parish to parish and bringing this important matter before the Church of the West. Thus he won a goodly number of candidates in our English congregations and during his five years' incumbency had the pleasure of inducting some of these into the sacred office. It was Dr. Ohl who inaugurated and set in motion the first real motherhouse in connection with the Passavant institutions. The regular deaconess habit was also assumed under the rectorship of Dr. Ohl, who also took a prominent part in organizing the first Conference of Deaconess Motherhouses in America.

Six months after Dr. Ohl had resigned and left Milwaukee, Mr. Passavant, the Director of all the Passavant institutions, was elected Rector of the Milwaukee Motherhouse, and took up his abode there. He was permitted to hold this office, in connection with the general directorship, for only one year and a half, when he was suddenly summoned to come up higher. The Sisters and probationers who were under him never weary of

THE PASSAVANT HOSPITAL, PITTSBURGH, PA. FORMERLY "THE PITTSBURGH INFIRMARY."

speaking of the spirit of harmony and happiness that prevailed in the motherhouse and hospital during his short incumbency. During his term of office the spirit and language of the motherhouse and hospital became more English than it had ever been and more girls than ever before came from English congregations to prepare themselves for deaconesses. Mr. Passavant had the rectory, so beautiful for situation and so cheerful in all its appointments, transformed and consecrated as a motherhouse. This has been the peaceful abode, the resting-place as well as the place for study and recitation ever since. Here the Sisters receive their friends and meet for recreation. This is their real home from which blessings follow them to their various fields of labor, and to which they return to be lovingly cared for when sick or when too old for active service. Here, if the good Lord spares them to die of old age, they expect to have their eyes closed by loving hands, and out of its doors they will be carried to their final rest amid the tears and benedictions of their sisters and their spiritual guide. Happy Sisters! They need never have care as to what they shall eat, what they shall drink, wherewithal they shall be clothed, who will find for them a Christian home, take care of them in sickness and give them Christian burial when dead.

It was no easy matter to find a successor to young Passavant. After more than a year the Rev. H. L. Fritschel was installed as Director and Rector, August 18, 1902.

Under his leadership the work goes steadily forward. The number of patients in the hospital constantly increases. The income is steadily growing. But, best of all, the largest class of candidates in the history of the institution was instructed last year, and the largest band of Sisters was consecrated a few weeks before this writing. The motherhouse is being enlarged to double its former capacity, and a fine rectory was built during the past year and is now occupied by Pastor Fritschel and his family.

The capable and greatly beloved Sister Catharine Denzer is doing most excellent work as teaching sister. She throws her whole heart into the development of each pupil. What wonder that her students cling to her with such beautiful affection! Surely hers is a blessed work, a rich and fruitful life.

Looking over the beautiful hospital grounds, recalling the

small beginnings, the early struggles, the bitter losses, we may well say: What hath God wrought! And looking at the motherhouse may we not confidently hope that it will do its full part to make the female diaconate one of the coming glories of our dear Church?

THE PITTSBURG HOSPITAL.

This porch of mercy had been closed for several years during the lifetime of its founder. During this time it had been remodeled and improved throughout. It had been refurnished and reopened several years before Dr. Passavant's death. It was filled to overflowing when young Mr. Passavant took charge. He found a considerable debt on account of recent improvements, but he began at once to plan for further improvements and for enlargement. On account of the consolidation and reorganizing of the Orphan Work, the founding and organizing of the Epileptic Homes and the improvements in Milwaukee, he could not at once carry out his Pittsburg purposes. As soon as other undertakings were safely out of the way, he turned to Pittsburg. Here was the city of his own birth and the only home he had ever known, for he was never married. In sight of the parental home stood the old Infirmary, the first Protestant hospital in America, founded by his sainted father when considerably younger than he now was. In that old Infirmary was the cradle of the American female diaconate, and the germ from which had grown all the Passavant charities and many others. Here was the venerable First church, brought out of the wilderness, and made to bear such rich fruitage under the pastoral care of his father. And it was now fifty years since that hospital was started and stoned and driven out of Allegheny as a "pest-house." Should not his sainted father have a special memorial here? He set to work to build a fifty thousand dollar wing to the hospital; and in the face of financial stringency, the predictions of failure, and the warnings of many good people, he ceased not to pray and to labor until he had the project completed and practically paid for. It was a memorial to his father and a fitting commemoration of the first half century's mercy work in the Lutheran Church. It was dedicated with appropriate services December 7, 1900.

The Passavant Memorial Hospital in Pittsburg, standing on a commanding eminence from which it overlooks a large part

of the busy city, is now second to none in arrangement, equipment and appointments that go to make a first-class hospital. Like the Milwaukee Hospital, this Bethesda receives and cares for more than one thousand patients every year. The proportion of charity patients is not quite so large as that of Milwaukee.

The Rev. Dr. H. W. Roth is Director of the Pittsburg Hospital. He has been more or less intimately associated with the Passavants and their work ever since he entered the ministry nearly half a century ago. He was one of the tried and true helpers of Dr. Passavant from the beginning, on whom the Doctor could depend for assistance at any time when it was needed and could by any possibility be given.

When Dr. Passavant was pastor of the First church and was starting the many mission points, the young Mr. Roth was the ready helper. He became the first pastor of Grace church on the South Side, built the first church and parsonage for it, assisted Dr. Passavant on the *Missionary*, and later on with the hospital and orphan work. At Dr. Passavant's earnest solicitation he took charge of Thiel Hall, at Monaca, and became the first President of Thiel College. During all this time he was the ever ready helper of the Doctor in church and charity work. He carried a number of churches over trying vacancies and kept them from disbanding. While he was pastor of Wicker Park church, Chicago, he was regularly at work for the Chicago and Milwaukee hospitals. When Dr. Passavant died, Dr. Roth took temporary charge of all the institutions until W. A. Passavant, Jr., was elected Director. For a number of years he has been at the head of the Passavant hospital in Pittsburg and assists in the oversight of all the institutions. Under his oversight the grounds at Pittsburg have been greatly improved and beautified.

The directing Sister at Pittsburg for many years past has been the active, alert and untiring Sister, Katharine Foerster. Small in stature, but wiry and full of energy, she seems to be everywhere, laboring, leading, encouraging and directing the manifold interests of the institution. She was a comfort to Dr. Passavant in his day, to W. A. Passavant, Jr., during his directorship, and to Fritschel and Roth since then. She has the

confidence, the esteem and love of the best people in Pittsburg who are friends of the hospital.

Among the many valued and substantial friends of the Pittsburg hospital we must make special mention of the recently deceased Miss Sarah Shaffer. This good woman was a lifelong friend and helper of the Passavants. She was with the Sisters who went from the young Pittsburg Infirmary to nurse our soldiers during the Civil War. She was one of the excellent women who found their greatest joy in ministering to others. Whether in the Passavant family or in the Passavant hospital, whenever a special helper was needed, Miss Shaffer was there. She had long set her heart on a rest-house for the sisters and nurses. Toward this she gave all that she had left of earthly possessions. She spent time and effort without stint in securing subscriptions for the erection of this building. As a result of her gifts and efforts there now stands on the beautiful grounds a "Sister-house" that cost over thirty-two thousand dollars. A suite of rooms was set apart for Miss Shaffer and a companion, and here she spent her last peaceful days, happy in making others happy. A fitting bronze mural memorial tablet is to be placed in the new building. She has gone to a better rest-house; but for years to come those who become tired in making sufferers comfortable, will find a rest-retreat in this Sisterhouse. Surely here is a better, more fitting, more precious monument than the costliest shaft in Allegheny Cemetery.

The Chicago Hospital.

This institution whose providential and ofttimes romantic history we have traced up to the founder's death, was familiarly known as "The Emergency Hospital." Its name has also been changed to "The Passavant Memorial."

When young Mr. Passavant took hold of this institution it was not in prosperous condition. On account of the large proportion of charity patients, even now larger than that of Milwaukee, and the small number of rooms for pay-patients, there had been a growing deficit. On account of the great scarcity of deaconesses there had been too many changes in the head of the institution. Since its reopening, after fourteen years of interruption on account of the great fire, no permanent sister had been at its head. It was one of the sore disappointments of both the Passavants that they had not been able to maintain it as a real deaconess hospital. It is still the

THE SISTERS' HOUSE PITTSBURG, PA

earnest prayer and fond hope of the Sisterhood and Board of Deaconesses that the Chicago hospital may soon become, what its founder intended it should be a deaconess hospital in fact as well as in name.

In lieu of a trained sister Mr. Passavant was glad to avail himself of the assistance of the capable and energetic wife of Dr. O. J. Waters, the house physician. As she had lived in the hospital with her husband for a number of years, Mrs. Waters had become familiar with its life, its work, its management and its needs. Mr. Passavant was quick to note her efficiency, aptness and executive ability, and was willing to give the inner management into her hands. Together they planned for more room for pay-patients, and to this end rented outside rooms for the helpers and nurses. This increased the income without diminishing the charity work. Then the well-to-do women, who were friends of the institution were organized into a Hospital Aid Society and have ever since done effective service. A little later the Lutheran women organized a similar society. In all this Mrs. Waters was very helpful. On account of the scarcity of deaconesses a training school for nurses was opened here as well as in Pittsburg and in Jacksonville. A number of valuable legacies made it possible to enlarge the building. A new wing was added and a new story put on the old building. Thus were added a new ward, a nursery, a laundry and a boiler-room, together with eighteen rooms for private patients. Later on the inside was renovated, an X-ray machine and other equipments were secured. And, best of all, during the past year, a three-story brick house and lot, next door, has been unconditionally donated by one of the early co-workers of Dr. Passavant. After this has been remodeled the hospital will be among the best in the city. The number of patients admitted last year was over a thousand. Since the death of William Passavant Mrs. Waters has been the superintendent of the hospital. It might be hard to say what would have become of this charity, but for her faithful, patient and loving service.

The Jacksonville Hospital.

The history of this institution is the strangest of all the Passavant foundations.

After the Doctor had reluctantly taken the porperty from the persistent donor for the second time, it was opened as a hospital. Shortly after its opening Sister Caroline Ochse took charge

and for over a quarter of a century was faithful at her post, until the incessant labors at last broke down her weary frame. In the beginning the large house with its sixteen-foot windows was illy suited for a hospital. There was no heating plant. The furniture and equipments were scant. For years Sister Caroline slept on a cot in the end of a hall curtained off with calico hangings.

In 1897, Mr. Passavant had the whole building altered, a large and commodious wing added, and everything modernized and beautified. Standing in its beautiful park, in a city filled with rich state institutions, this modest Christian hospital, with its doors open for the humblest and most unworthy sufferers, with its warm hearts and loving hands ready to minister to all in the spirit of its Divine Master is a standing sermon to the whole community on His words: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Sister Caroline gave her life to this work of love and is now a battered and broken invalid in the motherhouse in Milwaukee. But while her body is broken, hundreds of others are well, because of her Christ-like ministrations.

The Chicago Seminary.

Of this last foundation of the sainted Dr. Passavant, the one for which he had planned, prayed and pleaded for more than a quarter century, the one that had, if possible, an even larger share of his love than any other, we must say a few words.

This school of the prophets is now thirteen years old. During these years it has been the earnest endeavor of those who have had the conduct of its inner workings to keep alive in it the spirit of its founder. The school, as we have seen, started with no capital, except the two acres of ground donated by Dr. and Mrs. Passavant, and faith in the good Lord and in His people. There has been neither endowment, nor guaranteed support from any synod or body, during all these years. The work has been carried on entirely by voluntary contributions., nearly all gathered from year to year by the professors. The trials, testings, anxieties and hardships that have been borne are known only to God and themselves. Their faith and labor have not been put to shame. Their reward, their crown of rejoicing, they have in the signal blessing with which God has owned and crowned the work of this institution.

One hundred and seventy-nine men who have studied within its walls are now preaching the old Gospel which is still the only solvent for the ills that afflict our sin-stricken race. With few exceptions, as far as man can judge, they are witnessing out of their own inner experience the truth that God gives them out of His Word. They have come together from almost every Lutheran Synod in our land. Every one for whom his own synod has a place goes back to that synod. These zealous young men are helping the whole Church, so far as she will use their help, across the language bridge. They are winning candidates for the ministry of the Word and for the ministry of mercy. They are going to introduce the Inner Mission work, which is so greatly blessing our Church in other lands, into every prominent city of America. They are thus doing their full share in solving the social problems that confront our age and land. Other Seminaries are doing better work because the Chicago Seminary is here. The benediction of the Passavants seems to be upon our school. To the Sainted Father Berkemeier we remarked a short time before his death, that Dr. Passavant would rejoice to see the good that our Seminary is already doing. He smiled and answered: *"Ja, der weiss schon bescheid."*

The story of that wonderful Life is now finished. During its writing again and again arose the question, Why are such men so rare? Why has our Church in America produced but one Dr. Passavant?

We need such men. The Kingdom of God needs them. How sadly, how sorely they are needed. Where are they? Are they in our seminaries? Are they in the ranks of our younger ministers?

Dr. Passavant had extraordinary gifts and endowments. Doubtless in our seminaries are young men equally gifted and endowed. He possessed unusual opportunities. The youth of today have advantages unknown a half century ago. Before him were open doors and ripe fields. Before our youth are wider and richer spheres, promising results incalculable. And certainly the good Lord is no less willing now than then to own and crown like labors with like liberal and luminant love.

Why then has our Church produced but one Dr. Passavant? Why are no such men now looming into view? The Church needs them. And she can have them. Let our young men in college, in seminary, in the active ministry, make the same unconditional surrender of self, self-seeking, and self-glorying. Let them

empty themselves of all reliance on the arm of flesh; submit themselves under the Word, will, and leading of their Lord; let them feed upon that Word and lean upon that will; let them trustfully follow that leading; let them hold mystic fellowship and communion with Him; trust Him as implicitly, love Him as ardently, and love their fellow men with the same abandon as did this saint of God, and the Church shall have other Passavants.

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